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CHINA'S MILLIONS.

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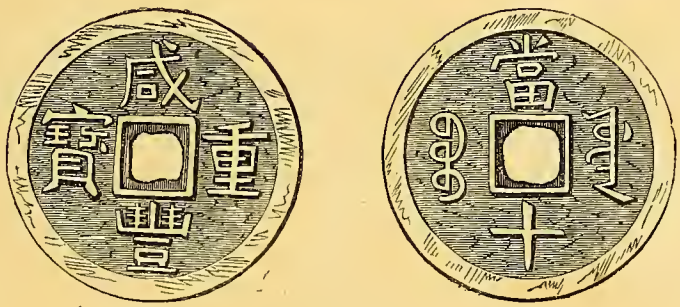
Lithi Fei Hoei and Temple of the thundering Winds, from the Vale of Tombs

Le lac Fei Hoei de la vallée des tombeaux Fei Hoei und Tempel des donnernden Windes

CHINA'S MILLIONS.

EDITED BY

J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



Obverse. Reverse.

FACSIMILE OF CASH COINED BY THE EMPEROR HIEN-FUNG,
Who reigned from 1851—1861, representing ten common cash.

1875-6.

LONDON:
MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

HAZELL, WATSON, AND VINEY, PRINTERS,
LONDON AND AYLESBURY.

BV
3410
C56A3
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Preface.

WE gladly avail ourselves of the opportunity afforded by the issue of this volume to add a few prefatory words. Our first word must be one of grateful acknowledgment of the goodness of God. Through His blessing our humble endeavour, by the publication of CHINA'S MILLIONS, to promote a deeper concern for the spiritual welfare of the teeming millions of China has not been in vain, as shewn by many cheering testimonies. And, while thanking God for this, we wish also warmly to thank those who have helped us in the circulation of our paper. We especially desire continued and increased aid in this particular effort, feeling sure that the more China's need, as shown by the number of its people and their spiritual destitution is realised, the more will prayerful, self-denying effort be called forth.

Their number claims consideration; we cannot too often ponder the fact that *China contains about one-third of the entire population of the world.*

This statement is easily written, but what it comprehends is not easily realised. In that far off land more than twelve times the entire population of the United Kingdom dwell. Think of a few well-known English towns—Oxford, Cambridge, Cheltenham, York, Brighton. *In one week in China* a number of souls exceeding the population of all these towns put together, enter the Eternal world. Think of Birmingham, Manchester, Liverpool, Glasgow, each with its busy hundreds of thousands of people. *In one fortnight in China* a number equal to the population of either of these great towns pass into Eternity.

In *one month*—It has been truly said, in words easily remembered—

"A million a month in China
Are dying without God."

Think of *all the counties* of England and Wales. *In China in one short year* half as many souls as live in all these counties sleep the sleep of death. Surely the spiritual condition of a population from whose midst such vast numbers descend to the grave yearly demands the thoughtful and earnest attention of all who regard the Saviour's parting precept to *preach the Gospel to every creature.*

What the Church of Christ is doing to fulfil this command in China is shown by the number of its messengers there. At a recent date, there were in the nine Eastern Provinces of China Proper 262 Missionaries among a population of about 220 millions—being *little more than one missionary to a million.* In the nine Western Provinces, containing a population of 150 millions, there was not a single resident Protestant Missionary. The *Statistical Table*, page 43, shows the ground for these statements.

For more detailed information we direct attention to the *Conspectus of Protestant Missions* on page 63. This table has been compiled with care from the best sources, and gives the number of Protestant missionaries, the stations they occupy, and also the societies to which they belong. Would that all the churches represented in China were enabled by the prayerful sympathy of their members greatly to increase the number of their missionaries there. We rejoice to be fellow-helpers in the blessed work of preaching Christ in China, and should be glad to see the agencies of all engaged in the same work increased tenfold, yea, a thousandfold.

Our aim in publishing CHINA'S MILLIONS has been by giving varied information—by descriptions of the people—by pictorial illustrations, to make China and its people more real and their spiritual destitution more widely known to Christians at home. But while our paper has afforded opportunity for this, it has also enabled us to give to the friends of the China Inland Mission reports of the progress of the work they are aiding.

Of the origin and work of this Mission, a short account is given on page 201, and a brief review of its first ten years on page 157. Its undenominational character is referred to in the plan of operations, page 31, and is well described in the speech by the late Hon. and Rev. Baptist Noel, reprinted on page 111. The stations of the Mission are given in detail, page 228.

The workers in connection with it (members of various denominations, and now a goodly band) are named on page 134. These have gone out to labour for China without guaranteed income, trusting that He in whose name they have gone would supply their need. Hitherto they have proved God's faithfulness, their need has been supplied, blessing has been vouchsafed to their labours, and we have had the joy to tell of many who have been brought to Christ. We have also had to record the departure of twenty-three fresh labourers for this great harvest-field. The stones would cry out if we did not give thanks and praise to God for this.

But from the encouragement we so gladly acknowledge our thoughts turn again to the many millions who are dying, who have never heard the Gospel, and to the many, many millions more who *must* die before the glad tidings can reach them. Surely the open door is God's call to His Church. From those already awakened, and from devoted missionaries toiling there, the cry comes, "Come over and help us." *The fields are indeed white unto the harvest, but the labourers are few.*

Think, Christian believer, of the condition of these many millions in China, contrast it with your own. *You* by happy experience can say, "Blessed is He whose transgression is forgiven,"—*they* know nothing of this blessedness. *You* can rejoice in the means of grace and in the hope of glory,—*they* have no means of grace, no hope of glory. *You* can sing the song of sweet confidence, "The Lord is my Shepherd,"—*they* are as sheep having no Shepherd. It is *yours* in this happy trust to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." *They* know nothing of this priceless comfort—*their* trust is in idols, the works of men's hands.

Oh! how deep is their need. As you bow before the throne of grace, when you enter His gates with thanksgiving and rejoice in the blessings of salvation which you enjoy, think of these multitudes in China living and dying in the darkness of heathenism, and pray that soon they too may know of God's love in the gift of His Son, and be led to put their trust in Him.

"*How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?*"

"*The Harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the Harvest, that He will send forth labourers into the harvest.*"

December, 1876.

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THE SHANS OF THE YUNNAN MOUNTAINS 1

The Shans are part of a great race which formerly occupied the province of Yunnan. They are still found in many of the mountainous regions of this province. The Assamese, the Shans of Burmah, the Laos and Siamese, are all portions of this race.

ILLUMINATED TEXT 6

"Whatsoever He saith unto you, do it."

EXTERIOR OF A CHINESE INN 12

This illustration gives a good idea of Country Inns in China, where tea and ordinary refreshments are supplied. Intoxicating beverages are seldom kept. The traveller in any part of the Celestial Empire will experience no difficulty in finding a place of rest and refreshment for the night, or where he may have a passing meal and a feed for his horse or mule. These houses are found scattered along the highways of the country, and each little town or village has its well-known places of resort. In front of the doorway there is a long table, surrounded by rude chairs and benches, on which a group of customers are seated, enjoying the reeking substantial fare of the inn. The landlord, who has a puffy air of prosperity about him, is standing at a window giving his orders for the entertainment of his guests.

NANKIN 13

A view taken from the country side of the city, at a point from which the absence of suburbs allows the walls to appear more distinctly. Several of the towers represented in this sketch were destroyed during the Tai-ping rebellion, and have not since been restored. The present wall is about 14 English miles in circumference. The population exceeds half-a-million.

ILLUMINATED TEXT 16

"Not by might, nor by power, but by My Spirit saith the Lord of Hosts."

THE BREAKWATER OF PORT SAID 20

This illustration shows very well the contrast between the rough water outside, and the smooth anchorage within the Breakwater. A beautiful lighthouse is erected at its end.

CANAL AT LAKE MENZALAH 22

The wide expanse of Lake Menzalah contrasts with the narrow canal, on the banks of which may be seen the huts of the natives. The Arabs with their camels near the Eastern wall, impart an Oriental aspect to the scene.

VIEW IN NANKIN ARSENAL 26

This view of Chinese mandarins inspecting a mitrailleuse presents with striking truthfulness the features and costumes of Nankin officials and their attendants.

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* With our list of illustrations we give a short description of each, taken chiefly from the fuller description given by J. Thomson, Esq , F.R.G.S. *Author of "Illustrations of China and Its People," "The Straits of Malacca, Indo-China and China."* Mr. Thomson by his excellent and well-chosen illustrations has placed all who desire an accurate knowledge of China and its people under great obligation. We cannot speak too highly of them.

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ILLUMINATED TEXT 28
"From this day will I bless you."

FORTUNE-TELLING IN CHINA 33
In this illustration a military mandarin may be seen coming up with his gaping attendant. The bird on the table is selecting the lot which is to determine the fate of the young gentleman with the pipe in his hand. The boy holding an open umbrella is stooping with eagerness to know the result. To the right of the table some boys are looking on; still further to the right is a farmer with his large spectacles, closed umbrella over his shoulder, and palm-leaf fan in his hand. A coolie and young scholar are watching the proceedings.

BURMESE PAGODA 37
The great Pagoda at Rangoon, described by Mr. Soltau page 38 is very inadequately represented by this view.

ILLUSTRATED TEXT 40
"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

REFUGEES FROM REBELLION 45
This painful picture gives some faint idea of the horrors of civil war.

A CHINESE ARTIST 52
The best Chinese artists of the present day are found in Canton and Hong-Kong. There are some artists who execute portraits from life, as in the case of the artist in our sketch, who, adhering to the conventional ideas of Chinese propriety in art, is careful to arrange every fold of his sitter's dress with geometrical precision, and to avoid as much as possible shading in the face, as, were he to introduce the shading deemed necessary by our prejudiced minds to give modelling and body to the figure, the work would in all probability be thrown on his hands as a failure, seeing that the Chinese cannot understand why one side of the face or feature should be darker than the other.

ILLUMINATED TEXT 54
Hold God's Faithfulness.

KARENS 58
In this illustration is shown the mode of carrying burdens on the back suspended by cords passed round the forehead, the burden in this instance being a live sucking-pig.

HEATHEN GECKOS 58
Carrying cross-bow and arrows (possibly poisoned) stuck in his hair.

CHRISTIAN KARENS 58
The woman standing is holding a Chinese umbrella. The man is squatting in the manner so common in the East.

BURMESE 59
Carrying bread-fruit and sweetmeats on their heads. The boy is carrying a large palm-leaf fan, used chiefly as sunshade.

TOUNGTHOOS 59
The costume of another of the Burmese tribes is here represented.

SCENE ON THE IRRAWADDY 65
The alligator in the foreground; the pendent roots of the young banyan tree with monkeys in the branches; the character of the foliage and the pagoda in the distance indicate the Burmese character of this view.

ILLUMINATED TEXT 68
"Behold I bring you good tidings of great joy."

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AUDIENCE CHAMBER OF MANDARIN 77

The illustration represents a high mandarin receiving a private visit from an inferior officer. The visitor, when he reached the outer gate of the Vamun or Palace, had to wait in his sedan while he sent in his card, which consists of a strip of red paper bearing his name, more like a handbill than the tiny cards in use with us. An interview is granted, he is borne into the inner court, alights from his chair, and proceeds to the reception hall, where he is met by his superior. Had the visitor been a man of equal rank, he would have been received by the host at the outer gate, but being inferior in rank he has to make his way to the inner reception hall, where he bows low with joined hands, while his superior receives him with a slight inclination of the body. Seats are next taken according to rank, unless the visitor be a personal friend, when much of the strict formality of etiquette is set aside, and the visit rendered agreeable by lively conversation, pipes, and tea.

HONG-KONG FROM THE SEA-WALL 83

In the foreground is shown one of the lighter sedan chairs and the coolies with their sun hats. These sedan chairs of Hong-Kong take the place of the cabs of European cities, and also of private conveyances, as the residents who can afford the luxury keep private chairs and bearers who are dressed in a kind of livery. The public chairs and bearers are licensed by the government, each chair having attached to it a board bearing a printed form of legal tariff. There are chair stands in front of the places of public resort, at the wharves, and corners of the principal streets, where the bearers keep a sharp look-out for profitable customers, such as sailors from men-of-war or merchant ships in the harbour, who, when they have a run on shore, spend a considerable portion of their pay in hiring a chair to carry them about for the day.

ILLUMINATED TEXT 86

"Looking unto Jesus."

STREET SCENE IN HONG-KONG 91

This view shows another kind of sedan chair more generally used. One of the coolies bargaining with an English sailor is using his fingers to indicate the fare. The shopkeeper lolling at his door, fan in hand, is enjoying the scene.

A CHINESE JUNK IN FULL SAIL 96

The vessel under sail in this illustration is a coasting trader of Canton build, and may be regarded as one of the clipper fleet of China. This junk is a fine type of its class, and has in her model something of the foreign ship, though retaining quite enough of the old Chinese build to soothe the prejudices of the nation. We can still notice the huge unwieldy rudder perforated to break the force of the sea; for the Chinese have not yet got the length of perceiving that a very much smaller rudder fully immersed would be quite as serviceable and infinitely less exposed to the risk of disaster. There, too, are the great eyes, and the configuration about the stem resembling the head and features of a fierce sea monster, and intended to scare away the deep sea-demons, or huge fish, that might at any time impede the voyage. These trading junks usually carry at least six smooth-bore guns for eight-pound shot, a number of match-locks, and a quantity of ammunition.

ILLUMINATED TEXT 98

"The Lord hath need of them."

A CHINESE GARDEN IN CANTON 103

A view in Pun-ting-qua's garden ; on the verandah a servant is putting flowers in the hair of her mistress, whose little girl is bringing some for the purpose. This garden when in the possession of Pan shi-chen was a perfect model of Chinese landscape gardening, and one of the most quaint and beautiful retreats in China.

PAGODAS AT PEGU 108

These Pagodas of great beauty and height are now deserted and slowly falling into ruin. In the foreground are houses occupied by the natives.

PORTRAIT OF THE LATE HON. AND REV. BAPTIST NOEL... ... 110

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A STREET IN CANTON 113

This is one of the finest streets in Canton. Coming down the street are two Chinese gentlemen The long pendants with Chinese characters upon them hanging above the shops are the shopkeepers' sign-boards. The inscription upon them is generally some high-flown classical phrase, having little or no reference to the contents of the shop, and simply intended as the sign or name by which each shop is known. During the summer, to shield from the direct rays of the sun, the street is covered with matting or calico thrown across bamboos.

THE BED OF A MOUNTAIN STREAM 119

After rain the narrow valleys are frequently filled by the mountain streams, but in dry weather they appear as in this sketch.

ILLUMINATED TEXT 122

"Whom shall I send, and who will go for us?"

NATIVES OF THE FOH-KIEN PROVINCE 127

Showing the mode of carrying goods on a split bamboo with the ends turned up.

THE RAIN COAT 128

This shows a waterproof coat of palm or cocoa fibre in common use among agricultural and other labourers, and is a complete protection against the heaviest tropical rain.

HONG-KONG FROM THE HILL 131

St. John's Cathedral is shown to the left; the roof and tower of the Roman Catholic Church to the right in this view.

ILLUMINATED TEXT 135

"Brethren, pray for us."

A STREET STALL 139

The street stalls, common to all Chinese cities, are a great convenience to the poorer orders of the labouring classes of the community, as they furnish food of all kinds at a much cheaper rate than it could be procured in an in inn or restaurant.

It is wonderful to see the portability of their cooking arrangements, as an entire soup kitchen can be carried about from place to place by its owner. Wherever labourers are congregated you will find that their food and amusements follow. If there is a house being built there will be a soup and meat stall, like the one in the illustration, where one may have a good dinner for about a penny. The cook of our sketch was driving a brisk trade. There was a particular soup for which he was held in high favour; the seats at his *table d'hôte* were usually filled, while an eager group of customers were standing round, plying their spoons and chopsticks, never talking except with their mouths quite full.

A BRIDGE NEAR NING-HAI 143

This fine bridge is built on granite pillars. The roadway is formed by immense slabs of granite reaching from pillar to pillar.

MANDARINS IN COUNCIL (Double page) 148, 149

Mr. Thomson, the artist, in describing this illustration in *The Graphic*, of October, 1873, says: "The Tsung-le Yamun represents a department of state nearly resembling our Foreign Office. The office has six ministers of the highest rank presided over by Prince Kung, the Ex-Regent of China.

"Prince Kung (the third figure from the left), who is now forty-two years of age, is the sixth son of the Emperor Hienfung, and uncle and guardian of the reigning Emperor Tungche. He holds three offices, which makes him next to the Emperor in power and importance, viz., Chief of the Imperial Clan, President of the Grand Council of State, and President of the Board of Foreign Affairs.

"Wensiang (the fourth from the left) is a Manchu, born at Moukden in 1817. He takes the next position to Prince Kung in the administration of Foreign Affairs. He is also a member of the Grand Council, and fills several other important offices of state, and from his high attainments is considered the most influential statesman in China.

PAGE

MANDARINS IN COUNCIL—*continued.*

"Peoú Keun, a Manchu (the first from the left), is also a member of the Grand Council and one of the Presidents of the Board of Revenue.

"Chinglin (the first from the right) is the youngest member of the Tsung-le Yamun, or Board of Foreign Affairs.

"Tung-sean (the third from the right) President of the Board of Revenue, is a famous scholar, and author of several important works.

"Shen-Kwe-fen (the second from the right) is President of the Board of War and member of the Grand Council.

"Maou-Ching-he (the second from the left) is President of the Board of Works, as well as member of the Tsung-le Yamun."

TEMPLE OF FIVE HUNDRED GODS AT CANTON 155

This temple is said in Mr Bowra's translation of the native history of the provinces to have been founded by Bôdhidharama, a Buddhist monk from India, about the year 520 A.D. The temple was rebuilt in 1755 under the auspices of the Emperor Kien-lung. The abbot or chief priest of this temple in the foreground, is an old gentleman who has spent half his lifetime in this secluded spot and is greatly devoted to his flowers, discoursing on their beauty with an eloquent fondness, and expressing his delight to discover in a foreigner kindred sentiments of admiration.

THE ISLAND OF AMOY 162

This shows the Omega or horse-shoe graves common in China. A mourner is seen on his knees at worship at one of them.

AN OPIUM SMOKER 167

This mode of smoking opium requires the use of both hands, and is always performed in the recumbent position. A lamp and other etcetera as used by the smoker is shown in the illustration.

ANCESTRAL TABLET 171

Represents the tablet in universal use throughout China.

ILLUMINATED TEXT 174

"Compel them to come in."

A WATERFALL 179

Numerous waterfalls similar to this are found in the hilly and mountainous districts of China.

SCENE ON A CHINESE RIVER 183

Showing boats with masts lowered as when at anchor or when passing under a bridge, also the double-masted passenger boats used in many parts of China.

ILLUMINATED TEXT 186

"Let him that heareth say come."

MEMORIAL PORTAL 189

These portals represent the filial piety and chastity of young widows, who never marry again.

WORSHIP BEFORE ANCESTRAL TABLET 190

The eldest son is here offering incense before the tablet of his ancestors.

CALLING BACK THE SOUL 191

A man with lighted lantern and metallic mirror, with the garment of a sick person suspended from a bamboo, is seeking one of the souls of the invalid, which upon the turn of the pole is supposed to have returned, and the coat is forthwith laid upon the sick person's bed should he be too feeble to allow it to be put on properly.

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FATHER TEACHING HIS CHILD TO WORSHIP 191

Here the various articles used in worship are seen spread on the ground before the tomb of the deceased. "On all the occasions when incense and candles are burned before the image of the goddess or before the ancestral tablets with special reference to a child, the child is taken there, if well, and made to worship in a certain manner by moving its hands up and down a few times. The child is taught from its earliest infancy to worship idols and the tablets of its ancestors."—DOOLITTLE.

A CLUMP OF BAMBOOS 197

This illustration gives a good idea of the graceful appearance of the bamboo, plantations of which impart a peculiar beauty to Chinese scenery. It towers a stately clump of giant grass, fifty or more feet in height, spreading its leafy branches in graceful plumage and forming a thick strong fence with its straight tough stems beneath, while its pale green foliage casts a grateful shade over the dwellings which it hedges around. It is impossible here to enumerate all the varied uses to which the bamboo is applied, or to form an estimate of its value to the inhabitants of China. Thus much we may unhesitatingly affirm, that so multifarious are the duties which the bamboo is made to discharge, and so widespread are the benefits which it confers upon the Chinese, as to render it beyond all others the most useful plant in the Empire.

MODE OF DRESSING THE HAIR IN CHINA 206

The Chinese lady, in common with all her sisters of whatever clime or colour, makes the most of her long tresses and toilet. Her *coiffure* varies in the different provinces of the Empire. It is always, however, modest, tasteful, and strictly modelled after the rules of propriety and fashion, which have undergone little or no change for centuries. Unmarried women of China can always be distinguished from matrons, as the hair is allowed to fall over the back in long tresses or in the form of a queue, or caught up at the back in a simple bow, fastened with silk cord. In Canton it takes the form of a plaited tail at the back, and a fringe of hair over the forehead, as in the case of the figure to the right in the illustration, which is a young Cantonese girl of the middle class. After marriage it is taken up and dressed into the form of a teapot, having its handle above the head. In Swatow it is made to resemble a bird resting on the crown of the head, or of a horn bent backwards, and rising from the back of the head. The figure on the left is an example of this. The upper figure shows a style of dressing the hair very common in Northern China.

HEAD-DRESSES OF CHINESE GIRLS AND WOMEN 207

The two lower figures are styles common in various parts of the Empire. The Manchu or Tartar matron parts her hair in front, as our ladies do, while the back hair is done up in a huge bow adorned with flowers, as seen in the upper figure. The basis of the device consists of a flat strip of wood, ivory, or precious metal, about a foot in length. Half of the real hair of the wearer is gathered up and twisted in broad bands round this support, which is then laid across the back of the head.

A CHINESE AUCTION 211

The auctioneer of the sketch is busy selling unredeemed pledges. To listen to this man is one of the choice entertainments of the Pekin streets. He is selected by the pawnbroker for his fluency of speech and ready wit, to which he gives full play in his humorous descriptions of the quality and history of the furs and richly embroidered dresses which are piled up on the platform of his tent. He at times runs off his speech in rhyme, making clever and sarcastic allusions to the requirements of his audience, pressing a satin robe on the attention of some naked beggar; talking in this strain: "Here is a fur coat, gentlemen, that preserved a delicate and honourable family for generations, and it never grows old. In the coldest winter, when men and women were frozen to death in our streets, they had only to put this coat on to bring summer into the blood." Then glancing at a beggar who has donned a coat of mud to keep the cold out, "There are some of you here, whose honourable titles are unknown to me, looking out for winter robes, and dying to buy." He then appeals to the crowd to fix a price, and finally to his assistant, gradually reducing the price until it has reached the figure at which he intends to sell, viz., the sum for which it was pledged *plus* interest.

ILLUMINATED TEXT 214

"The love of Christ constraineth us."

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ENTRANCE TO A CHINESE TEMPLE 219

This temple on the hill-side at Hong-Kong is erected to the honour of the Queen of Heaven, a popular Chinese goddess, generally represented with a child in her lap, and frequently called the Goddess of Mercy. The characters over the entrance are, "Ancestral Temple of the Queen of Heaven." The beautiful mouldings and representations of figures above are usually done in plaster, but wealthy Chinese often spend very large sums in having them carved in granite. This illustration is a good specimen of the elaborate ornamentation with which these places of worship are adorned.

A COUNTRY SCENE 223

Scenery of this description may be found in many parts of Central and Southern China.

A CHINESE BUFFALO CART 231

The large black water buffalo is one of the most thoroughly domesticated animals of the south of China. It is also used in the islands of the Malayan Archipelago, in Siam, Cambodia, Cochin China, as well as Southern China, as a draught animal, yoked to the largest ploughs and heaviest carts in places where the tough soil and bad roads would defy the efforts of a smaller or a less powerful animal. The buffalo, though of great strength and possessing in its horns formidable weapons of defence, is docile and easily managed, and is frequently led to and from its work by the youngest children of the farmer. It is, however, timid and easily frightened by strangers, or by the sudden appearance of a red cloth. It delights in water, particularly if thick and muddy, as the mud when dry affords protection from the attack of mosquitoes.

Tables.

TABLE OF THE STATIONS OF THE CHINA INLAND MISSION, WITH THE NAMES OF THE LABOURERS, FOREIGN AND NATIVE, corrected to April, 1875, p. 2 and 3 *Supplement* to CHINA'S MILLIONS ... 12

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This table shows the population of each province, its area as compared with Scotland, and the number of Protestant and Romish Missionaries in each.

CONSPECTUS OF PROTESTANT MISSIONS IN CHINA IN 1874 ... 63

This table shows the number of Missionaries at each station, and the Societies to which they belong.

Maps.

MAP OF CHINA IN PROVINCES 42, 169

In this map the Provinces are all shaded in a manner to indicate the configuration and extent of each. Those numbering 1 to 9, on the west of the dark line running through the map, contain an aggregate population of 150 millions, and have no resident Protestant Missionary.

The others contain a population of about 220 millions, and have little more than one Missionary to a million.

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MAP OF BURMAH. Coloured. To face page 83
Showing proposed lines of overland communication between Burmah and China.

MAP OF CHINA. Coloured. To face page 155

Music.

FOR CHINA'S DISTANT SHORE 200

THE MISSIONARY CALL 226

Frontispiece.

LAKE SEE-HOO.

(This beautiful Steel Engraving is given as Frontispiece to the Volume of "China's Millions," bound in Cloth, gilt edges).

This view, taken before the rebellion, represents a beautiful lake near Hang-chow.

"This lake is celebrated for its extent, the clearness of its waters, and romantic character of the surrounding scenery. Its picturesque shores, broken at one time by a projecting promontory, at another by a retiring bay, while its ever tranquil and transparent surface is adorned by two wooded islets,that float with gracefulness upon its smooth bright bosom.

"One of the most conspicuous, ancient, and interesting objects on the banks of the See-Hoo is the Luy-fung-ta, or "Temple of the Thundering Winds." It stands on the summit of a promontory that advances into the waters, and is materially different in the style of its architecture from the temples or pagodas commonly seen in the Chinese empire. From its tapering form, massive structure, and peculiarity of design, little doubt exists as to its great antiquity, and native authorities assert that its foundation is coeval with the age of Confucius, upwards of two thousand years since."—*China Illustrated*.

CHINA'S MILLIONS

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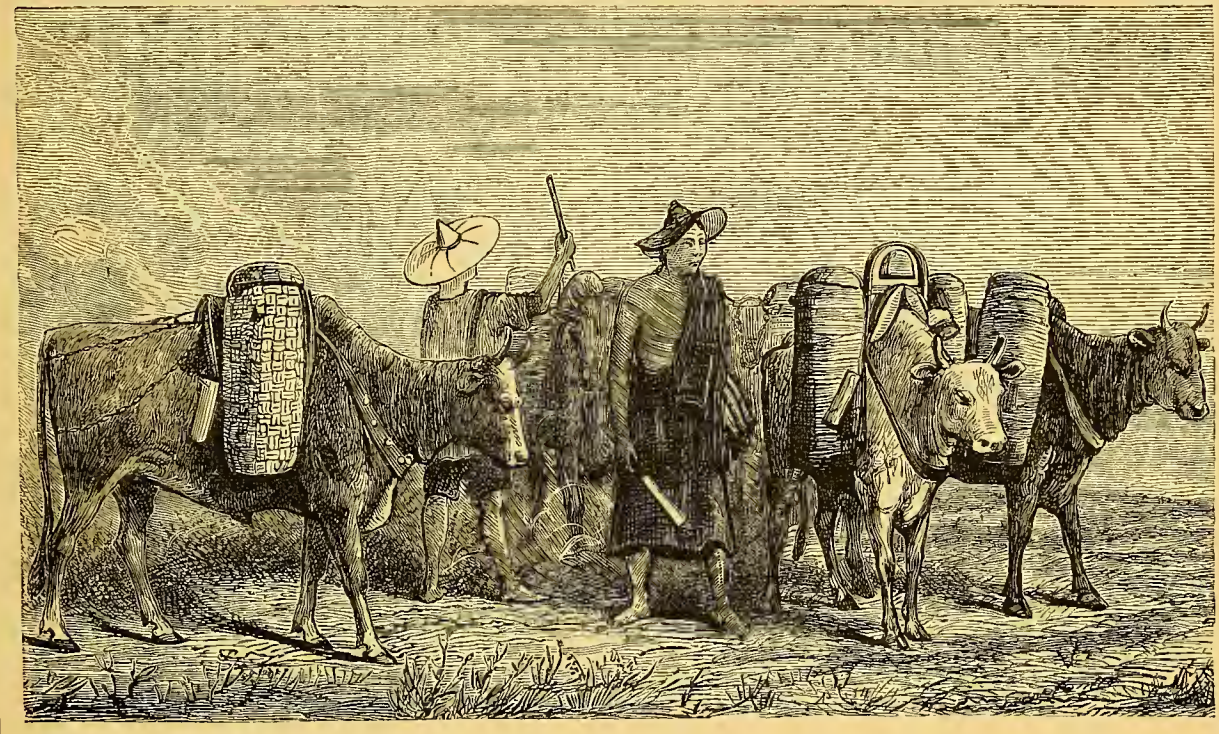
AND OUR WORK AMONG THEM.

EDITED BY J. HUDSON TAYLOR.

No. I.—JULY, 1875.] London: MORGAN & SCOTT, 12, Paternoster Buildings, E.C. [PRICE ONE PENNY. By Post, 1s. 6d. per Annum.



THE SHANS OF THE YUN-NAN MOUNTAINS.

THE province of Yun-nan is attracting much attention at this time, owing to the failure of the British exploratory expedition, and the murder of the lamented Margary, at Man-wyne, on its Burman frontier. Situated at the S. W. extremity of the empire, it is the largest province of China but one, having an area of 107,969 square miles. It only contains about six millions Chinese; but is inhabited by many other races, among which are the Shans; of whom, we are enabled by the kindness of the Editor of the *Graphic* to give a woodcut.

It is probable that, at an early period, the Shans occupied a much larger portion of the province than they now inhabit; and that by the spread of the Chinese, they have been compelled to emigrate at various times, to the West and the South. They live among the hills; and when the floods begin to subside, many of them go down to the marts in the plains with their produce,—capsicums, arsenic, paper, rough rubies, and amethysts. Their cattle are said to resemble our Alderney breed; each carries a pair of wicker panniers, fitted to a rude pack saddle. The Shans are generally Buddhists. A few of the Burman Shans have been converted to Christianity by the efforts of the American Baptist Missionaries, and some translations have been made into their language.

We hope to give further information about the Shans, with illustrations, in a future number.

China's Millions.

OUR NEW PERIODICAL.

When periodicals are so numerous, the question naturally arises, Why commence another? Our answer is, that we feel the need of it so strongly, that we can no longer delay the preparation of one. For many years the state of "China's Millions" has absorbed our attention and claimed our life-work; and again and again we have asked ourselves, Why is not a deeper interest felt in China by the people of England; and more especially, why does not the Church take more concern in, and feel more responsibility about China's perishing millions? We think that one reason is, that China and its people are not *present* to them. They have never *seen* its glorious hills, its noble rivers, its fertile plains; nor its crowded cities, its populous towns, its countless villages; and therefore they do not *realise* their existence. To enable them to do this will be our aim; and by illustrations and descriptions of places, individuals, and circumstances, we shall hope to bring more vividly before our readers "China's Millions," and our work among them.

One word more. We are about commencing new work in new provinces, and we trust that this new periodical will prove a much needed link between English Christians and the toiling missionaries so far away from home and friends, as well as largely tend to draw out sympathy for those who *are* our brothers and sisters, members of the great human family, whether we recognise them or not.

Our Occasional Paper, which has been our channel of communication with friends and donors ever since the formation of the China Inland Mission, we shall forward as before, by post, perhaps twice a year; while this we propose to issue monthly through the trade, and hope to see widely circulated.

THE FIRST OF THE NINE.

Mr. M. H. Taylor writes:—

"As it is your wish that I should consider Ho-nan my future sphere, I turn my eyes towards its twenty-five millions with much desire. If God enables me—and I believe He will—to carry the gospel there successfully, I shall have cause for rejoicing through eternity. The need of the nine unoccupied provinces has been much upon my heart; and while their evangelisation will continue to be a subject of the deepest interest to me, henceforth I cannot but feel still more deeply the need of *one*. A whole province is a vast field to fill; but if the God of all grace fill us, power and blessing must attend our efforts. Mr. Judd is at present away on a week's preaching tour. I should like on his return to make the preliminary visit you propose; allowing myself two or three months, I should, I think, be able to escape from the heat of the fifth and sixth moons. I desire much that God would send me a good native Christian to go with me into this new province.

"I left three or four very hopeful cases behind me in Nankin; that Mr. Yoh, of whom I made mention in my last, is still an inquirer, if not already a converted man. Mr. Teng had become very zealous in his work before I left Nankin. He is just now suffering not a little persecution from his unconverted friends, but he receives it in a very good spirit, and gives them in his letters the gospel, and his reasons for believing it, very lovingly. God has been graciously pleased to keep me quite free from sickness, and I have enjoyed better health since coming to China than at any time before. Spiritually, I find *all* I need in Jesus."

FIRST-FRUITS.

Mr. Judd writes:*—"Yesterday, March 31st., we had the pleasure of gathering in the first-fruits of our coming here. We baptized our washerwoman, named Wang, whom we engaged a few months since, and who soon after began to manifest a deep interest in the grace of God. Her change of conduct, as well as simple earnest prayers, and clear apprehension of the truth, have been to us the evidence of a changed heart. May our gracious Lord make her a mother in Israel. She is very anxious to progress in learning to read the Scriptures."

CONVERSION OF A NATIVE PASTOR.

This good man† was one of the early fruits of Mr. Stevenson's labours in China, and after a time began to work with much acceptance and success as an evangelist. He was last year ordained pastor of the churches of his native prefecture in connection with the China Inland Mission. The following account of his conversion was given by him in the course of a conversation with Mr. Meadows. He was speaking of the hardness of heart manifested by the people, when Mr. Meadows asked him, "What was your own

* From Wu-ch'ang (province Hu-peh).

† Called Tsiang Siao-vong, a native of the prefecture of Shao-hing, in Cheh-kiang.

state of heart before the Holy Spirit visited it?" His answer was in substance as follows:—

"I was a very bad man: exceedingly passionate, fond of cursing and swearing, vain and proud, highly esteeming myself before others. Mr. Stevenson used to exhort me, but I thought myself as good as many others, and set myself with all my might against his doctrine and teaching, determined never to receive his religion. I saw some professors whom I thought as bad as myself; I was very fond of exposing their conduct to Mr. Stevenson, pleading it as an excuse for not receiving the truths he constantly endeavoured to impress on me. Whenever I had an opportunity of picking holes in the conduct of Christians, I seized it with avidity, and ran in triumph to inform Mr. Stevenson of what I had seen or heard; not so much with the idea of injuring the person involved, as to justify my own conduct. Mr. Stevenson was *very* patient with me, and used to reason with me a good deal; still I was hard, yea, hard as a stone. At last, however, Mr. Stevenson having to go to Ning-po, took me with him. We stopped on the way at a large city where the Presbyterians have a church. At this place I met the preacher, whose name is Mr. Yee; he exhorted me a good deal, and explained many things to me. I began to think; and perceived that he was a respectable and intelligent man. We went on to Ning-po, and came to your house, where we met you, Mr. Stott, Mr. Crombie, and Mr. Jackson. Here I heard Mr. Chu preach; and though it is now nearly eight years ago, I well remember the subject: the Lord Jesus weeping over Jerusalem. I also heard another old man from the country (the old farmer) speaking very earnestly. This, together with what Mr. Yee had said, besides the sight of so many natives worshipping and believing, much impressed me. On the return journey I saw many believers, members of the Presbyterian churches, several of whom exhorted me. I said to myself, 'All these people are believers; they are all intelligent persons; shall I be left behind?' And, again, I was *much struck* by seeing foreigners *frequently on their knees*, praying; though, for the life of me, I could not make out at the time what they were doing; at last I concluded that they must be worshipping the God whom they exhorted us to worship, and saw that they were most unlike the Buddhist priests, who induce us to buy incense and candles, and to worship the idols with them, but never think of buying such things themselves. Thus I was persuaded; and, after seeing Mr. Yee again, and learning more of the doctrine from him and Mr. Stevenson, I determined to give myself to Jesus, and *He received me.* This is the way I was brought to the LORD. It is true I was *very hard* once, but He has softened my heart, and He can soften others too."

The good man appeared encouraged and cheered in his work for God by recalling his own experience, and the hardness of his once stubborn heart before it was subdued by Divine Grace. We would draw the attention of our younger readers to the fact that not only were the prayers of the missionaries *answered* in this man's conversion, but that their *habit* of prayer was of itself one of the powerful arguments which most affected him.

Poetry.

THE BANDS OF LOVE.

I HEAR Thee passing by;—Oh! Saviour, turn,
Touch these blind eyes, and let me see Thy face:
Me, clinging to Thy skirts, Thou will not spurn,
Or cast me from Thee, suppliant for Thy grace.

Mine eyes Thy touch unlocks; Thy face I see;
My winter'd heart is melted by its rays:
Oh! Lord, that I might follow Thee,
To satisfy my soul's impassioned gaze.

Following, I watch Thee daily speaking so
As never man spake, till the words take hold
Upon my spirit; and I burn to know
The *Fountain* whence such gracious streams have roll'd.

"Can'st thou receive My baptism?" Yea, sweet Lord,
Thy grace sufficing to uphold me through:
The love that draws will needed strength afford;
Nor Satan's prowess shall my soul undo.

The shadow of a cross falls deep and broad:
With Thee I enter, tremblingly, the shade:—
Whence this new light which brightens round me, Lord?
"The fellowship of suffering," He said.

O Christ! Thou hast so bound me, that my heart
In vassalage is held by one desire;—
To know Thee more, to *see Thee* as Thou art,
Till Thy sweet eyes shall holy thoughts inspire,
And purify my heart more than refining fire.

(*By the late* Miss BLATCHLEY, *of the China Inland*

For the Young.

PERSEVERANCE REWARDED.

A CHINESE STORY.

A POOR Chinese woman, whose previous education very imperfectly fitted her for the discharge of her domestic duties, determined by perseverance to make up for her deficiences, and to become a helpful partner to her husband. On one occasion she succeeded, by dint of great industry and effort, in procuring sufficient blue calico to make her husband a pair of trousers. She secured the kind offices of a neighbour in cutting them out, who also gave her directions how to arrange the pieces. But, unfortunately, the said pieces were as difficult to arrange as a Chinese puzzle; and when, late in the evening, she was able to sit down to her task, she put them together in the wrong way.

All unknown to her, a thief had made his way into the house, and secreted himself under her bed; awaiting the time when she should put out the light and go to sleep, to rob the house. The Chinese usually retire early; and ere long, all the rest of the household were fast asleep; but the patience of the thief was sorely tried at the slow progress made by the weary toiler, who was unaccustomed to her work. It was already very late when she took up the last piece, to the great relief of the thief, who hoped, as she did, that the work was nearly finished. She found, however, that it was impossible to fit this piece in; and, discovering the mistake she had made in the arrangement of other pieces, had to unpick all her work and begin again.

The poor thief could scarcely restrain a sigh of disappointment as he saw the woman recommence her task. Frequently was the dim oil lamp, by which she worked, trimmed; and it was already far advanced into the early hours of morning, when, on taking up the last piece again, it became apparent that an equally serious mistake had been committed. Once more the work was unpicked and recommenced.

Now, the thief had been a tailor by trade, and when he saw the poor woman put the first two pieces together for the third time in the wrong way, he could restrain himself no longer, and, forgetting himself, he exclaimed indignantly, "You stupid woman! You stupid woman!"

"Kih-lee, Kih-lee,
"See-aw tang tsai lee."

A couplet which we may render—

"The small piece out of sight,
"And all will be right."

Of course a moment's reflection convinced him that his position was no longer a safe one; he leaped through the open window and disappeared. The story tells us that the alarmed woman never forgot the couplet which had been so unexpectedly taught her, and never made a mistake again in putting together the pieces of her husband's trousers. Thus her perseverance was rewarded; and not only were the trousers in due time completed, but her husband was saved from heavy loss, for which, it is to be hoped he gave his wife due credit.

Missionary Intelligence.

CONVERTS GATHERED.

MR. CROMBIE, who superintends our work in the capitals of three counties,* and four market towns,† writes that he has much encouragement in five of his stations. Three persons have been received into the little church at one place, two at another, and one at a third; while at two others there are candidates waiting for baptism. Besides these, he speaks of two or three very hopeful inquirers. One dear old woman, a member of the church, has been the means of leading one or two others to Jesus during the past year. She is very poor, and Mrs. Crombie occasionally gives her a little help; but, says Mr. Crombie, "she speaks for Jesus out of love for Him, I believe."

He was looking forward with pleasure to the opening, on April 25th, of the pretty new chapel which has been built in one city; and tells us of a new helper, Mr. Dong, whom he has engaged, who can walk long distances among the hills, visiting the different stations, and preaching as he goes. This man has for some years been an earnest Christian; continually speaking and preaching for Jesus of his own accord. Mr. Crombie wishes he had more men like him.

The past winter has been a time of severe trial to our dear friends, owing to the serious illness of Mrs. Crombie and the children. We have felt much for them, and are very thankful to hear of some improvement.

ABOUNDING POVERTY.

MRS. DUNCAN writes:‡—"I take the women and children for reading and prayer, &c., frequently. When Mr. and Mrs. Baller move into the next

* Fung-hwa, Ning-hai, and T'ien-t'ai.
† Si-tien, 'Ong-zih, 'O-z, and Ky'i-k'eo.
‡ From Chin-kiang.

province I shall be glad to take charge of the girls. We have only had a few fine days since I came here; but I have been out, visiting a good deal, when I could. The people are very willing to be visited; but the poverty is very distressing; in giving a little help it is difficult to know where to begin and where to stop. Poor people! if they only knew Jesus, all their poverty would soon be left behind them. When the weather becomes warmer, it will not be so painful to go amongst them. May the Lord Himself open hearts as well as doors.

"I want to have my time fully occupied, so that I may be kept from feeling lonely. Surely the Lord can be *all* I need."

A CHINESE EXPERIENCE MEETING.

MRS. JACKSON writes:*—"You will be glad to learn that the Lord's work here is quite hopeful. On the last evening of the Chinese year, a watch-night service was held for thanksgiving, exhortation and prayer. Earnest prayer was offered for the extension of Christ's kingdom, and for increase of faith and love in seeking to bring souls to the knowledge of Jesus. They had a solemn and happy time.

"A few days after the above, we had the pleasure of inviting all the members of the little church, the hopeful inquirers, and Mr. Stott's school-boys, to a social meal. After this we had a most interesting meeting. It was left open for any of the native Christians to tell how they first heard and received the gospel. How it gladdened our hearts to hear first one and then another tell how they had heard of the one living and true God sending His Son to die for them, and how their fetters were snapped when they believed in Him as their Saviour. Each one spoke; and the hymns chosen were most suitable. Then they were encouraged to labour for souls, and urged *each one* to seek the salvation of AT LEAST one soul this year.

"We hope to have these meetings as often as we can. I believe they will be made a means of blessing. They will be able to tell, from time to time, of the successes and trials that they may meet with, and by mutual help to strengthen one another's hands in God."

GOOD NEWS OF MR. STEVENSON'S FORMER WORK.

MISS TURNER writes:†—"Mr. Meadows returned this week from visiting the out-stations. He was much cheered and refreshed by seeing the earnestness of the Christians. God is working in their hearts, and in their midst." From another source we learn that at one station he baptized six converts, and at another two.

WORK AMONG THE CHILDREN.

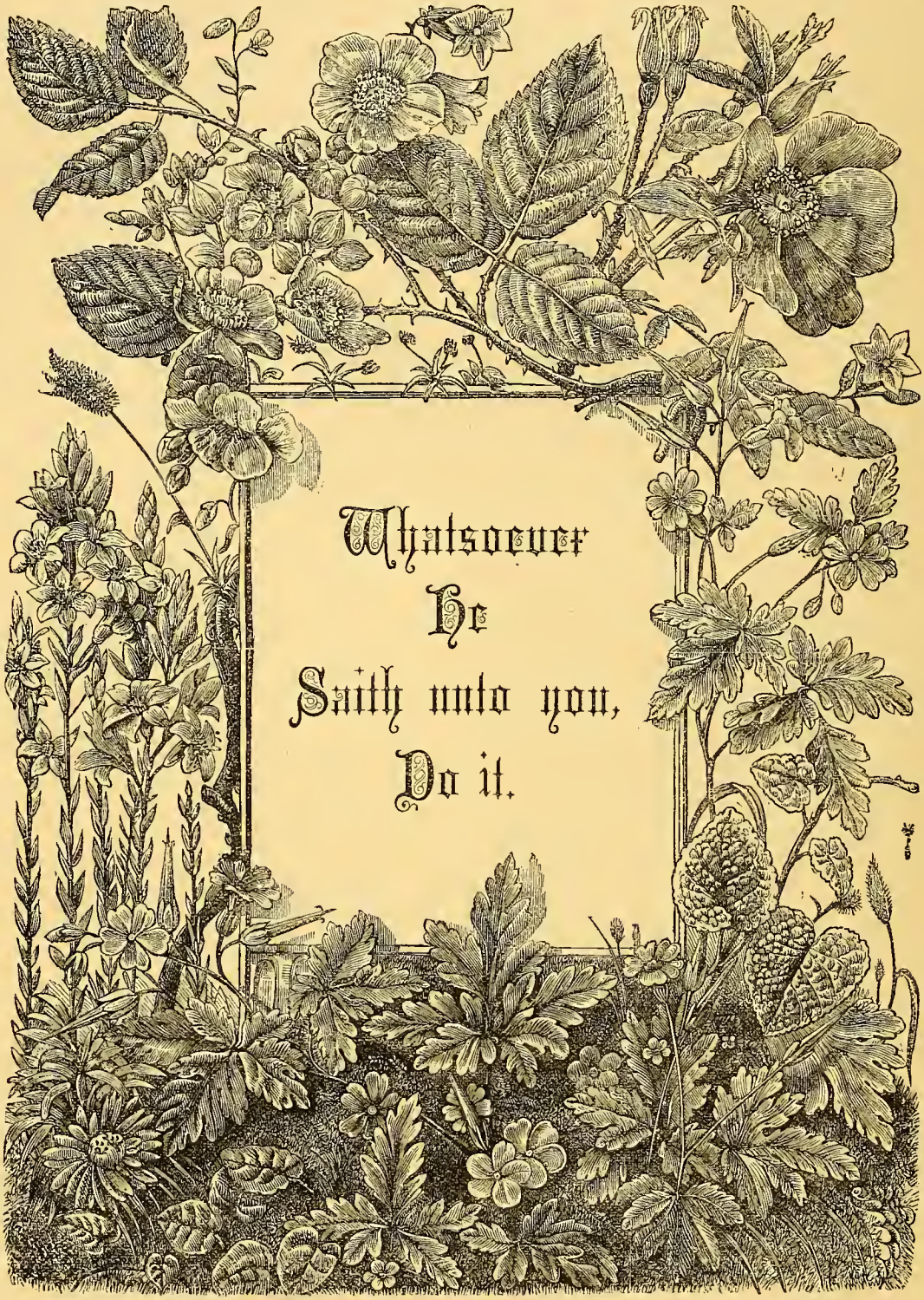
Miss Turner continues:—"Amongst my girls, too, I notice an increased thoughtfulness and earnestness in their prayers. The little ones are beginning to put their own thoughts into prayer. One evening this week a thief got in and stole a garment belonging to a poor old lady who lives with us; she was much troubled about it, so little "Mercy" prayed that her heart might be comforted, and that she might think of her home in heaven, where no thief could get in and steal.

"One day this week I was reading with the elder girls in 'Line upon Line,' about Solomon's prayer for wisdom. In the midst of the reading, I suddenly turned to them and said, 'What would you have asked for?' One replied, 'Wisdom;' another, 'To be made good;' another, 'For faith;' and a fourth, 'That God would give me His Holy Spirit.'"

DEPARTURE FOR CHINA.

MR. GEORGE KING, who embarked for Shanghai in the *Cybele* on May 15th, wrote, off Dover:—"A second pilot has just come on board, who will not leave us until six or seven this evening, but will take us right out to sea. I am so glad to have the chance of writing, for it seems a little outlet for my joy! I do not mean an exuberant burst of animal spirits; for to tell you the truth, I feel exceedingly sober as far as that goes; but that sweet, restful joy that sees His face smiling, and cannot help smiling back,—like the little babe who laughs when it sees its mother laughing. Well, I have often heard of brethren in the Lord starting with a heart full of joy, overflowing with the sweet consciousness of God's nearness, but who have given 'A bad report of the land,' further on. But 'All my springs are in Him.' I do like that word 'springs.' It reminds one of nice, cool, ever-fresh, ever-flowing water,—of which the more you take, the more you find its worth. No fear of these springs running dry! I daresay a taste of the sea will send me a little out of my latitude; but there is the compass, 'Jesus Christ, *the same* yesterday, to-day and for ever.' As long as He keeps the same, my SPRINGS are all right; and if I miss drawing water once or twice, which I hope I shall not, it will be all the sweeter when I go again. . . . It is so blessed to feel that Jesus has tight hold of you: such a strong and yet tender grasp. 'Hold Thou me up, and *I shall be safe.*'"

* From Wun-chau. † From Shao-hing.


Whatsoever
He
Saith unto you,
Do it.

"China for Christ."

"Whatsoever He saith unto you, do it."—John ii. 5.

More than eighteen hundred years have elapsed since these words were uttered; but a similar exhortation is still needed by the Church collectively, and by each one of us individually.

The words were addressed by the Mother of our Lord to the *servants* of the family; and none of the true servants of God's household will deny (in theory, at least) that it is alike our duty and our privilege to do "Whatsoever He saith unto" us. Yet in practice how far we fall short, and in how many respects our consciences become so habituated to the neglect or disobedience of some of His commands as to cease to be troubled, and to remind us of our duty. Yet surely the word stands good, "Whatsoever He saith unto you, do it."

His commands sometimes appeared strange; and those to whom they were addressed could not always see the reasons which led to them, or the results consequent upon obedience. At times, it might have been urged that they were impracticable; as, for instance, when he commanded one to take up his bed and walk, or told the man with the withered arm to stretch it forth. Faith, however, "laughs at impossibilities;" and obedience raises no questions. Most affectionately and seriously would we urge upon each of our readers, "Whatsoever He saith unto you, do it."

Many years have elapsed since the Lord first laid it upon our heart to carry the Gospel to every unoccupied province of China proper, as a preliminary to the evangelisation of its surrounding dependencies. Then there were eleven provinces without resident missionaries. In one of them we have since opened up work in seven or eight districts and are labouring alone. In another, the good work was commenced by an earnest and successful American Misssion, and we are also working there. But in the remaining nine there has been up to the present time no Protestant missionary to be found. It was nine years on the 26th of May since the "Lammermuir" party sailed for China, several of our brethren having preceded it. We have needed all the time since to gain experience, and to gather round us a staff of native workers, through whose aid we are occupying some fifty stations in five different provinces. We believe, however, that the time has come for *doing* more fully what He has commanded us; and by His grace we intend to do it. *Not to try*; for we see no Scriptural authority for trying. Try is a word constantly in the mouth of unbelievers. "We must do what we can," say they; and it is far too often taken up by believers. In our experience, "to try," has usually meant "to fail." The word of the Lord in reference to His various commands is not, "Do your *best*," but, "Do IT:" that is, Do *the* thing commanded. We are, therefore, making arrangements for commencing work in each of these nine provinces; without haste, for "He that believeth shall not make haste," but also without unnecessary delay. We hope soon to sound forth the word of truth, the glad tidings of God's salvation, to the inhabitants of each of these dark regions.

In January, we requested in several publications, prayer that the Lord would during this year raise up eighteen missionaries for these nine provinces; we are glad now to report that two of the number have already left our shores. We are further in correspondence with upwards of thirty candidates, upon whose heart China's need is laid. We doubt not that among them are some "willing, skilful men," whom God is calling to this service. And it may be, there are others of our readers who are conscious of His call to give *themselves*, or to give of their substance, in aid of the work. To such we would say, "If ye be willing and obedient, ye shall eat the good of the land." "Whatsoever He saith unto YOU, *do it*."

WESTERN CHINA *via* BURMAH.

"Though it tarry, wait for it."—Hab. ii. 3.

Ten years ago, much prayer was offered that God would, if it were His will, open our way to Western China through Burmah. But at that time the difficulties were very grave, from the Mahomedan rebellion in Yun-nan (the south-west province of China) and from the state of Burmah and the border tribes. Moreover, Eastern China was much more open, and appeared to offer suitable fields for gaining experience, the fruits of which, it was hoped, might be of much service in entering the more difficult Western Provinces. We therefore left the project, for the time being, in the hands of Him who is wonderful in counsel and excellent in working.

In the meantime, He has not been slumbering. He has caused the Irrawaddy to be opened to commerce as far as Bhamo, a city within a hundred miles from China; and now British steamers are regularly ploughing the water to and fro, conveying passengers and goods, and making the journey, once so difficult and tedious, both pleasant and safe. A British resident is stationed in Bhamo, nine hundred miles from the sea; and to that city caravans of Chinese traders continually resort, to whom, as well as

to the Chinese inhabitants, who form half the population, the gospel may now be preached without difficulty. Should the recent political complications, caused by the murder of Mr. Margary, and the attack on the British exploring party, of which he was the pioneer, not prevent it, Messrs. Stevenson and Soltau will proceed, in the first instance, to Bhamo, and make it their head-quarters; should they be hindered, however, for a time, they will still find in the study of the requisite languages ample occupation until the Lord sees them ready, and sets before them the open door which no man can shut.

ROMAN CATHOLIC CONVERTS FROM YUN-NAN.

In Yun-nan, as in other provinces of China, Roman Catholic missionaries have been long before us, and have made converts there, as the following extract from the "American Baptist Missionary Magazine" of September, 1868, will show. It is from the journal of the Rev. J. N. Cushing, of a missionary tour made by him and the Rev. A. T. Rose among the Burman Shans.

PLEASING RENCONTRE.

"We left Thoung-zai at dawn. During the afternoon we passed several long caravans of Chinese from Yun-nan. There must have been in each train several hundred mules; they were heavily loaded with copper vessels and other articles. Near the end of the second caravan a curious event happened. A Chinaman, as he passed, looked at us with a shy glance and crossed himself. It flashed upon my mind that he might be one of the Roman Catholic converts in Yun-nan. I involuntarily crossed myself [probably as the only means of letting him know that he was a Christian], and passed along, when some one called after me. As I turned around, I saw several men running towards me. They immediately fell upon their knees and kissed my hand, before I could recover from my surprise and offer any hindrance to that act.

"They understood neither Burmese nor Shan, and the only word that I could understand was 'Christian.' I must confess my surprise and joy, when in that wild place, and from those wild-looking men, the sweet name, 'Christian,' broke on my ear. Who knows but that some of these ignorant people, following Christ according to the little light which they have received, may reach the rest above? I felt moved towards them. Christ may have an elect few even among them."

BURMO-CHINA MISSIONS.*

"Sir,—At this time, when a grave political question has been added to a growing mercantile interest in the opening up of a trade route with Western China viâ Burmah, the attention of the general public is being drawn to tribes and religions hitherto almost unnoticed, even in our best geographies. In connection with this, I wish merely to mention the fact that yesterday Messrs. Stevenson and Soltau sailed by the steamship *Tenasserim*, from Glasgow to Rangoon as pioneer missionaries, to break ground among the inhabitants of Western China, beginning at Bhamo, and working inland. They go out in connection with the China Inland Mission, established for the evangelisation of districts in China away from the ports, and which hopes eventually to take up all the wholly unoccupied provinces. This Western field is virgin soil, of vast extent; and while to the religious world the first dawning of gospel light to hitherto almost unthought-of millions is of profound interest, at this special time, to merchants and to the public, the setting out of these two to this district, soon we hope to be followed by more missionaries, is well worthy of note. We know what the American Baptist missionaries have done in lower Burmah, as the great educational and moral road-makers of its highways of commerce and civilisation; and now that Britons have gone from a London Society to strike out a new path toward China, and to supplement among the Chinese regions the great and successful work of the Americans among the Karens, Burmese, and Shans—not in the slightest degree to interfere with it—it is worth while to at least record the fact of their outset. Perhaps it may help to stir up British missionary enterprise to an emulation to accomplish, along the valleys watered by the upper Irrawaddy, what America is doing so nobly and successfully nearer the sea. *During the last three years, about forty missionaries* have passed here, bound for the Burmese and Siamese field alone, from *one* American Baptist Society, besides a large number who went to stations in Madras and Assam. *When shall our two British pioneers*, to regions from which two British government exploring expeditions have been already driven back, *receive such like reinforcements* as America sends to carry on her special work now?

"I am, &c.,

"Robert Shirra.

"*Glasgow*, April 7th."

* The above letter, which we have slightly abridged, appeared in the *North British Daily Mail* of Friday, April 9th, 1875.

Missionary Journeys.

FROM GLASGOW TO BURMAH.

NOTES FROM THE DIARY OF MR. HENRY SOLTAU.

"APRIL 6TH, 1875.—We left Glasgow in the steamship *Tenasserim* between 11.30 and 12 o'clock; stopped about twenty miles down the river to adjust compasses, and are still lying in a small but very beautiful loch (Gare Loch), waiting till everything is settled before finally putting out to sea. The passengers are few, numbering only four first-class, and two second-class. The captain, an amiable man, has been the voyage to Rangoon seven times. The cabins are clean and comfortable, and the vessel is quite new, and is making her maiden voyage.

"So we are fairly embarked on our voyage to the heathen, and are contemplating the serious step we have taken. Our comfort is, "Certainly *I* will be with thee." The parting was very painful, and as all the kind gifts are unpacked, the tears will start.

"*April 7th.*—Drizzly rain and a cold wind made us feel very glad to retire to our cabin last night, and a little quiet reading and prayer was very refreshing before lying down to sleep. We read Exodus iii., and tried to remember the precious thoughts expressed at the Saturday evening's farewell meeting at Notting-hill.

"The vessel lay-to all night, and started again this morning at 4 o'clock. I did not sleep at all; the noise of the men overhead, and the early moving of the vessel, besides all the excitement, being too much for me. This morning the sun rose beautifully, and the view coming down the Clyde was very fine. In the distance were the snow-capped mountains of Arran and Ayrshire, reminding one of the Swiss photographs of the Alps. Some of the little peeps we had up the small lochs were exceedingly pretty. The sea was very calm, hardly any motion to speak of, so that no one has felt at all ill. After reading and prayer in our cabin, when we remembered all our dear friends in England, Scotland, and Ireland, we took a walk on deck, and sat down to read.

"*Monday, April 12th.*—Since writing the foregoing sheets, we have made great progress on our journey, and have had some rather unpleasant experience. *Wednesday, 7th,* was a lovely day, the sea very calm and the scenery lovely. We were able to get fairly settled down into our quarters, before getting into the Bay of Biscay. After clearing the Clyde we kept the coast of Scotland in sight for some time, and very soon Ireland could be discerned on our right. When we awoke on Thursday morning, the 8th, we found the ship rolling heavily, and all sight of land had vanished. Our breakfast could not be touched, and we began to encounter the miseries of sea-sickness. All Thursday and Friday we were rolling about in the bay, which was unusually calm, but rough enough to send the water occasionally in at our cabin port holes. All the time we had a most favourable wind, so that we made good way, and by Saturday at 12 were out of the bay and in much smoother water. Neither of us were *very* ill. Mr. Stevenson was the worse of the two. I was quite well by Saturday morning (10th), and able to remain the whole of breakfast-time. We sighted part of the coast of Spain, and yesterday (the 11th) were off Lisbon. Through our glasses we could see the coast very distinctly. We could not but praise the Lord for being so gracious, in answering the many prayers for us. I had told the captain that I had a harmonium on board, and he gave orders for it to be unpacked and fixed in the saloon, which was carried out on Saturday. He then said, "Now I shall expect you gentlemen to take the service here to-morrow morning." We gladly consented to do so, and asked leave to get amongst the men and give them tracts, which he kindly granted.

"After breakfast, therefore, on Lord's-day morning, we went forward and gave each of the men a "Moody and Sankey" hymn-book, and invited them to come to the saloon at 10.30. All mustered who were not on duty, and all the officers and passengers. The whole service lasted exactly forty minutes, as the captain thought it would be well to be short. Our hearts were cheered by getting direct to the cross of our Lord Jesus Christ; and continually, during the day, did I take a peep into the many chapels and class-rooms in England, where dear ones were serving the same Master, and testifying of the same Saviour. It was a lovely day; the sea a deep blue, and almost as calm as a mill-pond, a little breeze just filling our sails. No one would have pitied us if they had seen us. Our comforts and blessings are far beyond our deserts, and in every little thing our loving Heavenly Father is preparing our way. In the afternoon we took out a bundle of tracts, to distribute among the men. The "Friendly Visitor" and "Evening Hour" were very popular. The men were delighted, and all who could read were engaged all the afternoon in devouring the papers.

"We promised the men that we would come among them in the evening, for singing. All mustered, and

one or two of the passengers. Seated on a large coil of rope, with a circle of men sitting on the anchor and capstan around us, we sang, "Hold the fort," "O think of the Home over there," "Come to the Saviour," "Whosoever heareth, shout, shout the sound;" and then all stood up, as the sun dipped behind the horizon, and sang, "Praise God from whom all blessings flow." We returned to our quarters with hearts full of praise that the Lord had heard the many cries of His people that day for us, and had given us such a happy time for our first Lord's Day on board the *Tenasserim*. After tea we had a little singing in the saloon.

"We find the solitude of our cabin very refreshing, when we retire together to read the Word of God, and pour out our hearts before Him. Oh! may He daily prepare us for His work, and make us fit vessels for the Master's use.

"The weather to-day (the 12th) has been splendid, the sea a deep blue. In the morning I had my first lesson in Chinese, and shall hope to devote a good portion of each day to its study. We rise between 7 and 8; breakfast at 8.30. I always get a good walk and a psalm on deck before breakfast. Immediately after we go on deck for a little fresh air, and then spend an hour and a half or so in our cabin, reading and praying together. Then on deck till 12.30 we employ ourselves in reading. I learn my Chinese, and Mr. Stevenson reads to himself. At 12.30 tiffin bell rings, and we go down. A good meal is provided—hot meat and vegetables, and bread and cheese. After tiffin we write or read, or walk on the deck till 4.30, when we dine. A little quiet time alone after dinner is enjoyed, and a stroll on the deck closes the day. A shoal of porpoises passed us to-day, enjoying themselves in the sunshine. Several steamers have been sighted, but no communications have been exchanged. To-night we pass through the Straits of Gibraltar.

"*Tuesday, April* 13.—At 10 o'clock last night I went up on deck with the captain and watched the revolving light at Trafalgar, where Nelson was killed. On the African coast another light was visible, and we had entered the Straits. It was a lovely moonlight night; the air balmy and refreshing. When on deck this morning, I found we had passed through the Straits at 2 a.m., so that I missed seeing the famous rock of Gibraltar. On the left could be seen the snow-topped mountains of Sierra Nevada, in the south of Spain. They looked like the most delicately shaded white clouds, as the lower part of the mountains could not be distinguished from the sky and the sea. We are now in the most famous sea in the world, the Mediterranean. The waters are a deep blue: the waves are giving us a pleasant motion, while a very favourable breeze is helping us eastward. Not one head-wind since leaving the Clyde. We shall not stop anywhere till we get to Port Said, at the mouth of the canal, and thence shall go straight, without stopping to Rangoon. The awning is spread over the deck, and we are preparing for warm weather. Until we were off the coast of Portugal the weather was very cold, and we were glad of all our wraps and thick clothing. My rug has been invaluable; also my opera-glasses, which Mr. S. so kindly sent me, are second to none on board, and are used every day. To-day we passed a solitary island to the south, and a few steamers were seen in the distance.

"*Friday, April* 16.—Sea-sickness gone. Hope it won't return; it is one of those things better imagined than described. Remembered the Newport classes this evening in prayer. Prayer was never sweeter to me than now, nor so real. How precious to bear up each one in prayer daily before the Lord. We love to help on all the labourers at home and abroad in this way. The work in London is much on our hearts, and we are longing for the first news from home about it. We shall only be able to post letters from Port Said, and then our friends must wait for tidings from Rangoon."

A SIX DAYS' PREACHING TOUR.

By C. H. JUDD.

"You will be glad to hear some little account of a six days' preaching tour in the country. Soon after Mr. M. H. Taylor arrived here, I seized the opportunity the first fine weather afforded to leave him here, while Mr. Chang and I went to the villages around. We started on Monday morning, the 22nd of March, having had a prayer-meeting the previous night to seek God's guidance and blessing. A Christian coolie carried our beds, and a parcel of books and tracts; Chang and myself also taking a bag of books and tracts each.

"On the first day we walked about fifteen English miles, over a rather flat country, amidst many small lakes; each of us preaching about seven times at various small places, and selling, at low prices, a number of tracts, &c. At the end of our first day, and during the next three days, our journey lay among very lovely hills and valleys. The valleys were covered with green corn in the blade,

or with the yellow flowers of the oil vegetable (a kind of mustard), the perfume of which, though sweet, was sometimes rather stronger than was pleasant. Many of the hills were covered with plantations of young fir trees; and the villages were usually surrounded by numerous evergreens, fruit trees and flowering plants, altogether making a most lovely scene. As we often turned aside into the fields or woods for prayer or thanksgiving, all nature seemed to add its voice of praise to Him, who says, 'Consider the lilies how they grow.'

THE CHINESE INN.

"Our first night's resting place was at a small hamlet of about five houses, with others at a distance. We sat down in a little shop; some cakes of plain rice, with a little sugar, formed my evening meal. Having omitted our dinner, we had the best of sauce—a good appetite,—which made the cakes seem very nice.

"Before we had finished our supper, we found a considerable number of men and women (chiefly the latter), with children, seated on rows of seats, placed for the purpose by our host, who quietly said, 'Do not hurry over your suppers, gentlemen; but when you have done, these people will like to hear your doctrine.'

"The Chinese inn (see an illustration on page 12) in which we were seated was open to the street. There was a high shed, under which the people sat, with such patience and evident attention, for about an hour, as I have seldom seen. The meeting over, the people dispersed to their cottages by moonlight; and we sat down in the little shop for evening worship, greatly to the amazement of a few listeners. After this we retired to our bed-room, which was about six feet by four, built of unburnt mud bricks, and having no window—for which, however, there was no need by day, as plenty of light came through the holes and tiling; and of course there was plenty of ventilation. Wrapped in my Chinese bed* I lay down; a day's walk and happy work, gave such sweet sleep that it was not long before I knew not whether I was on a downy bed in England, or on hard boards in a Chinese hovel.

"The second night's bed-room was similar, with the only addition of a pool, which drained a pig-stye, within two feet of our bed-room door, and a straw-platted mattress to soften our bed.

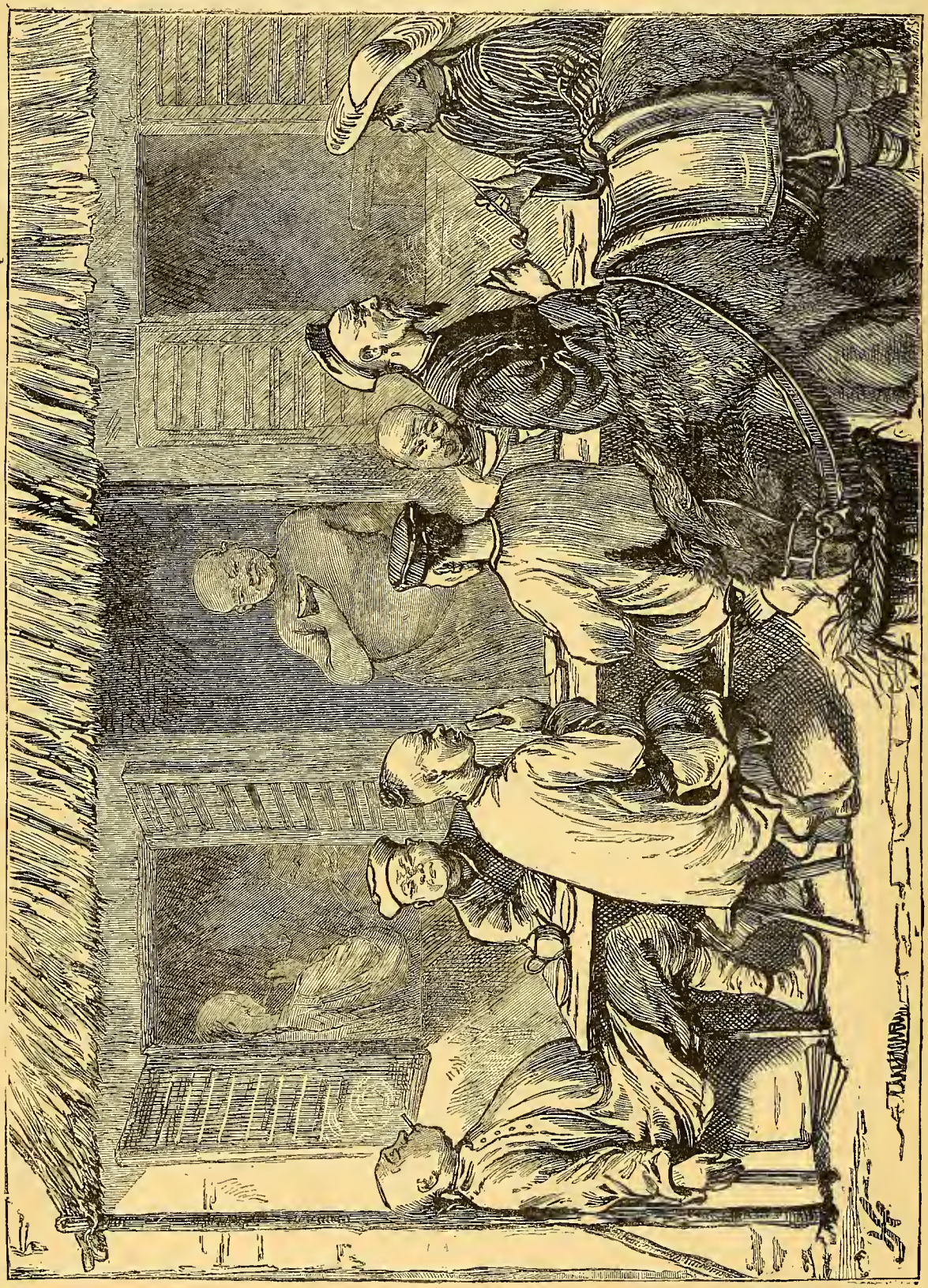
"One evening we could not obtain an empty room, and therefore slept in a small thatched shop built of rushes and poles. The sound of a few fowls in a hamper near my head, told of more than human lodgers taken in there. In some villages, neither meat nor fish could be had; but our friends would hardly believe how good a basin of rice, with greens and bean curd, tastes, after a long journey over the hills. These hints may be useful to any who think that missionary life in China is a nice romance.

INTERESTED HEARERS.

"At every village and small town the people appeared unusually interested; but I must mention only one place in particular, a village of about fifty cottages, which we reached on the third day. Here we preached in a small doctor's shop, and sold many tracts and books. I had felt led to speak specially of the conscious need of many, of something better than idolatry to satisfy the heart; and of the inability of those who eat herbs [a popular mode of meritorious fasting], by that means to get rid of their sins. On leaving the village, two women, whom we found to be vegetarians, followed us. They wished to hear more of the gospel; and, as they were evidently in earnest, we stayed to tell them of their deep need, and of the satisfaction to be found in the Lord Jesus. They asked many earnest questions, and wished Mr. Chang to teach them to pray. One of the women repeated after him, sentence by sentence, a few words of prayer; and then nothing would satisfy her but that we should go back to the house, and write down a prayer for her to use. This Chang did, at my dictation, the other women begging for a copy; we explained to them that God would be better pleased by their looking up to Him as a Father, and telling Him the simple desires of their hearts. We then left them, hoping some day to revisit the place, as they begged we would. As soon as we were clear away, Chang began, with his heart full, to sing aloud the doxology. He remarked, 'I have been two years preaching and selling books, but never before saw anything like this; God's Holy Spirit has been working in their hearts.'

"The rest of our journey was very interesting. We passed many places, reaching home on Saturday afternoon. I believe God is preparing China for great blessing; but we must 'Watch and pray,' expecting his power. The inhabitants of the towns and villages in which we preached, have, excepting one town, probably never once heard the gospel before. Is there not need of loving, earnest, patient labourers!"

* A kind of large toralium, answering at once for bed and bedding.



The Exterior of a Chinese Inn (page 11).

SUPPLEMENT TO

CHINA'S MILLIONS:

AND OUR WORK AMONG THEM.

EDITED BY J. HUDSON TAYLOR.

No. I.] JULY 1st, 1875. [SUPPLEMENT, GRATIS.

LETTER TO THE FRIENDS OF THE CHINA INLAND MISSION.

In publishing the first number of our new paper, I wish to address a few words specially to you. As mentioned in our leading article, our Occasional Paper will be issued less frequently than before; I therefore append a supplement to this number of "China's Millions" in order to communicate with you, and to give a recent list of our stations, native assistants and missionaries.

You will not be wearied by my reiteration of the oft-told fact which may not be, *must* not be forgotten. More than half China Proper is still destitute of one resident Protestant Missionary. All Thibet, and nearly all Mongolia and Manchuria are as totally neglected. Many Roman Catholic missionaries from Europe are labouring in these regions, (above one hundred,) while we, who owe so much to God, are doing nothing for them. This should not be; this must not continue. We are praying the Lord of the harvest to raise up and send forth labourers to these needy ones; many of you are offering the same petition. Fellow-workers in prayer, let us be fellow-workers in effort. The wave of blessing which has passed, and is passing over our land, has resulted in the quickening of many believers, as well as in the conversion of many sinners. From many a heart is going up the cry, "Lord, what wilt Thou have me to do?" Many, we believe, would be ready to devote themselves to the service of Him who gave Himself for them, were they aware of China's need. Help us, dear friends, to bring it before them by assisting us in the circulation of this little paper.

How may this most effectually be done? By endeavouring to obtain for us a wide sale through booksellers. If each of our friends were to induce half-a-dozen others to take in the paper, not only would all the expenses of publishing it be met, but the profits would cover *the outlay of sending a couple of missionaries to China*, and we are quite sure the circulation of these copies would be used of God to call out suitable men, and much earnest prayer. A very good plan to increase the circulation is to induce a bookseller to order half-a-dozen or a dozen copies, and to expose them for sale, offering to relieve him of any unsold copies. Such papers, lying on the counter or in the window, may meet the eye of some earnest Christian, and be God's finger-post, pointing out to him the sphere, where of all others, labourers are most needed.

Another very important desideratum is to introduce them into Young Men's Christian Associations, and to bring them before Sunday-school teachers and scholars. We feel sure if our friends rightly estimate the importance of circulating interesting and accurate information, their own ingenuity will suggest many other plans of fowarding this object. Allow us to remind those friends who receive copies of *this* number from us by post, that subsequent numbers will not be sent in this way. If, however, any are residing in villages or other places where there are no opportunities of procuring them through the trade, they can have them posted to them by forwarding their address to us, with 1s. 6d. for one year's subscription, inclusive of postage.

I would also suggest that if this letter were read aloud to Sunday-schools and other gatherings it might lead to increased sale. J. HUDSON TAYLOR.

6, *Pyrland Road, N.*

Table of the Stations of the CHINA INLAND MISSION, *with the Names of the Labourers, Foreign and Native.*

CORRECTED TO APRIL, 1875.

Capitals of Provinces are printed in Italic Capitals, of Prefectures in Roman Capitals, of Counties in Small Capitals, the other Stations are Market Towns.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
I.—Cheh-kiang Province, N.				
Hang-chau Prefecture.				
1. *HANG-CHAU*	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000.	Nov. 1866	Wôu̧ Lœ-djün, P. Loh Ah-ts'ih, E.	*Superintended by Wông Lœ-djün.*
2. Kông-deo	River Port, 2 miles S. of Hang-chau. ...	1868	Mr. Li, C.	
3. YU-HANG	District City, 30 miles W. from Hang-chau.	Mar. 1874	Tsiang Liang-yüong, E. Yiao Si-vu, C.	
Hu-chau Prefecture.				
4. GAN-KIH	District City, 50 miles N.W. from Hang-chau.	1871	Kao Ziao-gyi, E.	
5. Di-pu	Market Town, near Gan-kih.	1871	" "	
II.—Cheh-kiang Province, W.				
Kiu-chau Prefecture.				
6. KIU-CHAU	Prefectural City, 170 miles S.W. from Hang-chau.	April 1872	Wông Teng-yüing, E.	
Kin-hwa Prefecture.				
7. LAN-K'I	District City, 130 miles S. from Hang-chau.	1871	'O Ah-ho, E. Dzing Sï-vu, C.	
III.—Cheh-kiang Province, E. (1st Mission District.)				Mr. and Mrs. Stevenson (absent). Mr. and Mrs. Meadows. Mr. and Mrs. Douthwaite. (Girl's School) Miss Turner.
Shao-hing Prefecture.				
8. SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po.	Sept. 1866	Tsiang Siao-vong, P. Mr. Vong, E. Mrs. Yang, B.	
9. Tsông-kô-bu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing.	1873	Sï Jün-kao, E.	
10. Sien-ngæn	Village on Dzao-ngô River, 60 miles S.E. from Shao-hing.	Dec. 1873	Mr. Nyien, E.	
11. SHING-HIEN	District City, 72 miles S.E. from Shao-hing.	July 1869	Mr. Nying, E. Mr. Sing, C.	
12. SIN-CH'ANG	District City, 85 miles S.E. from Shao-hing.	June 1870	Væn Kwông-pao, E. Tsï-ky'ing, E. Mrs. Li, B.	
13. SIAO-SHAN	District City, 10 miles S.E. of Hang-chau.	Jan. 1867	Tsiu Uong-yiang, E. Mrs. Tsiu (2nd.) B.	
Ning-po Prefecture.				
14. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau.	June 1857	Mr. Zi, E. Mrs Tsiu, Senr., B.	
15. K'ong-p'u	Village, 3 miles E. from Ning-po. ...	1865	Moh Dziang-ling, C.	
16. Lih-dzô	Town, 6 miles S. from Ning-po. ...	1870	Temporary supply.	
IV.—Cheh-kiang Province, E. (2nd Mission District.)	District City, 40 miles S. from Ning-po.	May 1866	Mr. Væn, P. Mrs. Væn, B. Lao Yiu-dzing, C. Mr. Dong, E.	Mr. and Mrs. Crombie.
Ning-po Prefecture continued.				
17. FUNG-HWA				
18. Ky'i-k'eo	Town, about 15 miles from Fung-hwa..	1873	Fông Neng-kwe, E.	
19. 'O-z	Village, 20 miles from Fung-hwa. ...	1862	Shih Da-tsing, C.	
T'ai-chau Prefecture.				
20. NING-HAI	District City, 70 miles S. from Ning-po.	Jan. 1868	Wông Kyüo-yiao, E. Wông Ying-ch'ing, E. Mrs. Shih, B.	
21. T'IEN-T'AI	District City, 110 miles S. from Ning-po.	1873	Liu Si-yüing, C.	
22. Si-tien...	Market Town, 55 miles S. from Ning-po.	Feb. 1874	Tsiang Ping-hwe, E.	
23. Gyiao-bang ('Oug-zih)	Town, 60 miles S. from Ning-po. ...	1870	" "	
V.—Cheh-kiang Province, E. (3rd Mission District.)				Mr. Rudland (absent). Visited by Mr. Jackson, of Wun-chau).
(*T'ai-chau Prefecture continued.*)				
24. T'AI-CHAU	Prefectural City, 140 miles S.W. from Ning-po.	July 1867	Mr. Liu, P.	
25. SIEN-KÜ	District City, 30 miles W. from T'ai-chau.	Jan. 1874	Loh Kyiug-sih, E. Ling Hyin-djü, C.	*Superintended by Mr Liu.*
26. Ky'i-'ô...	Temple in a Town, 25 miles E. from T'ai-chau.	1873	Kôh Ylh-djün, E.	
27. HWANG-YEN	District City, 20 miles S.E. from T'ai-chau.	April 1869	Tsiang Liang-gwe, P. Wông Yi-hying, C.	*Superintended by Tsiang Liang-gwe.*
28. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau...	1873	U Djün-yiao, E. Ling Tsiao-sông, C.	
29. T'AI-P'ING HIEN	District City, 50 miles S.E. from T'ai-chau.	Jan. 1874	Tsiang Uong-kao, E.	

TABLE OF STATIONS—*continued.*

STATIONS.	DESCRIPTION.	OPENED	NATIVE ASSISTANTS.	MISSIONARIES.
VI.—Cheh-kiang Province, S.				
Wun-chau Prefecture.				
30. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po.	Dec. 1867	Mr. Chü, E. Kying Ts'iug-sœn, C. Mr. Ing, S.	Mr. and Mrs. Stott. Mr. and Mrs. Jackson.
31. Dong-ling	Village, with several converts and about 20 persons interested.		Services conducted by resident members.	
32. P'ING-YANG	District City, S. of Wun-chau.	1874	Tsiu Din-ky'ing, C. Seng Shü-nyün, C.	
Ch'u-chau Prefecture.				
33. CH'U-CHAU*	Prefectural City, four days journey W. of Wun-chau.	1875	Mr. Yiang, E.	
VII.—Kiang-su Province.				
34. *NAN-KIN*	Capital of Province, former capital of the Empire. Population about 500,000.	Sept. 1867	Mr. Teng, E.	Mr. and Mrs. Cordon (absent). Mr. Harvey (absent). *Superintended by Mr. McCarthy.*
35. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000.	Jan. 1869	Mr. Chang, E. King-shu, C.	Mr. and Mrs. Hudson Taylor (absent). Mr. and Mrs. McCarthy (city). Miss Desgraz (suburbs), absent. Mrs. Duncan.
36. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 360,000.	June 1868	Tsiang Soh-liang, P. Lo Sï-fu, C.	
37. NORTH T'AI-CHAU	District City, 30 or 40 miles E. from Yang-chau.	Feb. 1873	Ch'eng Sï-fu, C.	
38. TS'ING-KIANG-P'U	District City, 100 miles N. from Yang-chau. Population, 30,000.	Dec. 1869	Mr. Ch'un, E.	
39. SHANG-HAI	Station for Press and business purposes.	Nov. 1873	Printers.	Mr. and Mrs. E. Fishe. Mr. and Mrs. C. T. Fishe.
VIII.—Gan-hwuy Province.				
40. *GAN-KING*	Capital of the Province, about 400 miles up the Yang-tse-kiang.	Jan. 1869	Chu Sien-seng, E.	Mr. and Mrs. Baller. Mr. Geo. King (expected to arrive in July).
41. CH'I-CHAU	Prefectural City, S.E. from Gan-k'ing.	Oct. 1874	Mr. Hsü, E.	
42. Ta-t'ung	Large business Town, on the Yang-tse-kiang.	June 1873	Wu Sï-fu, C. Dzing Lao-yiao, C.	
43. T'AI-P'ING FU	Prefectural City, N.W. from Nan-kin....	Sept. 1874	Mr. P'un, C.	
44. WU-HU	District City and large emporium, on the Yang-tse-kiang.	Mar. 1873	Mr. Tæ, E.	
45. KWANG-TEH-CHAU	District City, near Gan-kih in Cheh-kiang Province.	April 1872	Tsiu Fông-kying, E. (absent)	
46. NING-KWOH	Prefectural City, S. of T'ai-p'ing fu.	Dec. 1874	Wu Cheng-tsan, E.	
47. HWUY-CHAU*	Prefectural City in S.E. of Gan-hwuy...	1875	Mr. T'ông, C. Long-chung, C.	
48. LU-CHAU*	Prefectural City, near the Tsao Lake, and N. from Gan-king.	1875	Mr. Han, E. T'eng Sï-fu, C.	
49. FONG-YANG*	Prefectural City in N.E. of Gan-hwuy...	1875	Ch'en Wen-loh, E. Tsüen-ling, C.	
IX.—Kiang-si Province.				
50. KIU-KIANG	Prefectural City, about 500 miles up the Yang-tse-kiang (the itinerant work has extended to upwards of 100 cities and towns in the province.	Dec. 1869	Mr. Yiao, E. Mr. P'en, C.	Mr. Cardwell. Mrs. Cardwell (absent). Mr. and Mrs. Williamson.
51. Ta-ku-t'ang	Large Town, on the Po-yang Lake ...	July 1873	Lo Gan-fuh, E.	
X.—Hu-peh Province.				
52. *WU-CH'ANG*	Capital of Province, 650 miles up the Yang-tse-kiang.	June 1874	Yao Sï-fu, C. Chang Sien-seng, E.	Mr. and Mrs. Judd. Mr. M. Henry Taylor (itinerating in Ho-nan).

Ho-nan Province.—Mr. M. Henry Taylor and the native evangelist Chang are itinerating in this province.

Yun-nan Province.—Mr. J. W. Stevenson and Mr. Henry Soltau are in Burmah, hoping in due time to make their way into Yun-nan.

TOTALS—Mission Districts, 10; Stations and Out-stations (including Shanghai), 52; Native Helpers, 76; Missionaries and their Wives, 38.
ABBREVIATIONS:—P., Pastor; E., Evangelist; C., Colporteur; S., School-teacher; B., Bible-woman; N., North; S., South; E., East; W., West.
* Work in these Stations has been recently commenced, and it is hoped that it may become permanent.

LATEST INTELLIGENCE.

AT the moment of going to press, the following letter from Mr. Stevenson has reached us:—

"Rangoon, May 15th, 1875.

"You will be glad to receive a letter addressed from this port. The Lord graciously gave us a favourable wind most of the way, we made a very successful voyage, and the captain was very kind and cordial. We were also permitted to see some brought to Christ; several professed to have found peace, and we believe a number besides are deeply impressed and exercised about their souls.

"We arrived here yesterday at noon; Mr. B—— came on board and kindly asked us to go home with him. Now, as to the situation of affairs out here; I feel rather disappointed at the present aspect; but we must just be patient and wait the Lord's time, feeling assured that although things seem to go against us, the Lord is ordering and guiding all for His glory, and the furtherance of the work in South Western China. 'Be still and know that I am God,' is a word that is specially needed by us just now.

"It appears that Captain Cooke, the British resident, had to remove from Bhamo; and so at present we have no representative there. Some time ago, I believe, all the merchants and others removed from Mandalay, and the steamer ceased to go up the river. The Hon. Ashley Eden is in Calcutta; it is supposed aiding Lord Northbrook to devise effectual means for adjusting the Burmese difficulty.

"We had an interview with Mr. Thompson, the chief commissioner for British Burmah, who is here in Ashley Eden's place. He was kind and cordial, and gave us much valuable information. He said that Mr. Douglas Forsyth would come here next Friday, and then proceed with Col. Sladen, a gun-boat, and some troops, up to Mandalay, the capital, as an envoy to the king of Burmah. It would take six weeks at least before things could be settled, and the British government be able to resume the occupancy of the residency at Bhamo; he, of course, said that he could not sanction our going before that time.

"Mr. Thompson recommended us to call upon Prince Hassan, the son of the late Panthay king of Yun-nan, who is living now in Rangoon. I did so; and I had a long and most interesting conversation with him in the Mandarin dialect, which he spoke well; we had not the least difficulty in understanding each other. He is a native of Ta-li-foo. I wanted to know if I could get a Yun-nan teacher here, but he said he thought I should be able to get one at Mandalay, though not at Rangoon. He had been in England, and came from Yun-nan by the Thien-nee and Mandalay route.

"I think I have gathered most of the information that can be had at the present time. I feel a little sad at the prospect of having to settle down here; but there is no other course open for us. Perhaps in a few weeks things may clear up, and the way be made plain for our going forward."

China Inland Mission.

Hon. Secs.:
RICHARD HARRIS HILL, London.
C. T. FISHE, Shanghai; HENRY SOLTAU, Burmah.

Hon. Treasurer:
JOHN CHALLICE.

London Office:
6, PYRLAND ROAD, NEWINGTON GREEN, N.

MOTIVES.—Love to Christ, and obedience to His command to preach the Gospel to every creature, together with a deep sense of China's pressing need, containing, as it does, about one-third of the world's inhabitants.

OBJECT.—By the help of God, to carry into the whole of the interior of China the glad tidings of His love in giving His only begotten Son to be the Saviour of the world.

CHARACTER.—Evangelical and unsectarian—embracing members of all the leading denominations of Christians.

PRESENT Staff of the Mission: Over one hundred and ten labourers; viz., Missionaries and their wives, thirty-eight; together with seventy male native assistants, and six native Bible-women.

STATIONS and Out-Stations: Over fifty in which there are resident labourers. Many other places are reached by itinerant efforts, in some of which there are converts.

HOW SUPPORTED.—Entirely by the free gifts of the Lord's people, both in money and time. As there are no paid officers at home or abroad, all the funds are appropriated to the maintenance of the Missionaries and the extension of the work.

N.B.—Friends intending the whole or a part of their donations for the personal use of any member of the Mission, or for any particular branch of the work, should very clearly express their wishes.

ALL donations to be sent to MR. HILL, the Hon. Sec., or to the Treasurer. Bankers—London and County Bank, Lombard Street. Cheques crossed *London and County Bank.* Post-Office Orders payable to RICHARD HARRIS HILL, Newington Green Road Post Office.

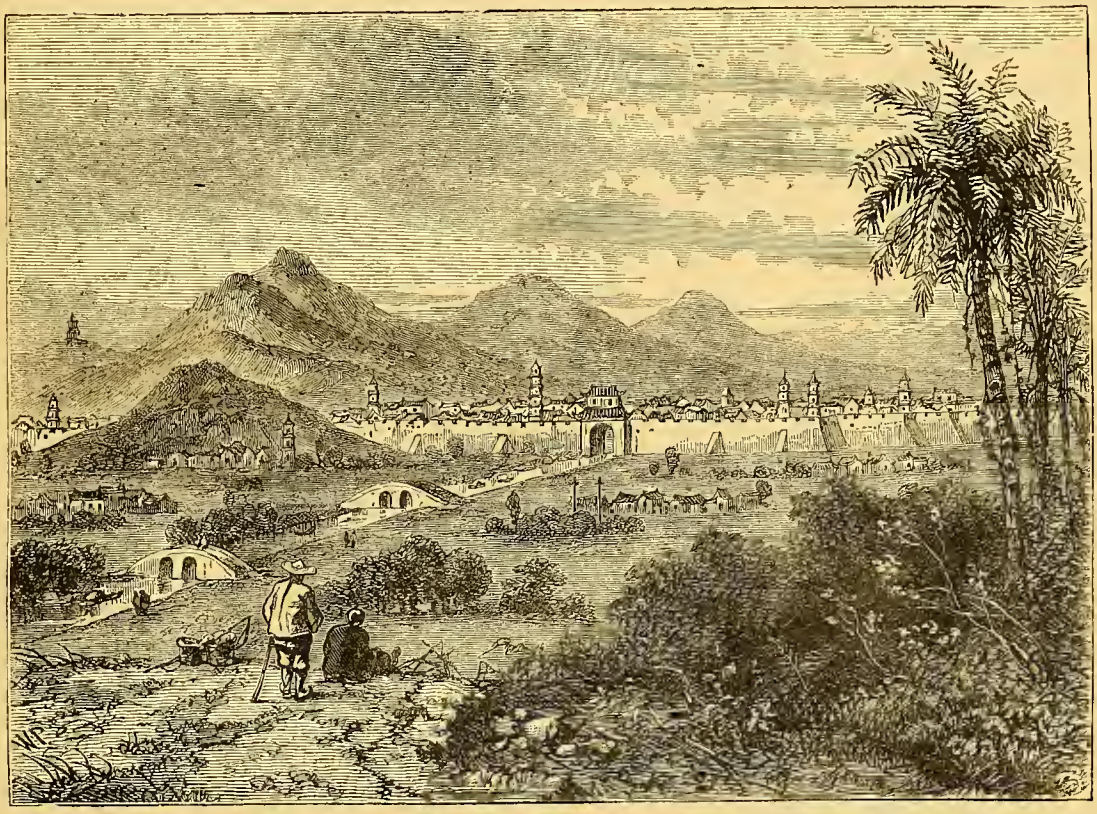
MISSIONARY BOXES (Ornamental), free on application.

IN CONSEQUENCE of the considerable reduction lately made in the charge for POST OFFICE ORDERS, and to *ensure greater safety*, it is respectfully suggested that, where practicable, even small sums may be remitted in this way.

PRAYER MEETING.—Every Saturday Afternoon, from 4 to 5 o'clock, at the London Office as above.

CHINA'S MILLIONS,

AND OUR WORK AMONG THEM.



NANKIN.

THE high walls of a Chinese city so thoroughly hide from view the streets and buildings contained within them, that a view from the outside gives very little idea either of its extent or populousness. Thus it is with the city of Nankin, a view of part of which we now present to our readers. It is taken, as will be seen, from the country side of the city, at a point from which the absence of suburbs allows the walls to appear more distinctly. Several of the towers represented in the sketch were destroyed during the T'ai-p'ing rebellion, and have not yet been restored. There are some considerable hills within the walls, and from them a good view may be obtained of the densely populated parts of the city. It must not, however, be supposed that the whole area enclosed is covered with *buildings;* there are many gardens, and even cultivated fields, to be found within the walls. The present wall is about fourteen English miles in circumference, but there are remains of an outer and more ancient wall, which can still be traced, which was about thirty-five miles in circumference. Within it, ruins abound everywhere, but it is not possible now to determine how much of it was formerly covered by houses. The present population of Nankin is from 500,000 to 600,000.

The celebrated porcelain pagoda to the south of the city, was one of the towers already mentioned as destroyed by the T'ai-p'ing rebels. Its site is within a mile or so of our mission house. A monastery was first erected on this site by a Chinese prince, in the second century; and in A.D. 372 it was rebuilt by the reigning emperor, who deposited a precious relic of Buddha within it. It was further enlarged in the seventh century; but the structure recently destroyed

was commenced by one of the emperors, who moved his court from Nankin to Pekin in 1411. The work was finished by his son; the entire cost is stated to have been £800,000. In the year 1801 it was seriously injured by a storm. The Chinese account is amusing; it says, "The god of thunder, while expelling a strange monster, chased it to this place; when instantly three-tenths of the nine stories of the pagoda were demolished. But the strength of the god was so awfully stern, and the influence of the Buddhistic doctrine was so boundless, that the whole building was not destroyed." The damage done by the god of thunder was repaired by the government.

We hope to give an account of the first missionary efforts in Nankin in our next number.

A MAP OF BURMAH.

THROUGH the kindness of a warm friend of China and Burmah, we have a considerable number of a beautiful and accurate map for sale. It illustrates the relations of British India, Burmah, Assam, and S.W. China, and gives the important trade routes advocated by Major Sladen and Captain Sprye. The town of Manwyne, where Mr. Margary was murdered, will be noticed with interest; and also the border city of Bhamo, which will, we hope, ere long, be the headquarters of the China Inland Mission in Burmah. Its colouring adds to its clearness; and one view of it will give a better idea of that part of the world than pages of description. It is well worth sixpence or a shilling, but we are glad to sell it at twopence, believing that a fuller acquaintance with the localities indicated, will lead to more prayer on their behalf.

A REQUEST.

OUR friends and readers will notice on the cover, and will have seen in the supplement of our July number, a table of the stations that God has given us, and we think they will value the statistical information it affords. But to give statistical information is not the only purpose we wish it to serve; we have a request to make concerning it.

We rejoice to *know* that many of you are our fellow-labourers in pleading China's need before God; you remember the missionaries individually in prayer, as far as you are able, and any special needs that are brought before you; but you have often felt it difficult to take the work as a whole intelligently and in detail to God. May not this table help you to do so? Our request is, that you would keep the supplement in or near your Bible, and seek to plead definitely and individually for the foreign and native labourers in *one* mission district each day. Thus in ten days you would have upheld the hands of each isolated worker of our staff in that dry and thirsty land, without having had larger numbers brought before you at one time than your mind could easily compass. If the workers are blessed, their work will prosper; and we doubt not that this plan, adopted and carried out by our friends, would soon be seen to result in *marked* increase of blessing.

A LETTER FROM MR. STEVENSON.

MANY thanks for your kind letter, which I safely received yesterday. I can assure you I felt my faith strengthened after its perusal, and what I want at this juncture is implicit faith in God. To human vision our project appears, I must say, rather a hopeless undertaking; or at least it is so beset with difficulties, that without faith in God few would dare to encounter them.

It appears that Dr. Mason, one of the American missionaries, went to Bhamo a few years ago, and remained there for some time; but he was so watched and obstructed by the Burmese officials, that he gave up the idea: besides which, he was unable to obtain ground, or a suitable house to live in. There are no European merchants *residing* in Bhamo, the only European there is the British Resident.

We called upon Major Sladen, at the chief Commissioner's house, on Wednesday, the day upon which he had arrived from Maulmain. He received us cordially, and gave us much valuable information. He said he thought we were on the safe side in going to Bhamo, as the trade route to China, *viâ* Bhamo, *must*, in the very nature of things, be eventually opened up. He informed us that we had a perfect right by treaty, to purchase land there if we so desired. All those with whom I have consulted, officials and missionaries, advise us to wait till we hear the results of the pending negotiations. If amicable relations are restored between the King of Burmah and the Indian Government, we will proceed with all possible haste to our destination. People here generally seem to think that there will be no war; that the King will look as good-natured as he can, under the circumstances, and assent to all the demands of Sir D. Forsyth; though, when the mission has left the capital, he may return to his old exclusive and conservative policy again, and may thus annoy and defeat the English by deception and bad faith. He asserts his innocence with regard to the murder of Margary, and professes to feel hurt that he should

be held responsible for that with which he had nothing to do. I expect that the Chinese will do the very same, that they will try to saddle the responsibility upon the Burmese.

It appears that Burmese is the language almost exclusively used in Bhamo, and I am advised to study it, so as to be able to engage in common conversation with the Burmese. Mrs. Bennett, who, with her husband, came out here in 1829 (both are still residing in Rangoon), gave me my first lesson in Burmese. I think that during the time I remain in Rangoon I must try and pick up as many Burmese phrases as I can. The language is much like the Chinese; more simple, *i.e*, they have fewer sounds, and but few sounds that we have not in China—perhaps not more than half-a-dozen. I feel sure that my knowledge of Chinese will be a great help to me.

We have had very pleasant intercourse with the American missionaries here, of whom we have met a good number. I have been struck by the earnestness and thoroughness of some of these good men. One of them, Mr. Vinton, who was born in the country, and was in America eight years for education, speaks, of course, like a native, and spends most of the year in the jungle amongst the Karens. He seems to be proof against the sun and rain. He says he has 3,500 converts under his care. We attended a home missionary meeting of the Karens, and it was delightful to hear them praise God in their own tongue, to hymns set to our tunes. I hear the American Baptist Mission has 20,000 converts in Burmah, 19,000 of whom are Karens, only about 1,000 Burmans. The work among the Shans can scarcely be said to have been commenced yet. The missionaries seem rather downcast in speaking about the work among the Burmese. There has been very little fruit, and there are very few Burmese evangelists. At present there are no Chinese in fellowship; there used to be a few, but they seem to have gone back; the reason is, I believe, because there was no one to care for them who understood their own language. They had to be communicated with in Burmese; you know how difficult it is for a Chinaman to comprehend spiritual things, even in his own language, how much more so in a foreign language. I met a Chinaman from Amoy the other day in a store, who could speak the Mandarin dialect very well; but, generally speaking, the Chinese here can understand only their own dialect, and a little Burmese and Hindostanee.

Last Sunday I attended a service in Burmese; and on Wednesday I conducted the weekly prayer meeting at the Baptist chapel, giving a short address on "Walking in the light." I felt helped to speak, and trust the Lord will bless His own Word. Mr. Soltau preaches to-morrow night (Sunday) in the Baptist chapel. We intend to have some special services next week in the same chapel. I believe we shall have the co-operation of both the Presbyterian minister and the Baptist missionaries.

I am afraid that we need not expect to get any help from Burmese Christians as interpreters up in Bhamo. We shall probably have to rely upon the Chinese for aid when we get there.

Poetry.

GRACE.

I PAUSE before the banquet hall,
Weary and cold and desolate;
Faint fragments of the music fall
Here, where I stand, without the gate.
And now sweet voices whisper, "Come!
The Bridegroom bids you welcome home!"

But I am black,—not beautiful;
My voice makes echo thin and weak;
These eyes with tears are dim and dull;
I dare not to the Bridegroom speak.
"Then kiss his feet, if love be dumb;—
'The Spirit and the Bride say, Come!'"

Ah, no! my lips are foul with sin;
He would draw backward from their touch:
My heart is black as night within;
The Bridegroom cannot welcome such.
"Nay, but He does;—He calls you home;
And Bride and Spirit bid you, Come!"

My hands are empty of all gifts;
My soul has failed her trust to keep:
How shall I face Him, when He lifts
On me those eyes that read so deep?
"Your debts are cancelled in the sum;
'The Spirit and the Bride say, Come!'"

Black as the tents of Kedar, I,—
Yet, Lord, I thirst, I faint;—O Christ,
I love Thee! let me love, or die
Beneath Thy feet, self-sacrificed.
I love Thee! wherefore should I r
"The Spirit and the Bride say, Come!"

I love!—my hands are deeply stained,
But I have looked upon Thy face,
And love Thee, by that look constrained,
Till all I ask, is still to gaze—
To gaze on Thee, until my heart
Has learnt how beautiful Thou art!

(*By the late Miss Blatchley.*)

NOT
BY MIGHT, NOR BY POWER,
BUT
BY MY SPIRIT,
SAITH THE
LORD OF HOSTS.

"China for Christ."

"Not by might, nor by power, but by My Spirit, saith the LORD of Hosts."—Zech. iv. 6.

SAD, indeed, was the position of God's chosen people at the time when these words were spoken, and heavy were the hearts of the godly seed as they looked around. Their kingdom was destroyed, their people carried away by successive captivities, their religion was a scoff, and their temple a desolation; while they saw idolatry everywhere triumphant, the heathen everywhere at ease. As at the later period, when Nehemiah answered Artaxerxes, "Why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?" so it was when Zechariah was sent to encourage Zerubbabel; and not only so, for the very temple itself was still unbuilt, and the little band who had been brought back to their own land, discouraged by the overwhelming difficulties which beset them on every hand, were beginning to think that God's time for the rebuilding of Zion had not yet come.

Look up, look up, O Israel! Heathenism is strong, but there is One stronger. *You* are weak, and cannot contend against the power of the adversaries, yet the temple shall be built. Not by man's might, not by human power, but by My Spirit shall the work be accomplished. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." His hands "have laid the foundation of this house, his hands shall also finish it." *And they did finish it.*

St. Paul wrote to the Corinthians, "YE are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them [the unbelievers], and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." What glorious promises, and what wondrous words these are! How many of us have struggled—all in vain—to cleanse ourselves from all filthiness of the flesh and spirit, to perfect holiness in the fear of the Lord, till we, too, have almost come to the conclusion that the time has not yet come for our whole being to be subjected and consecrated to Him, and Him alone. The foes seem more mighty than those by which Israel were confronted; our case more hopeless than theirs. Yet it is not so; these words were not written to mock us. "Not by might, nor by power, but by My Spirit, saith the Lord." Our divine Zerubbabel lives and reigns. HIS hands *have* laid the foundation in our hearts; HIS hands *shall* finish it. Dear burdened reader, do not attempt to read the passage backward, begin at the beginning; mix the word with faith, and you will find that His yoke is easy, His burden light. He will finish His work in you. "The very God of peace sanctify you wholly. I pray God, your whole spirit, soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you [He who *is* calling you—the present tense—to walk in holiness, to abstain from the very appearance of evil], who also *will* do it."

And now, dear friends, with glad hearts and free, let us look yet further. We want to see *all* His commands fulfilled—not some of them merely. Go, go *ye*, go into *all the world*, says the Master. *We* want to *go* into every province of China, to tell of His dying love, to tell of His living power. Who will help in this glorious work? The difficulties are to human strength insuperable. How can our brothers Stevenson and Soltau enter Yun-nan? Is not all Burmah in turmoil? Has not Margary been murdered at Manwyne? Do not the latest tidings tell of Chinese troops massing in Yun-nan? "Not by might, nor by power, but by My Spirit," saith the Lord. HE has said, Go; they have set off; and in His own time and way He will bring them in. What, again, can our brothers, Henry Taylor and his Chinese evangelist Chang, do among the twenty-five millions of Ho-nan? We care not to answer *that* question; we know what HE, who dwells in them and walks in them, will do there. HE will get to Himself a great name; HE will save an election in grace; and do this, not by might, nor by power, but by His own Spirit.

Who will help in prayer? Who will go and live Jesus among the heathen Chinese? Who will uphold the hands of those who have gone, and of those who are going there? Who will circulate information, and thus lead other believers to feel for China's need? Let us ever remember that each of these things can only be pleasing to God, and really effectual, as it is done—"Not by might, nor by power, but by My Spirit, saith the Lord."

MORE NEW MISSIONARIES.

MAY we ask prayer for two or three of our new missionaries, who (D.V.) sail for China early this month? Ask a safe journey, blessing on the way, and on their future work.

For the Young.

JEALOUSY DEFEATED.

A CHINESE STORY.

A VERY jealous Chinawoman was always troubled when her husband commended any of her neighbours, and was continually attempting to surpass them; but unfortunately, very often with but poor success. She was not a good manager, and, as her husband was a poor man, this defect frequently made itself felt very unpleasantly.

The Chinese have a good rule that all debts must be paid before the last day of the old year; and consider it a great misfortune if, in addition to this, they are unable to provide a feast for New Year's Day. One evening towards the end of the year, the husband of this woman, whose name was Mrs. Wong, came home in great distress because he was unable to meet all his claims and to provide the New Year's feast. He asked his wife if she could not in some way or other manage to help him; but she, poor thing, was unable to suggest any practicable expedient.

"Ah!" said he, "lucky Mr. Chang! lucky Mr. Chang! I wish I had a wife like his!"

Now it happened that Mrs. Chang was a notable manager, and a general favourite among her neighbours; being both able and willing to plan for them, and to help them in their difficulties. She was, however, no favourite with Mrs. Wong, who was far too jealous of her celebrity to allow herself to benefit by Mrs. Chang's neighbourly kindness. She, therefore, crossly replied to her husband,—

"I should like to know what better Mrs. Chang could do for her husband than I could do for mine. She comes from a far poorer family, and, though it's all very easy to pretend to be clever, you can't pay debts and provide new-year's dinners with pretensions."

"Pretensions, indeed!" retorted her husband, "instead of talking for ever about respectable relations, she goes to work like a sensible woman; and she has just set up poor Chang, paid all his debts, and provided handsomely for the new year besides."

"*Well!*" said Mrs. Wong, with a look of surprise and incredulity, "if she *has* done that, I shall begin to think there is something in her after all. Pray tell me all about it."

"I will," said her husband; "when poor Chang got up this morning he turned to his wife, and said, 'Do you know to-day is the 25th of the 12th moon, so we have only a few days of the old year left, (there are often twenty-nine days in the last Chinese moon;) and I can neither pay my debts at the confectioners' for the sweetmeats they have let me have for hawking, nor provide anything against the new year. Alas! alas! what *shall* I do?'

"'Don't be troubled in the least,' said Mrs. Chang, 'I'll put you in the way of meeting all your requirements, and leave you a balance into the bargain.'

"'You are a wonderful manager, I know,' said her husband, and can make a hundred cash go further than any other woman in the neighbourhood. It's always a wonder to me, how, with our limited resources, you provide the *rice*, let alone the "small vegetables" [a name the Chinese give collectively to whatever they eat with their rice, whether fish, meat, or any other dish, as well as to the cooked vegetables which they most commonly use], but I fear our present difficulties are beyond even *your* ability.'

"'Wait a while, and you shall see,' replied Mrs. Chang. Then, taking from beneath the bed a bag, full of small pieces of copper, pewter, and things of that kind, she said, 'Look at this; take it and sell it, and see if you have not enough to meet all your needs.'

"'Why,' exclaimed Mr. Chang, in amazement, as she emptied the treasures on the floor before him, 'wherever did you get all this store!'

"'I'll tell you,' she replied. 'When you came back each day from your hawking, I took a small piece from your basket, so small that you never missed it, and yet in the course of the year it has accumulated to this extent.'

"'You *are* a wonderful woman,' exclaimed her delighted husband; 'the proverb is surely true which says, Better clever at saving than clever at earning.' Then away he went with his spoil, and soon found the proceeds more than enough to relieve him from all his anxiety."

The envious woman was not able to say anything against this; but determined that next year she would have as loud a commendation from her own husband, as Mrs. Chang had from hers.

Now Mr. Wong earned his living, in the early part of the year, principally by selling almanacs. His trade consequently was very flourishing for some months, and Mrs. Wong easily managed, without his knowledge, daily to abstract a number of almanacs from his store. As the year proceeded, and the trade grew less brisk, it was only occasionally that she was able to secure a copy or two.

Mr. Wong frequently complained that, somehow or other, his sales had been less productive than usual, and that he had consequently less capital at his command, than he ought to have had, for the purchase of the other pamphlets he vended. His wife, however,

comforted herself with the thought, "It will be all right at the end of the year."

At length, the long-expected period drew near, to the great sorrow of Mr. Wong, but to the great delight of his wife. "We shall not hear so much of Mrs. Chang this year," said she to herself. "Won't she be vexed when she learns that I have done far more for *my* husband than she ever did for *hers*. We shall have fewer of her airs and patronising ways and insulting offers of assistance. How I hate the woman!"

Now Mrs. Wong had determined not to spoil the effect of the wonderful surprise she had in store for her husband, by revealing the secret too soon. "Let him feel the fix he is in," thought she, "and find out how hopelessly he is involved, and then he will value my help the more highly." But at last she felt the day had come; and, as her husband was bemoaning his lot, she exclaimed, with triumph in her eyes, "I suppose you think Mrs. Chang is the only woman who can provide for her husband; I'll help you better than Mr. Chang was ever helped."

"*You* indeed!" said Mr. Wong; "you are a likely woman to help any one!"

Mrs. Wong did not deign any reply; but elevating herself to her full height of four feet ten inches, she went into the inner room, and soon came out triumphantly with a large armful of the past year's almanacs, exclaiming, "I *will* surprise you for once, Mr. Wong!"

A single glance told her husband the whole story; and, unfortunately for Mrs. Wong, surprise was not the only emotion excited.

"You wretch!" he exclaimed, "it's you who have been the ruin of me! These almanacs are not now worth the paper on which they are printed. I'll teach you to steal again!" and forthwith he administered the most severe (though not the first) beating she had ever received since her name had been called Mrs. Wong.

The story soon became noised abroad, and from that day the phrase, "Mrs. Wong's almanacs" has been a well-known proverb. The lesson, however, was not wholly lost upon her. Thoroughly humbled, she learned at last to find in Mrs. Chang her best and truest friend, and so far profited by her instruction, that her husband at length began to admit that the storing of the almanacs had led to the first step in the right direction.

TRUST HIM.

By J. Hudson Taylor.

What a life of praise, and joy, and rest, we should all lead did we but fully believe in God's wisdom and love, and gladly acquiescing in His will and way, cast every care on Him in trustful prayer.

It has been a great delight to me during a long illness, to see how God has met the daily need of His work. First, in regard to helpers. When lying ill in one room, with my wife laid aside in the next, ten, fifteen, twenty letters would come in. How could they be attended to? The Lord knew our need; and scarcely would the letters be read when some friend would call. "Can I help you by writing for you an hour or two to-day?" "Yes, indeed," was often the reply, "see what a number of letters have come in!" Generally we had many letters; but if, contrary to our expectation, only a few came in, we said to ourselves, "I suppose no one is able to help in correspondence to-day;" and so it usually proved.

After this came a time when more regular help was afforded, first by Mr. Stevenson, now in Burmah, and subsequently by students preparing for work in the great field. It became necessary to resign one of these helpers in May, to go to China without delay. I said to some of our friends, "Perhaps the Lord will lessen the amount of correspondence for a time, unless He provide unexpected helpers as before." The correspondence lessened. Our brother, Mr. King, sailed on the 15th; the correspondence continued small for several weeks after the time that he began to prepare for the voyage; so we were able to compass it.

Then, in regard to means, our trust in God was not disappointed. On the morning of the 24th of May, when we met for our usual hour of prayer for China, I remarked, "The Lord has lessened our correspondence, as I suggested might be the case, but this has involved lessened contributions. We must ask Him to remind some of His wealthy stewards of the need of the work." I added up the amounts received by me from May 4th to 24th, and found they came to £68 6*s.* 2*d.* I then added, "This is nearly £235 less than our average expenditure in China for three weeks. Let us remind the Lord of it!" We did so.

That evening the postman brought a letter, which, when opened, was found to contain a cheque for £235 7*s.* 9*d.*, to be entered, "From the sale of plate." Thus the Lord made up the sum asked for; and even more, for the next morning the first half of a £5 note was also received from another donor. I need not say how joyfully we thanked God at our little prayer meeting, an hour or two later, for thus caring for our far-off brethren, and how earnestly God's blessing was asked for the bountiful donors and their families: Dear readers, "Trust in Him at all times;" you will never have cause to regret it.

Missionary Journeys.

FROM GLASGOW TO BURMAH.

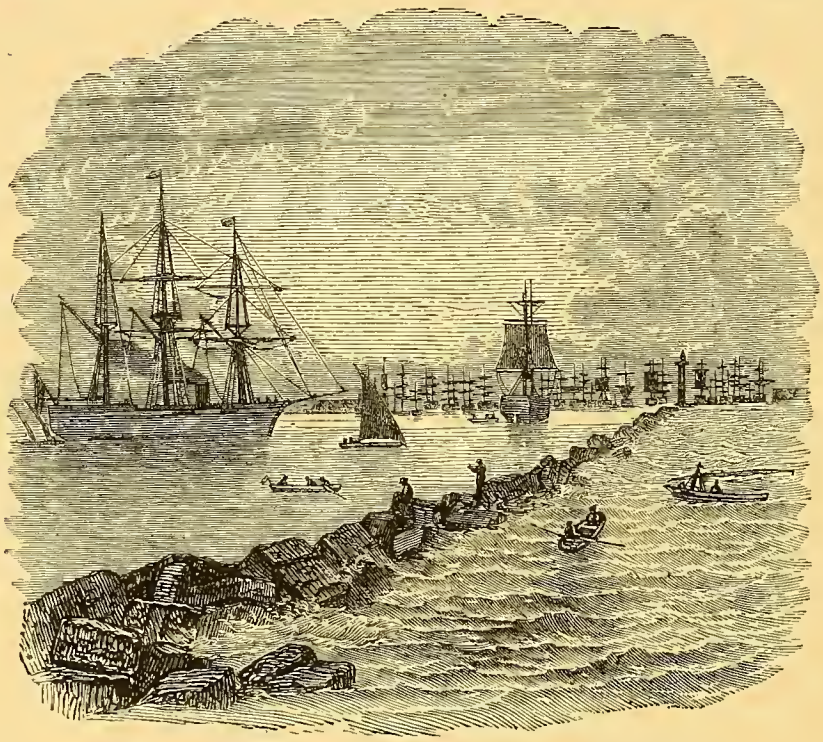
NOTES FROM THE DIARY OF MR. HENRY SOLTAU.

[*Continued from page* 10.]

"SATURDAY, *April 17th.*—Rose at 5.30 A.M. to catch a glimpse of Malta. It was many miles away, and no particularly good sight could be obtained. Only a line of rock was visible. We expect, if the Lord continues to prosper us, to be in Port Said on Tuesday or Wednesday.

"*Monday, April 19th.*—Fine weather and fair wind still continue. Yesterday, we spent a very happy day, and had much of the Lord's presence with us.

"*Tuesday, April 20th.*—Fine day. Fresh breeze still in our favour. Expect to be in Port Said some time to-night. I keep my watch by Greenwich time, so that I know exactly what friends are doing at the different times of the day. We are just two hours before Greenwich now, or rather we shall be at Port Said.



The Breakwater at Port Said.

"*Wednesday, April 21st.*—Here we are at anchor, and quite still inside Port Said breakwater. Last evening we had the brightest full moon imaginable, so that it was almost like daylight, and we came along very quickly and safely. At about 8 P.M. we saw the first lighthouse on the Egyptian coast, and at 10 o'clock could discern the revolving flash of the Port Said electro light. We all remained up. Mr. Stevenson and I spent a little time in prayer and praise for the mercies hitherto. At 11 P.M. we went upon deck, and remained there till 12.30. A rocket and two blue-lights were fired off, in order to get a pilot to come and take us in; but none would come out so late, so we dropped anchor about two or three miles from the port, and waited till daybreak. A quiet night at anchor is a very extraordinary and pleasant contrast to a night on the ocean with steam up and sails set. "So he bringeth them into their desired haven." No one knows what that "desire" is, unless he has been at sea.

"We rose early this morning (Wednesday, 21st); the vessel was already moving slowly along, with the pilot on board, and all hands on deck. I jumped out of bed, and as usual went over to the little round window, which was open, and looked out. The first thing I saw was an Arab-looking man, up to his knees in water, with a large skin bottle under his left arm, which he was filling with water,—dipping it up with a little basin. I at once knew where I was. We passed a fine Turkish man-of-war; the men looked gay in their red fezes, and white or blue clothes, trimmed with scarlet. When we had anchored, our vessel was surrounded by small boats, with Egyptian boatmen, and little boys who had photographs and other things

for sale. Then there were boatmen wanting to take us ashore; and altogether it was a very lively scene. Some of the people were able to speak a few words of English and French.

"Alongside of us was a large Turkish troopship, taking troops to Aden. The forecastle was crowded with men in picturesque turbans and long cloaks, and all kinds of gay-coloured rugs and blankets. Here are four men, sitting on deck with a large metal basin, out of which they are feeding themselves with their fingers. There is a man standing upright, with his metal water jug, or earthenware pitcher, to his lips, pouring the fluid down his throat. Here are a dozen men with a quantity of dirty linen, who are bargaining with a shrewd-looking boatman who has come alongside. A rush basket is handed up and let down the side, with the clothes or goods in exchange. Up comes a white boat, painted red inside, with a handsome cloth in the stern, and twelve men in uniform pulling one or two gaily-dressed officers, who sport some handsome medals on their breasts. Ashore, the costume and colours of the men's things are very bright and imposing. Little boys with the brightest eyes, in their long garments and pantaloons, are chattering away, or breaking out into a wild kind of song, beating their hands and showing their teeth; whilst the boatmen, in the boats, talk in broken English and French and Turkish to us, to try and get us on board their craft. These fellows are dreadful thieves, and very cunning; and one feels quite out of the region of trustworthy people. We shall go ashore this afternoon and post this letter.

"What a treat awaited me on my arrival here this morning! Mr. Stevenson came into my room whilst I was dressing, and brought me a thick budget from home, and a letter for himself and one for me from Mr. Taylor. The joy of hearing again from home, after a fortnight's absence, was very great; and our faces beamed with delight over our treasures. 'Surely goodness and mercy' follow us every day. At our reading this morning we felt we needed the promise, 2 Thess. iii. 3: 'The Lord is faithful, who shall stablish you and keep you from evil.' We send this word to all our dear friends at home.

"Port Said is on the Mediterranean, and lies very low on flat, sandy, desert soil. As you approach it from the Mediterranean, you pass a long rough-looking breakwater, inside of which lies the harbour.

FRENCH TOWN.

"Opposite the breakwater is the landing place, along the side of which is a handsome range of buildings, government offices, and merchants' houses. Long and lofty verandahs set off the houses very well, and give them an imposing and cheerful appearance. Several steamers are inside the harbour. To the left is the entrance to the canal—the harbour gradually narrowing as you approach it. Vessels are steaming in and out, flying the colours of their different nationalities; but the majority seem English. After a fortnight's solitude at sea this lively scene is very cheering: but one pities the poor money-loving men without a God in Christ.

"After spending all Wednesday morning, 21st, in writing and reading, Mr. Stevenson and I lunched, and started for the shore in one of the native boats; the captain and the two first-class passengers accompanying us. We found some good buildings on the quay, all the principal French, English, and foreign offices being situated at this part of the town. The houses and offices have long and lofty verandahs running along their whole length. They are built of brick and a kind of concrete, and are very substantial in contrast with the houses or hovels of the natives. Port Said consists of two towns, the one being half-a mile from the other, and further inland on the desert. The town on the harbour is the European place of residence and business. In it may be found people of all nationalities. Shops along the main street, mostly built of wood, are kept by French tradespeople, but in many of them English is spoken. As may be supposed, prices are exorbitant, the articles very inferior, and the selection poor. Every one and everything is filthy, covered with dust and sand from the desert.

"The streets are sand; the houses are of wood, in the bungalow style. In the centre of the European town is the Place de Lesseps, which is a kind of square, with a very pretty garden enclosed, and a fountain in the centre; geraniums and all kinds of flowers were in full bloom, looking very gay. As we approached the fountain, a man, dressed in a white turban and tunic, with bare feet and legs, came to the fountain with a large skin on his back. He carried in his hand a small skin cup, with which he dipped up the water from the basin of the fountain and filled the skin, all the while chanting a dismal song. Having filled the skin, he slung it on his back, keeping the mouth of the skin under his left arm, and walked up and down the streets, throwing the water from side to side until he had well watered a portion of the sandy road. We were interested in watching this primitive mode of laying the dust.

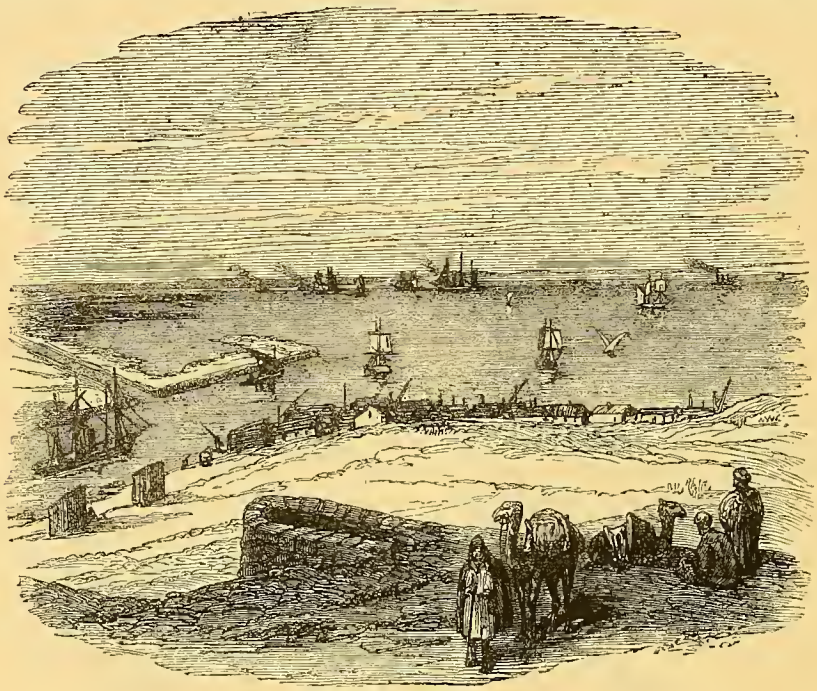
NATIVE TOWN.

"Passing through the European or French town, which is full of natives, Arabs, Turks, Greeks, Ethiopians, &c., as well as more civilized Europeans, we crossed a piece of the desert, and found ourselves walking through the main street of the native town, which was far more entertaining. The town consists of one long street running through the centre, intersected at regular intervals by smaller ones, terminating in the sandy desert. In the main street all the bartering and business was going on. Seated on the ground, as we entered, were a number of men and women; the women with veils covering their noses and chins, and a hood over their heads and foreheads. Immediately over the nose, suspended from the head-dress, was a coil of brass, about three-quarters of an inch in diameter, looking something like the piece of a wire spring. Before

them, on the ground, were little heaps of desert bushes, dry, and cut up in lengths for firewood. Further on to the left was a group of women with fish before them; and for some distance on either side, as we passed up the street, there was a line of Egyptian and Arab costermongers seated on the ground, selling leeks, garlic, bread, greens of different descriptions, and indescribable messes, covered with flies, supposed to be food. Here and there were some tempting oranges, but the vendors looked so filthy that we could not make up our minds to effect any purchases.

The men and women, for the most part, wore long cloaks, with hoods over their heads of the same material, in fact made of one piece. The costumes are very varied and bright. All colours of the rainbow may be seen blending together; white and red, however, are the most conspicuous. If the people were clean in their habits and persons, the effect of the variety of colour in their costumes would be greatly increased. The loose, long jacket worn by the men, and which is very well represented in "Manners and Customs," gives a graceful effect to those who are tall and well-built. The Arabs and the Greeks are the most noble looking, and have the finest features.

"Passing up the street through the Babel of voices of the men, women, and squalling babies (as plentiful



The Canal at Lake Menzalah.

as in England, and making much the same kind of noise), we were able to examine the wooden houses better. These, for the most part, are mere sheds, with no upstair rooms, except in the more respectable parts; on the entrance floor might be seen one or two men squatting down writing or reading, or one or two women, with their babies, gossiping very much as at home. At the end of the street we came upon the sandy desert, and found two or three little children playing about, whilst their father was busy lading three camels with sand. A wooden box was placed on either side of the camel's back, and the animal knelt down while the man put in the sand, and then rose to carry it to a place some distance off. The children, like all the others we had passed, called out for "bakhsheesh" (presents) most perseveringly, until we were far away from them. On our return to the boat we met two Roman Catholic priests, and passed by a nunnery and schools. Port Said has a mixed population of about 10,000, and has entirely sprung up since the canal was commenced. The pier, lighthouse, and breakwater, are built partly of stone, brought from a great distance, and partly of concrete made on the spot in immense blocks. The lighthouse at the entrance of the harbour is 180 feet high, and lighted by an electric revolving light of intense brilliancy.

"*Thursday, 22nd.*—At break of day, the steamer left Port Said, and entered the canal. The Red Sea and the Mediterranean are exactly the same level, but the tide rises in the Mediterranean only one and a half feet, whereas in the Red Sea it rises six feet, consequently there is generally a current from Suez to Port Said in the canal. Rose at 5.30 A.M. on Thursday, and soon went on deck. We were passing through part of Lake Menzalah, which lies at the entrance of the canal.

(*To be continued.*)

Gathering in Shyaues.

Mrs. Meadows writes:—"Mr. Meadows has just been visiting all the out-stations, where he has been much cheered and encouraged. At his request, I give you some extracts from his letters to me, whilst from home. Writing on March 20th,* he describes the delightful scenery through which they passed—valleys covered with clover, wheat, and barley; the slopes of the hills dotted with cultivated patches of green, in which were plum and peach trees in full blossom; the sides of the road lined with white and yellow camomiles, cowslips, wild pansies and hemlock; while the larks were warbling sweetly in the air. He contrasts it with the misery and wretchedness of the people whose dwellings they passed;—dirty houses, emaciated young women, neglected children, old men and women with the rosaries of Buddha in their hands, and prayers to him on their lips, hastening fast to the grave, to wake up, poor souls, to eternal disappointment and horror. He says, 'Our chair-bearers, both Christians, gave the climax to our pleasure on this journey of fourteen miles: they preached at five different places on the way, aided by myself and the native pastor. One of them is † the man whom God has used so much of late in his own neighbourhood; it cheered my heart, and gave me fresh courage when I listened to his earnest, yet short, addresses.'

"Again, on March 22nd, he writes, 'We had a very pleasant day yesterday. In the morning we had the Lord's supper, with closed doors; after which we instructed the candidates for baptism on the nature and object of that rite. In the afternoon we had an open service, the people were very attentive. We then went to the place of baptism, a mountain stream, and baptized four persons,—three men and a woman. Two of the men belong to the next station,‡ and were our chair-bearers; the other is an old gentleman sixty-two years of age, who had heard the gospel from the first opening of the chapel. When we sang the doxology after all had been baptized, our voices were echoed by the hills on the opposite side of the stream, and produced a most solemnizing effect.'

"The week was spent at the next station, visiting some of the villages near, conversing with students, of whom there were a good number in the city, &c., &c. On Sunday, 28th, very interesting services were held. Mr. Meadows wrote me, 'In the morning I conducted a service at the house of one of the members, and the native pastor another at the chapel. In the afternoon we went to another family on the hill. We first held a short service in the private temple of the clan, connected with the homestead; after prayer we sang a hymn standing, then twenty-four of us knelt down on the ground of the temple, with our backs toward the idols, but our faces towards the living God, and called upon the God of heaven. From the tops of the hills some looked on in wonder, others laughed. We then went to the pool, which has been made sacred before by baptism, and baptized two men, a very interesting little boy of nine years, and an old lady of about sixty, after which we partook of the Lord's supper.* We also held a service at another house in the evening. We had a pleasant day, nothing but the weather interfering with us.'"

* From Sin-ch'ang. † Mo-tong-ling. ‡ Shing-hien.

CASTING AWAY IDOLS.

"In the beginning of March," says Mr. Stott, "I took my dear wife with me into the country,† on a visiting and preaching tour; crowds came running from every direction to see her (they had seen me often), and their curiosity was highly excited. I had many hundreds to hear me at some places, and Mrs. Stott spoke to many women; some listened attentively, and asked intelligent questions as to how they were to serve the living and true God.

"We stayed two nights at the house of one of our members, and were made very welcome. In the evening many came to see us, and we had good opportunities of speaking for Jesus. Eleven persons have been in the habit of joining him morning and evening for prayer; they are all his neighbours, and most of them his relations. I think his wife and mother are truly resting on Jesus for salvation. His wife was the first to go and kneel with him, but his mother held out for a long time, and scolded him vehemently when he threw out the family idols that had been worshipped in the house for generations. She determined to keep one little clay thing for her own use; and to it she continued to burn incense and candles, until last year, when she fell very sick, and her idol was neglected. Her son prayed very earnestly every day to God that she might recover; and by and by she did recover, though her friends had thought she was going to die.

"When she was able to get about again, she threw away her idol and joined in worshipping the Lord. While we were there, Mrs. Stott often spoke to her, and found her very ready to listen, and also very intelligent, and much impressed at the love and mercy of God. On the day we were leaving, whilst I was talking to her, she felt about for my hand, and grasp-

* We ask prayer for the eight persons whose baptisms are recorded in this and the foregoing paragraphs.

† To Dong-ling.

ing it firmly, said, 'Oh, how kind of Jesus to send you here to tell us of salvation! we knew nothing of His precious name till you taught us. I love to hear you speak; but my poor eyes cannot see you, but as a shadow.' She added with deep feeling, 'I was not blind the first time you came here, some years ago; but I did not love "the doctrine," or know Jesus then, and did not care to look at you; now I love "the doctrine," and love you for bringing it, but I cannot see your face, no matter how I try; but I will feel your hands.' When we finished prayer, her 'Amen' was said so distinctly, that it was quite refreshing. Her daughter-in-law seems a very nice woman, and they live very harmoniously together. They have one child, a boy eleven years of age, now in the school here.

(To be continued.)

TIDINGS FROM THE FIRST OF THE NINE.

THE following interesting intelligence from Ho-nan, the first of the nine unoccupied provinces, has just reached us. It will be remembered that Ho-nan has a population of twenty-five and a-half millions, and had no missionary before Mr. M. Henry Taylor went there in April. How ready the people are for the Gospel will be seen from the following letter, written to Mr. Judd, from one of the large prefectural cities of the province:—

"As there is a possibility of a letter reaching you from this place, I send a line or two to assure you of our welfare. I would have written on arriving here twelve days ago, but it did not strike me that there were persons daily leaving for Han-kow.

"We returned to-day from our visit to all the surrounding county cities. We were well received in each, as well as in the towns and villages through which we passed. I have not seen people anywhere so readily disposed to hear the Gospel; and as for buying books, we might have sold any number, but we had to limit the sale in each place. The Lord has given us encouragement from individuals who came to ask the way to Zion. I could not rest if hindered from visiting these places again.

"I should have gone on to another prefecture, and to the capital, but I have neither enough money nor books to go as far as the latter place; at least I will try and visit the former, and go from thence to a third prefecture when homeward bound. We hope to spend five or six days preaching in this city, dating from to morrow. You may expect us back about the middle of June. We know you are praying for us. We are enjoying so much of God's smile. We have prayed often for you. Mr. Chang desires to be remembered in love, and asks your prayers.

"I do not know whether this will ever reach you. I give the bearer one hundred cash.

Yours very affectionately in Jesus,
M. HENRY TAYLOR.

Missionary Intelligence.

THE POWER OF THE GOSPEL.

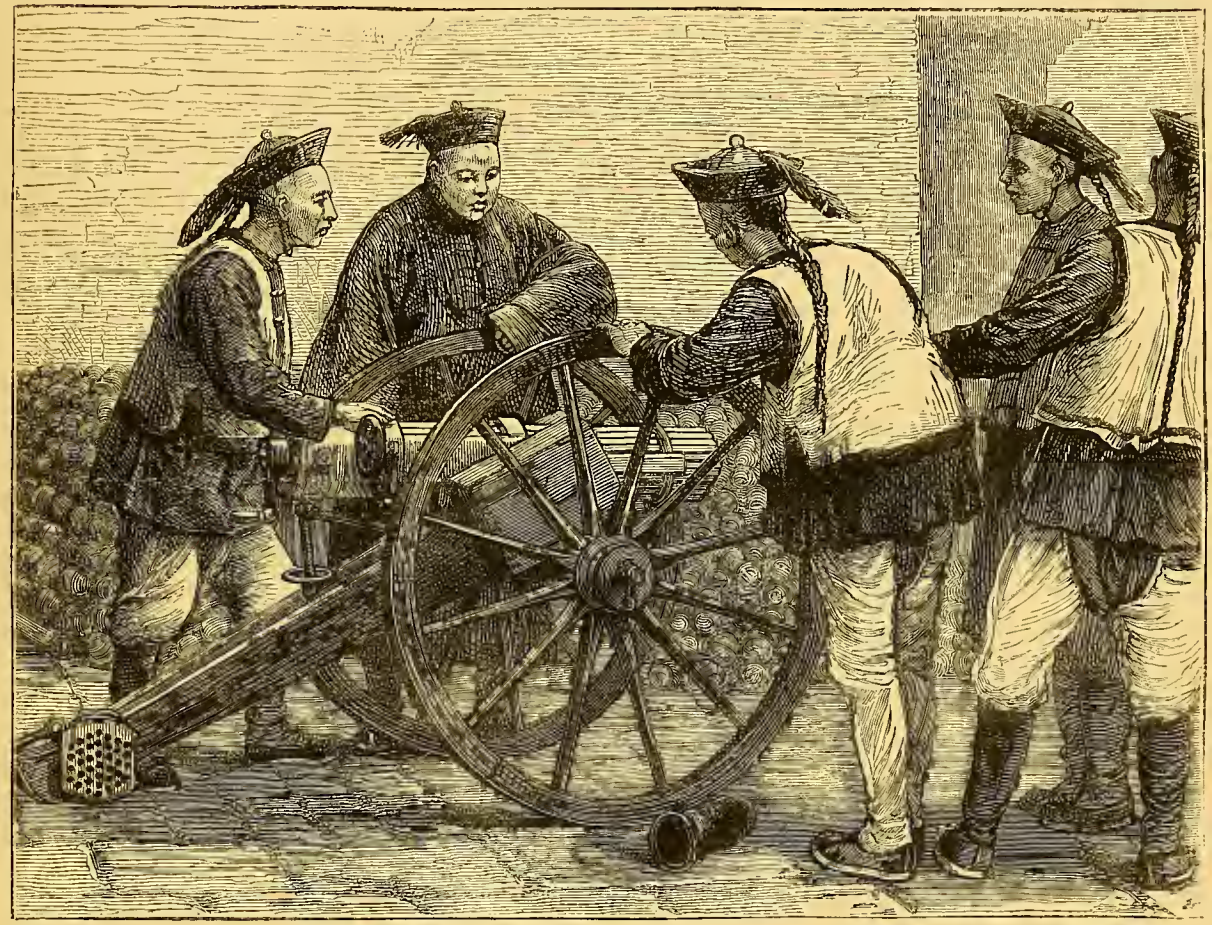
THE question is sometimes asked, "Is Christ crucified the power of God among the Chinese? Does the gospel touch their hearts, and affect their lives?" We answer, indeed it does; we see it continually. The following account, just received, is a striking instance:—

Mrs. Meadows writes: "The case of a man recently baptised is very interesting. He is a cotton-beater by trade, and first heard the gospel in a singular way. A dwarf, who had been to the chapel, went home and began to tell to others what he had heard. While he was thus engaged, the attention of this young man, who was in the next house, was arrested, and he listened attentively through a hole in the wall. What he heard led him to make further inquiries about the truth; and having ascertained that he could learn all about it at the chapel, he went there. Soon after, he determined to keep the Sabbath, and this he did for about two months; after which his father-in-law and friends, suspecting that he was becoming imbued with "the false doctrines," prohibited his attending the services. Finding mere prohibitions in vain, they forcibly prevented him every Sunday; sometimes binding him with ropes. But the young fellow managed to get to the chapel on the week nights, and for some time escaped detection; this, too, was discovered, and he was beaten, first by his father-in-law, then by his uncle, and also by his brother-in-law. Still he remained firm, determining at all hazards to adhere to the things he had heard; so at last they turned him out of doors, and told him he should neither have his promised and already purchased wife, nor his property. 'No matter,' he replied, 'when my father and my mother forsake me, then the Lord will take me up.' And thus it proved; for, finding his way to the chapel on that dark night, the preacher received him gladly, and allowed him to share his room. 'Now,' he said, 'I am blessed; I am where I can hear the truth continually: they have frustrated their own ends.'

"His friends, however, made one more attempt to bring him back to his right mind. Finding that threats and punishments were alike of no use, his father-in-law, uncle, brother-in-law, and even his own wife (elect) came to him, and with tears besought him to change his mind. It was a trying moment, and those who were watching him trembled for the result; but grace triumphed, and for some time he has been left in peace. Already his consistent conduct is having its result, and the brother-in-law who beat and opposed him is now inquiring for himself about that gospel which he so recently hated.

CHINA'S MILLIONS,

AND OUR WORK AMONG THEM.



From the "Graphic."

VIEW IN THE ARSENAL, NANKIN.

THE above view of Chinese Mandarins inspecting a mitrailleuse, for which we are indebted to the kindness of the Editor of the *Graphic*, presents, with striking truthfulness, the features and costumes of Nankin officials and their attendants. We well remember being shown by Dr. Macartney, the able superintendent of the Arsenal, the first mitrailleuse brought to Nankin as a model from Europe ; but our object in introducing this cut here is to present our readers with a view of photographic accuracy of the Nankin people, among whom our missionaries have laboured for some years. In our last number we gave a view of the city itself, and now continue our account of it.

Nankin was an important place when our Saviour gave the command, "Go ye into all the world, and preach the gospel to every creature." How many generations have been born, have lived, and have died, within those walls, since that command was given ! In September, 1867, our late devoted missionary, Mr. Duncan, first reached Nankin. His heart was moved with compassion as he beheld the immense multitudes passing to and fro, as sheep without a shepherd ; and he at once determined, in the strength of God, to live and labour for them. The only lodging he was able to obtain was a little room in the drum tower. Few, very few, Europeans would have thought it possible to lve ini such a place, but Mr. Duncan gladly accepted

it. His resolution, once formed, never wavered; but long and tedious were the efforts he put forth before he—the first Protestant missionary to Nankin—succeeded in finding the merest apology for a house in which to reside. At last he obtained part of a room in the house of a small tradesman, and a little later induced his landlord to let him have part of his shop—a room below that in which Mr. Duncan slept. A light partition was thrown up, making a tiny room facing the street; and there he sat, like Judson in his zayat, receiving and conversing with all those passers-by who were willing to go in and hear him. This self-denying work was not in vain; one who first heard him there became interested, convinced, converted. After due probation he was baptised, and being early removed, left his dying, as well as living testimony, to the grace of Him who is mighty to save.

At length a gleam of brighter hope appeared. Mr. Duncan rented a suitable house, and retained possession of it for a short time, with the companion who had now joined him. But opposition was raised to his remaining, and he judged it prudent to waive his legal right to continue there, and returned to the poor quarters in the tradesman's house, which providentially he had not wholly abandoned. His next attempt was more successful; a house was first rented, and subsequently purchased, on the south side of the city, and he continued to labour there until the disease, to which he finally succumbed, compelled his return to England.

Much seed has been sown in Nankin; and though but little fruit has yet been reaped, we believe that, hidden from view as it now is, it still exists, and will appear after many days.

TIMELY AID.

THE following incident occurred during the early period of Mr. Duncan's residence in Nankin, when he was living alone in the little half-room of the tradesman's house, mentioned in the preceding article.

It is not prudent to carry large sums of money about in China, as pirates abound in many of the rivers and larger canals. The supply taken by Mr. Duncan when he first went to Nankin, and used with the utmost economy, was expended, and he dared not, would not, leave his post. Two of the Nankin bankers had given him the names of agents in Hang-chau—where, for the time being, the head-quarters of the China Inland Mission were located. Through these firms, he was told, money could be remitted to him; but we in Hang-chau found that one of them had failed, and that the other had left the city; we were, therefore, left without the means of remitting. Of this we informed him by letter, before his store ran out, but he failed to find any other channel through which funds could be sent to him. His Christian servant asked him, "What are we to do when the money is all gone?" "Work on for God, and trust Him," was Mr. Duncan's unhesitating reply. The little supply *did* come to an end; Mr. Duncan *did* work on and trust in God. His Christian servant said to him, "I have saved from my wages five dollars (about £1), you must accept it from me as a gift." Mr. Duncan thankfully did so; but after a time this money also was exhausted.

Saturday came round, and not one penny was left. Mr. Duncan went out to preach as usual, and in the various tea-shops of Nankin, and in its streets, told of Him who is "able to save." His trust being in God, he was neither anxious nor burdened. At length his day's work over, he retraced his weary steps to his humble lodging. His servant met him with a smiling face. "Oh, sir! God has *not* forgotten us; here is Mr. Rudland with some money." "Did not I tell you," replied Mr. Duncan, "that God *could* not forget us? It is safe to trust Him." We may add that Mr. Rudland had unexpectedly returned to Hang-chau a week or ten days before—just as we were in trouble, on account of our inability to forward money to Mr. Duncan, and that he at once left with supplies. His passage had been taken by boat, and he was to have travelled by water all the way to Nankin; but at a certain point of the journey the water was so low, through the breakage of an embankment, that he was obliged to leave the boat and proceed overland. This made the journey more laborious and expensive, but brought him to Nankin four days earlier than he would otherwise have arrived. Our readers will not fail to notice how providentially all this was ordered.

DEPARTURE OF MISSIONARIES.

MANY of our readers will rejoice with us as they learn that the three missionaries, to whom we referred in our last number, are now on their way to China. They sailed in the *Fleurs Castle* on August 4th. Messrs. Cameron and Nicoll are from Mr. Guinness's Training Institute; Mr. Clarke has for nine years laboured in connection with Miss Macpherson's work in London and Canada. Notices of the farewell meetings will be found on page 36. We have before referred to Mr. M. Henry Taylor's visit to Ho-nan; one of the three brethren will (D.V.) join him in evangelizing that province; the other two hope to proceed to Sï-chuen. When these brethren have entered on their work, and Messrs. Stevenson and Soltau have reached Yun-nan, *viâ* Burmah, the fourth, fifth, and sixth of the nine unevangelized provinces* will no longer be destitute of the Gospel. We hope that labourers for the provinces numbered one, two, and three, in the table, will also leave us in the course of a few months, and ask the prayers of our readers that this hope may be realised.

* See table on next page.

China's Millions.

OUR HEADING.

以便以設耳

(*Chinese for Ebenezer.*)

"HITHERTO hath the Lord helped us." Such was the language of our hearts, as we commenced our little paper.

The LORD has been with us "all the way." "Not one thing hath failed, of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." (Josh. xxiii. 14.)

耶和華以拉

(*Chinese for Jehovah-Jireh.*)

"The LORD will provide." *What* will He provide?" *All* we need; all we have faith to ask, in the name of Jesus:

Do we desire to hear the glad tidings of salvation echoing over every Chinese hill, and valley, and bustling city? Do we long to see the stately mandarin reading the Word of God with his now neglected wife, and the sick and lonely woman rejoicing in the presence of Him who sticketh closer than a brother? Do our hearts yearn to hear the sweet story of old from the lips of every little child? Then let us not be weary or faithless in asking, till all

CHINA'S MILLIONS

shall have heard of a Saviour's love.

Dear Reader, in yonder isolated village, if you find it difficult to form a definite idea of China's 400 millions, will you bear with a homely illustration? Supposing on this first day of September, 1875, you begin to count, and continue perseveringly day and night until the first of September 1887, or for twelve years, you would not then have counted 400 millions. They would form hand in hand a line long enough to reach the moon, or to encircle the earth ten times at the equator.

And amongst so vast a population, there must necessarily be many deaths, 33,000 in a single day. Since you commenced reading this paper, it is probable that more than a hundred souls have passed from time to eternity.

OUR WORK AMONG THEM.

The work is as much yours who stay at home, as ours who go to China. Every time you breathe a prayer for China's millions, or speak of China's need, or even try to extend the circulation of our monthly paper, you are helping in the work. And may not some amongst you, with youth, and zeal, and love for souls, be ready to go to them, and bear the glad tidings of a Saviour's love? You feel, like Isaiah, of "unclean lips"—for the presence of God always discovers sin—but the live coal from off the altar is laid on your mouth; your iniquity is forgiven, your sin is purged; and when you hear the voice of the Lord saying, "Whom shall I send?" will you not answer, "Here am I, send me?" You *have* cast your sins on Jesus, will you not now lay *yourself* on the altar? You *have* said, "Just as I am" for salvation; will you not now say, "Just as I am" for His service?

THE NINE UNEVANGELIZED PROVINCES OF CHINA.

NAME.	AREA.	POPULATION.
Northern.	*Sqr. Miles.*	
1. Kan-suh ...	154,000	16 Millions.
2. Shen-si ...		14½ Millions.
3. Shan-si ...	55,268	15½ Millions.
4. Ho-nan ...	65,104	25½ Millions.
Central.		
5. Si-chuen ...	166,800	27 Millions.
Southern.		
6. Yun-nan ...	107,969	8 Millions.
7. Kwei-chau .	64,554	7½ Millions.
8. Hu-nan ...	74,000	25½ Millions.
9. Kwang-si ...	78,250	10½ Millions.
TOTAL ...	765,945	150 Millions.

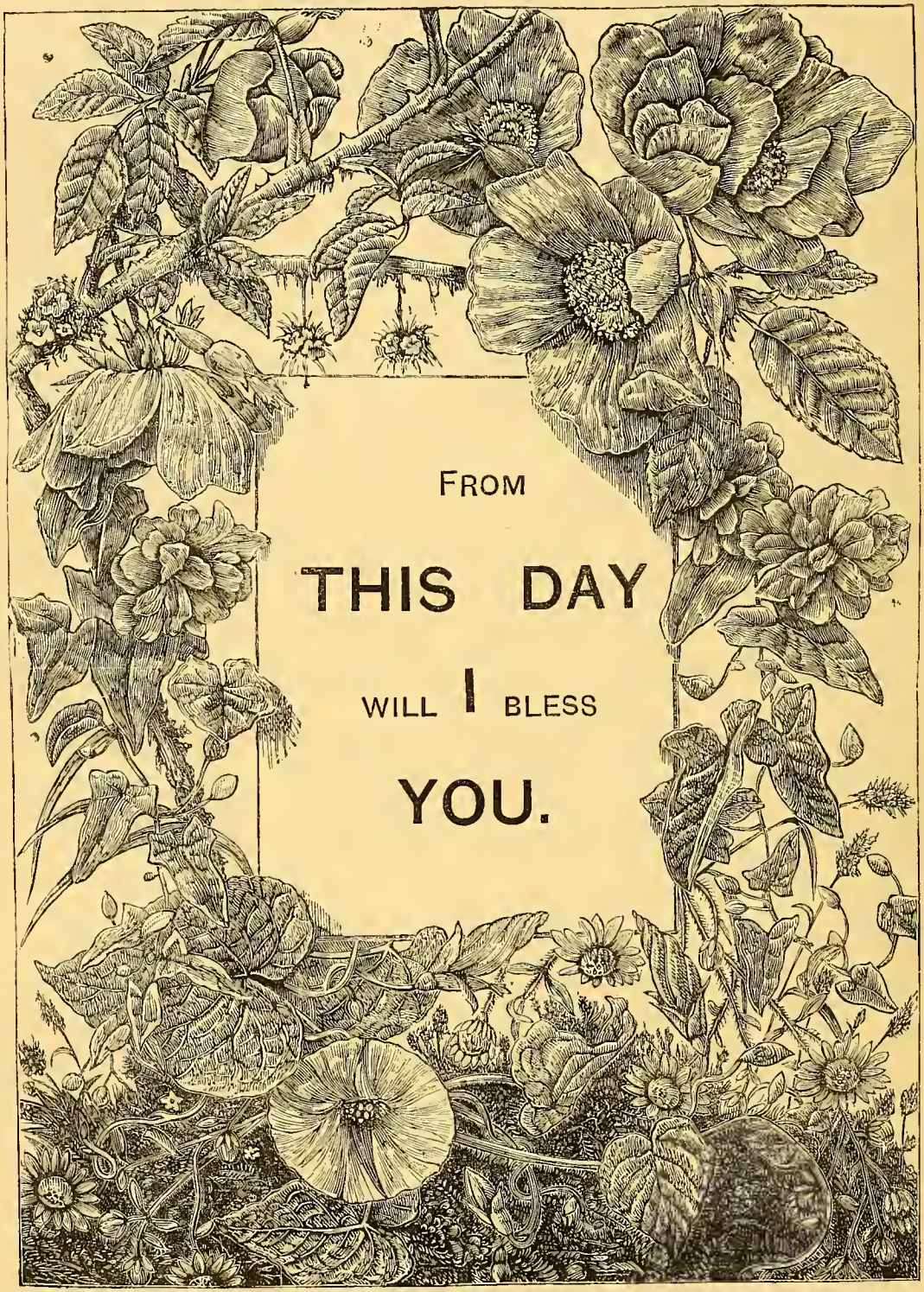
GREAT BRITAIN AND IRELAND (FOR COMPARISON.)

England and Wales	58,320	22⅔ Millions.
Scotland	31,324	3⅓ Millions.
Ireland	31,754	5½ Millions.
TOTAL ...	121,398	31½ Millions.

SOULS SAVED IN HO-NAN.

As we are going to press, a deeply interesting diary has been received from Mr. M. Henry Taylor, from which we hope to print copious extracts in our next.

Several persons appear to have put on Christ in this *the first of the nine* heretofore unoccupied provinces.


FROM
THIS DAY
I
WILL BLESS
YOU.

"China for Christ."

"From this day will I bless you."—HAG. ii. 19.

"O LORD, there is *none* like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people Israel? . . . For Thy people Israel didst Thou make Thine own people for ever; and Thou, LORD, becamest their God. Therefore now, LORD, let the thing that Thou hast spoken. . . be established for ever, *and do as Thou hast said.* Let it even be established, that THY name may be magnified for ever. . . . For Thou blessest, O LORD, and it shall be blessed for ever." (1 Chron. xvii. 20-27).

Such were some of the exclamations of David, as he sat before the LORD, after receiving God's gracious promises by the hand of the Prophet Nathan. Such may be our joyous expressions, as we appropriate by faith the promise, "From this day will I bless *you.*" For "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" The only question for us to consider is, Hath He said it?—said it to us?

That He *did* say it, in the times of the Prophet Haggai, is unquestionable. Let us ask ourselves to whom, and under what circumstances, was the promise first given? Was it to the godly Daniel, when he cheerfully accepted the lion's den, rather than change his hour and place of prayer? or to the Hebrew children, who braved a tyrant's wrath, and the flames of the fiery furnace? Was it to some holy man, as he crowned a life-long service by an act of pre-eminent devotion? No, no; far otherwise. Not to one, but to many, was the promise given; not as the reward of long-continued and faithful service, but to those who but a few weeks before had been reproved for their sin and indifference, their selfishness and their sloth. Barely two months before, God had called them to consider *their* ways, and the sorrowful end of them: now He calls their attention to *His* way, and to the fulness of blessing which He is about to bestow.

Whence this great difference? and what are *we* to learn from it? They had been caring for themselves. They dwelt in ceiled houses—the LORD'S house lay waste. They sowed much, but brought in little; ate, but were still hungry; drank, but were not satisfied. They clothed themselves, but none were warm; and earned wages, but to put it into a bag with holes. They looked for much, but it came to little. "Why? saith the LORD of Hosts. Because of Mine House that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon the labour of the hands."

So it had been. But now the people, with their leaders, obeyed the voice of God, and began to build the house of the LORD. And *at once* they received the promise of blessing. "Consider now, from this day and upward, from the four and twentieth day of the ninth month, even from *the day* that the *foundation* of the LORD'S temple was laid"—"before a stone was laid upon a stone"—"from this day will I bless you." Oh! how ready He is to bless!

God changes not: His principles of action are the same now as then. Self-seeking defeats itself; but the path of obedience leads to blessing. God commanded Noah and his sons to replenish the earth; but they said, "Let us build us a city and a tower . . . lest we be scattered abroad." And God had to confound their language ere they would disperse. "Go ye into all the world," said the Lord Jesus; but He had to send persecution, ere the disciples dispersed themselves abroad, and went everywhere preaching the Word. Much of the bitter sectarian feeling of bygone days, much of the inadequate result of the teaching and preaching in our own times, is to be traced to the same cause. Some pray to be filled with the Spirit, and are not filled; preach the Gospel, and few are converted; try to build up and edify believers, and much effort is followed by little result. Why? Because of those in the highways and hedges at home who are uncared for; because of the millions abroad who are unsought. God cannot, will not, does not, bless those who are living in disobedience. But only *set out* in the path of obedience, and at once, before one stone is laid upon another, God is *eager*, as it were, to pour out His blessing. "From this day will I bless you."

In pleading for China's MILLIONS, we need but little argument. "Preach the Gospel to *every* creature" is the command—broad, simple, unmistakable. Here are not individuals merely, but whole tribes, and races, destitute of the Gospel; and of the vast Chinese population, each morn, as its arises, sheds its light on 30,000 souls who *never* heard of Jesus, who, ere the morrow dawns, will die as they have lived. My Christian reader, what have *you* done for them? What are you doing for them? What do you intend to do for them? Can God say to *you*, "From this day will I bless you"?

Missionary Intelligence.

A LETTER FROM MR. McCARTHY TO A FRIEND IN ENGLAND.

"YOUR kind note arrived here this morning: very many thanks for the cheque enclosed. You will be glad to know that it came most opportunely, enabling me to start on what may be my last tour of inspection of the stations under my charge, before leaving for England. I am very thankful that in Mr. Baller we have a most efficient missionary. He has considerable influence for good over the native Christians, and is ably seconded by his wife, whose former experience is, of course, of much help to him. They leave this in a few days for Gan-k'ing, and hope to make that place their home. Mr. Baller will thus be in a good position to look after the stations in the Gan-hwuy province, especially as we are asking the Lord for a co-worker, and we may hope that the answer * to our prayers will not be long delayed.

"Since my last letter we have been enabled to place men in three prefectural cities † of Gan-hwuy. This morning I received word that the magistrate at the last of these places had given the men a proclamation for the chapel; so, with the Lord's blessing, we may expect them to remain in peace. This is a great cause for thankfulness; and the more so, because the answer to many, many prayers. This is the city in which two men from Hang-chau resided for some six or seven months. We are now looking to the Lord daily—some of us oftener—that it may please Him to save souls in each place. I would ask your united prayers for this most desirable result. There may, and must, be much preparatory work; but the aim and end of all must be the glory of the Lord Jesus in the salvation of souls. The work often appears uphill, and the results seem as yet meagre. But I trust that we are on the eve of seeing a great work of God, even in poor China. The truth is being circulated among the people; in many places they are becoming accustomed to the sound of the Gospel, and in some measure are learning to know something of its meaning. The farmer has to "wait" for the harvest; and this is the Scriptural figure used with regard to the work in which we are engaged. After all, even though others should reap where we have sown—sometimes with tears, and in much fear and trembling—what matters it, if the harvest is gathered home at last? Sower and reaper will then rejoice, and rejoice together, and the name of the Lord Jesus will be glorified. I am more and more convinced that our one concern should be to do with our might what our hands find to do, having no confidence in the flesh, but full confidence in Him who raised our Lord from the dead, and who can raise these poor people from the state of sin and death in which they now lie.

"Mr. and Mrs. Williamson are here now, and propose to remain with Mrs. Duncan. The two schools can thus be attended to, and Mr. Williamson can superintend the stations connected with this place. I am thankful he has decided to remain.

"We examined five candidates for baptism a few Sundays ago in this place. I am very glad to hear that Mr. Stevenson is starting for Western China; we remember him continually in prayer. I quite expect the Lord's blessing on the effort. Some of us take it as the answer to many prayers, though we scarcely anticipated that one in every way so suitable as Mr. Stevenson could have been found to make the attempt."

* Mr. George King will ere this have joined him.

† Fong-yang, Ning-kwoh, Hwuy-chau.

CASTING AWAY IDOLS.

(*Concluded from page* 23.)

"NEXT door to them lives an elderly woman, who also takes a lively interest in the truth. She led Mrs. Stott about to a good many places in the neighbourhood, where she had abundant opportunities of witnessing for Jesus. This woman has three sons, two of whom manifest great interest in the truth; also her daughter-in-law. One of the sons especially, seems as if the root of the matter was in him; his attendance at prayers in the next house is very regular, and for nearly a year he has refrained from work on the Lord's day. The idols have also been thrown out of that house long ago. When the second son threw them out, his elder brother scolded him; but their mother said, 'The idols have been in the house all these years, and you have never worshipped them, and you are so stupid and careless that you are not likely to do it. Now that we know of the true God, and Jesus Christ who saves us, you will not worship Him either; but when others kneel to pray, you sit with a stupid face, and smoke your pipe!'

"The house of the older member is about four miles off: we went there also, but we were so thronged by hundreds of people crowding about us, that we did not get much time with him. That man had a bad wife, and before he joined the Church they often quarrelled; and once since, the peace has been broken. But the neighbours say they never quarrel now; she tries to be good, and he tries to overlook her

faults. The husband thinks her much improved; she sits by him morning and evening, while he reads the Scriptures, and then kneels with him while he prays."

Mr. Stott adds, "On our return we found that Mr. Jackson had already gone to Ch'u-chau, a city nearly 100 miles up the country, because of difficulty about the house which his assistant had rented there. I am sure you will pray for us, that this important place may become a centre of Christian effort. If we gain it, we gain access to ten counties; if we lose it, we lose them."

PLAN OF THE OPERATIONS OF THE CHINA INLAND MISSION.

The study of the Acts of the Apostles, leads to the conclusion that a plan of Missionary operations, somewhat like that adopted by them, would prove the most effective wherever the needy territories are large, and the labourers are few. In China, we might mass our Missionaries at the Free Ports; but such stations, while convenient for correspondence and European society, would have the disadvantages of all the evil influences of a large and nominally Christian community, among whom are many whose lives are less moral than those of the heathen around them. The early Missionaries, appear rather to have scattered themselves. They visited important centres, usually in twos or threes; stayed there long enough to commence a work, and then trusted much to the keeping of God, and to such help as could be afforded by epistles and occasional visits, for its further progress. They had advantages which we do not possess in China, in the godly Jews and proselytes, already acquainted with the Old Testament Scriptures, who were found everywhere; and who, when converted, soon became able to lead and instruct the converts from among the heathen. We may, therefore, anticipate the necessity of a somewhat prolonged residence in our districts, for the purpose of instructing in the Word of God those who may be converted. Still, the general principle, if a true one, should be kept in mind. Our desire, therefore, is :—

First, to send two Missionaries, together with two native converts, to each unevangelized province of China, who may begin by itinerating through the province, and gather believers as the Lord enables them; locating themselves for a period of years in some important centre (say the capital of the province, if practicable), when He gives an open door.

Next, with the aid of converted natives of the province, to extend the work to the capitals of the circuits, then to prefectures, and subsequently to the county cities, from which it may easily be carried to the more important towns and villages of the county itself.

HOW FAR CARRIED OUT.

But missionaries cannot go into distant provinces without knowledge of the language, customs, habits, &c., of the people; and those who will become native assistants, need, in the first instance, converting, and then instructing; and require time to show themselves possessed of gifts and of suitable spirit for such work.

Commencing from the basis of Ning-po, where God had already used us in gathering a Church, we began our operations as a Mission, by occupying the capital of the province, Hang-chau, for a few years. Thence we extended our work to the capitals of the four circuits into which the province is divided; and have since sought to occupy as many of the prefectural and county cities as we have been able. In other words, we have endeavoured to gain experience and suitable labourers, by carrying out among the thirty millions of Cheh-kiang (the province to which God first called us), the plan which we wish to see worked in each of the others.

From that province, again, we extended our operations by the Grand Canal to the northern part of Kiang-su, and by the Yang-tse-kiang to the (then) wholly unoccupied province of Gan-hwuy, and to stations in Kiang-si and Hu-peh, as bases for further operations in the regions beyond. We have gradually gathered around us a number of native Christians, and a staff of seventy-six native assistants, by whose instrumentality mainly, we are carrying on work in fifty-two stations—most of them important centres,* and most of them occupied by our mission alone. Several other stations have been opened and worked for a time, from which we have retired, after finding the agents of other Missionary societies prepared to carry on permanent work in them. From some of our stations, important for the full development of our plans, and from which therefore we could not wholly retire, though other missionaries were there, we have withdrawn our European agents, leaving native pastors in charge; but from three or four we are unable to withdraw our Missionaries, their presence being required, not so much for the sake of local work, as on account of the position they hold with reference to the general operations of the Mission.

Our Missionaries have been accepted from all the leading denominations, on satisfactory evidence of their personal piety, soundness of faith on essential points, and, as far as could be judged, fitness for the work. Those whose views correspond on minor points,

* See List of Stations, and of Native and Foreign Workers.

work together, and, as far as possible, in contiguous districts. When the Lord uses them to gather Churches, they are at liberty to carry out those views of Church government which they believe to be most scriptural. The area we cover being wide, there is little danger of clashing, and the harmony of our work has never been disturbed by questions arising from difference of views.

For the Young.

FORTUNE-TELLING IN CHINA.

(With an Illustration.)

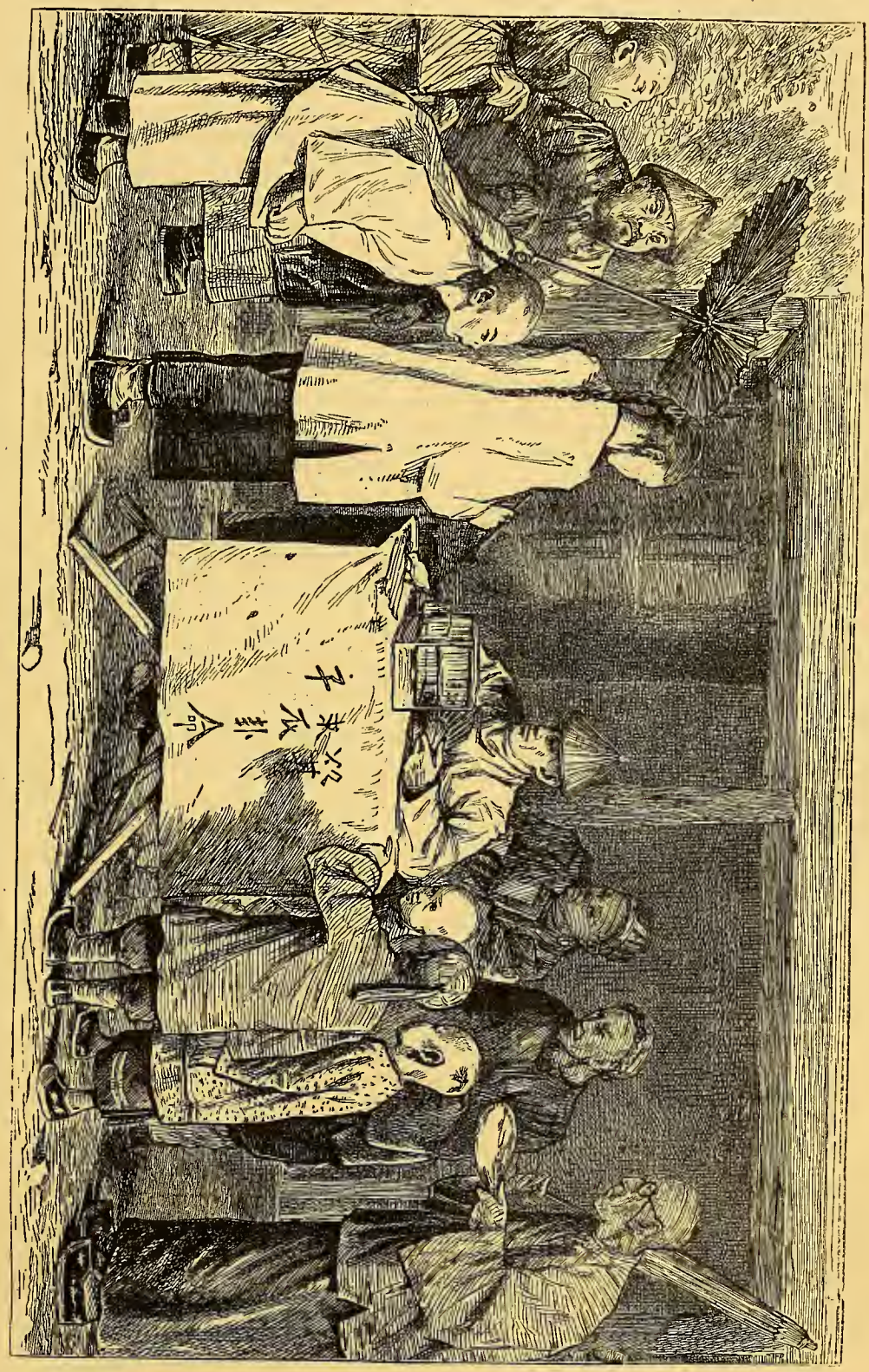
CHINA surely is the very paradise of fortune-tellers! Professional and non-professional, priestly and lay, scholarly and illiterate, fortune-tellers by astrology, by table-turning, and spirit-writing, by the look of your face, by the palm of your hand, by the lot that you draw, or (as in the illustration given in the opposite page) by the lot drawn for you by a trained bird; fortune-tellers wide-awake and far-seeing, fortune-tellers blind and mysterious; everywhere they are to be seen, by every one they are consulted, about every matter they are in request. The emperor relies on them, the viceroy uses them, the mandarins look to them, the people depend on them.

A baby-boy is born, and the neighbours all flock to congratulate the happy parents—for the birth of a boy is hailed by rich and poor; or a girl, and all unite in condolence; but in either case one of the first cares is to notice the "eight characters." And what are these wonderful characters, thought to be of such deep moment? Two for the year, two for the month, two for the day, and two for the hour; these indicate the time of its birth. Nothing can be done without them. The child cannot be sent to school nor apprenticed; the youth cannot be betrothed or married; business cannot be commenced, or a journey undertaken; a house may not be built,—or, lastly, a coffin may not be bought, or a site for a grave chosen—both of which a prudent man often sees after for himself—without these "eight characters" coming into use. After a man dies, they will be cut on his gravestone, and painted on the ancestral tablet, for worship in the family temple or shrine. For "luck" in life, for happiness after death, they are held to be essential. And this is only *one* of the many ways in which fortune-telling is practised.

Look at the crowd gathering round the fortune-teller in the woodcut. To the left is a military mandarin, coming up with his gaping attendant behind him. The bird on the table is selecting the lot which is to determine the fate of the young gentleman with the pipe in his hand, who is come to have his fortune told. See how his "boy," or servant, holding an open umbrella to protect his master from the sun, is stooping with eagerness to learn what his master's success will be. To the right of the table some boys are looking on; perhaps they, too, wish to know what will be the issue of their studies. Still further to the right is a farmer, with his large spectacles, closed umbrella over his right shoulder, and his palm-leaf fan in his hand. He is hoping, and yet fearing, to hear how his crops will turn out. A coolie, with his tail wound round his head, is watching the proceedings; and a young scholar stands between him and the fortune-teller: he may be known by his skull-cap fitting close to his head. The cloth on the table displays the name of the fortune-teller, written horizontally from right to left. The branch of art which he practises is written beneath them perpendicularly. The cap, or conical hat, worn by the fortune-teller, is surmounted by a gold knob, or button, which tells us that he is a literary graduate,—as the milk-white knob on the hat of the military mandarin denotes his rank in the army. Thus rich and poor are all believers in the same superstitions; for they have never been taught that Truth which makes the people of God happy and free. Let us thank Him for the blessings we enjoy, and pray that soon the poor Chinese too may share in them, and learn to put their trust in Him. They do not know God as a loving Father, watching over and caring for His people; they do not know where to put their trust, and so they are easily led by these blind guides. How different the case of David, who was able to say (referring to the heathen temples and oracles, then, as now, built "on every high hill, and under every green tree"*):—

"Shall I lift up mine eyes to the hills?
"Whence should my help come? *(margin)*
"My help cometh from the LORD,
"Which made heaven and earth.
"He will not suffer thy foot to be moved:
"He that keepeth thee will not slumber.
"Behold, He that keepeth Israel
"Shall neither slumber nor sleep.
"The LORD is thy keeper:
"The LORD is thy shade upon thy right hand.
"The sun shall not smite thee by day,
"Nor the moon by night.
"The LORD shall preserve thee from all evil:
"He shall preserve thy soul.
"The LORD shall preserve thy going out and thy coming in,
"From this time forth, and even for evermore."

* 1 Kings xiv. 23; Jer. iii. 23.



FORTUNE-TELLING BY MEANS OF A BIRD.

(See preceding page.)

Missionary Journeys.

FROM GLASGOW TO BURMAH.

NOTES FROM THE DIARY OF MR. HENRY SOLTAU.

[*Continued from page* 22.]

"After leaving Lake Menzalah, a beautiful sight met our gaze on looking across the desert to the east, namely, the bright and alluring mirage. Apparently there were mountains reflected in clear water, and little rocks jutting up here and there as far as the eye could see. I could imagine the joy of a poor thirsty, travel-stained, worn-out traveller journeying through the desert, as he sees in the distance before him a beautiful lake, encircled by mountains, with fairy-like islets studding its surface; but how intense his misery and disappointment to find it all an illusion; just as the pleasures and honours of this world appear to men and women, fair, promising, satisfying, and refreshing, to end only in vexation of spirit and utter misery.

THE SUEZ CANAL.

"The sun was well up in the heavens; our pilot (French) was on board, and the sky was cloudless, as with a steady, cool, north-east breeze we slowly steamed carefully down the canal, between two high banks of sand, mixed with portions of clay, dried and burnt in the sun. The canal water was a deep blue, as deep as the colour of the sky; I expected to find it muddy and murky, something of the colour of the Thames, and was agreeably surprised to find it so clear.

"The sun shining on the sand is very dazzling. Sometimes the banks appear quite golden, at other times silvery, reflecting great heat. Our journey, however, has been most pleasant and comfortable, not even heat enough to require the drinking water to be cooled with ice.

"On Thursday afternoon we came to a stop: in front of us was a steamer aground. After dinner we all turned out into the desert.

THE DESERT AT NIGHT.

"The desert at night is very strange, not a sound of any description can be heard; not even the crawling of an insect, or the rustle of a leaf. All is still as death, and one feels constrained not to make a noise. The moon and stars shone out very brightly; the latter being more brilliant, and their colour more distinct than in England. A dozen Arabs of the desert spent the night on the sands outside the *Dhoolia*. Before going to sleep they entertained us with some of their extraordinary music and dancing; one or two of the dances appeared to be war-dances. Their bodies are so supple that they twist them in various shapes, without moving their feet. They seemed highly pleased with their own performances, expressing their gratification by loud bursts of laughter.

"On Friday morning, the 23rd, several of the Turkish soldiers came on board the *Tenasserim*.

"Mr. Stevenson and I went over the *Dhoolia* and made the acquaintance of some of the passengers and crew; eight young gentlemen were on their way to Ceylon as coffee-planters. I was able to give one a copy of 'The Soul and its Difficulties.' All the passengers and the captain were invited to lunch with us, and they spent the afternoon playing quoits—our ship beating them each game. We were invited to dine, and spend the evening there, and were glad of the opportunity of conversing with some of our countrymen after being away from home so long. A very good dinner was provided; and we remained on board till about 10 p.m. I had an interesting conversation with a gentleman, who, I believe, was not far from the kingdom. I gave the captain two dozen copies of Moody and Sankey's hymn books, as they sing some of the hymns occasionally on Sunday evenings. May the Lord bless those little books to the conversion of some of the passengers. After leaving the ship, Mr. Stevenson and I took a stroll in the desert before retiring for the night. It was a pleasant change after being so long in a hot saloon.

"*Saturday, April 24th.*—Early this morning we left for Suez, following the *Dhoolia;* she had to lead the way. We soon came to Lake Timsah, and found it a very pretty piece of water, on the west side of which is situated the little town of Ismailia. The deepest cutting in the canal is just outside this lake; it was a very difficult piece of engineering, as the sand rushed in as fast as it was dug out. Ismailia is far more picturesque and clean-looking than Port Said, and has some good buildings. One house, which stands at the northern extremity of the lake, is famous because the Empress Eugenie stayed here when she opened the canal. There is a much larger building, called the palace, in the centre of the town. We did not stay to anchor, but passed through the lake.

"Passing on, we again entered the narrow canal, and are now in

THE BITTER LAKES.

"These lakes cover a large surface, but are very shallow, except where the canal passes through them. They were mere dry flats, until the water was let into the canal. In these lakes were lying one or two dredges, which were very similar in appearance to those so often seen on the Thames; none of them were at work, which was disappointing. At one spot, we espied an Arab, mounted on a donkey, riding along the bank. He was armed with a rifle, which was fastened so as to stand upright behind his left shoulder. He was looking very dignified, and as proud of himself as if he were one of the Horse Guards at Whitehall.

SUEZ.

"We came to Suez sooner than I expected. It is a small, neat-looking, and busy little town. Several vessels were lying in the harbour, waiting to enter the canal. There is no lock or imposing structure at the mouth of the canal. A breakwater runs close by the entrance, but nothing more has been done to render this important place beautiful and grand.

THE RED SEA.

"Soon after leaving Suez, and entering the Red Sea, we passed on the left bank or shore some greenish shrubs, which are said to mark the spot where Moses' well stood, at which he watered the flock of his father-in-law. There is a well there still. A gap in the mountains on our right, was said to be the point where the Israelites stood when they saw Pharaoh behind, and the Red Sea in front of them; and the mountains on the right and on the left hand. The God of Israel, who brought them *through* the sea, is taking us down the sea, and our enemies are all conquered by the cross, and we are more than conquerors. He goes before us.

"On each side of the gulf of Suez, a chain of mountains runs parallel with the coast; those on the right hand running south-west, and those on the peninsula of Sinai, to our left, running south-east. Before morning, we were almost out of sight of Sinai; but I noticed a range of peaks which reminded me of the photographs of Mount Sinai which I have seen in London.

"*Sunday morning, April 25th.*—After reading and prayer, we met a good number in the saloon for service. Mr. Stevenson gave out, 'All people that on earth do dwell,' and prayed; he also gave out the hymn, 'I am so glad that Jesus loves me,' which was heartily sung. It being my turn to speak, I took up the subject of Israel, *by faith*, passing through the Red Sea, and the destruction of the Egyptians; briefly tracing first the history of Israel up to that time, and especially their deliverance from the judgment of Egypt by the blood of the lamb. All were very attentive, and I felt happy in speaking of God's faithfulness in this very sea so many hundred years ago.

"The Bible narratives acquire an increased interest by being read on the spot where they occurred. At the close we sang, 'I hear Thy welcome voice,' and after prayer separated."

(*To be continued.*)

Poetry.

[LINES written at the grave of the father and sister of Mr. Henry Soltau, now in Burmah. The writings of Mr. Soltau, sen., have been translated into several languages, and are used by Missionaries in various lands.—ED.]

"HE BEING DEAD, YET SPEAKETH."

Is THIS *his* grave? This, the memorial stone
That speaks *her* name? The parted sire and child?
Lo! the good Shepherd spoke, calling her home,
And list'ning to His words she followed Him
Whose loving voice she knew, until He brought
Her willing footsteps safe into the fold.
Again the Shepherd speaks! and now the ear
Long deaf to earthly sounds of joy or woe,
Wakes to that voice of harmony Divine.
Heart speaks to heart, and sight and sound and sense
Have wakened to the melody of heaven,
And in that home of everlasting rest
Father and child have met.

Shall we look *here* to find his epitaph?
Ah! *we* may stoop to read the honoured name
So dear to many hearts to whom he spoke
The words of life,—bonds that are not of earth.
But does our *God* look here? No! for *He* lists
Where children's voices rise in songs of praise;
Where sick ones love the story of the cross;
In lowly homes, in mansions fair, in climes
Beyond the salt sea waves, He sees the gems
That speak this name.

Midst Norway's rugged rocks, where snow-crowned pines
Wave to the storm, we know his voice is heard.
Spain's softer tones whisper the words of life
Traced by his hand; and iron hearts are bowed,
And souls are brought to God, and other tongues
Breathe forth his words, and bless the Saviour's name.

A sister's grave, a father's fading life,
Had brought a son and brother from his toil
Mid the great city's strife, to share the cares
Of that bereaved home; until a voice
Bade him leave friends and country, and go forth
To speak in heathen lands of Jesus' love,
And be a chosen tool meet for His hand—
God keep it ever burnished, ever keen,
Ready for Him to wield!
So on far Burmah's shore, by faith we see
Some living stones, more precious than its gold,
Brought into God's own temple fair and pure,
To sing His praises there for evermore.

Onward we look again, and China brings
Her diamonds and rubies—precious souls,
Who know with joy the Father's boundless love,
And speak Immanuel's name. Hark! how glad
Hosannahs rise! for children sing His praise;
And temples fall, and ransomed sinners bring
Their treasures and their idols to His feet.
These are the letters fair that speak of him,
Graved by God's mighty hand of power and love.

Are there no "graves of memory," where lie
Our shattered idols, and *our* earth-born hopes?
Are there no *other* graves that cry, Go forth,
And speak to "China's Millions" of His love?
Yes! there is one, a holy, empty grave,
From which it echoes ever; and on high
The risen Saviour speaks the pledge of power.

Ah! ye, who may not go, stretch hands of faith,
As kings and priests, unto our conq'ring Lord.
Like Aaron, and like Hur, lift up the hands
That grasp the rod of God.

Valedictory Meetings.

DEEPLY interesting meetings in connection with the departure of our new missionaries, Messrs. Cameron, Nicoll, and Clarke, have been held as under :—

METROPOLITAN TABERNACLE.

(MR. SPURGEON'S.)

At the prayer meeting on Monday, July 19th, about fifteen hundred persons were present. An address on the need of China, and some account of the work there, was given by Mr. Hudson Taylor ; and the brethren about to proceed to China were earnestly commended to God in prayer. Mr. Vernon J. Charlesworth presided.

HOME OF INDUSTRY.

(MISS MACPHERSON'S.)

"The usual worker's meeting for praise, prayer, and conference, held at Miss Macpherson's "Home" on Wednesday, the 21st, proved unusually pleasant and profitable. The presence of two of the young missionaries, who are on the eve of starting for China, lent an unwonted interest to the proceedings."

After giving a most interesting account of her work, "Miss Macpherson said that to-night she felt much moved, as the first soul whom the Lord gave her in that corner of the vineyard was about to leave for a foreign field. She then gave an account of George W. Clarke's conversion (one of the missionaries about to start for China), and said that he had been all along her right-hand man and earnest co-worker in all her efforts to reach the perishing. By the labour of his own hands, he had maintained himself three winters at college in Canada and the United States, and now he has volunteered for China. Addresses by Mr. Clarke, Mr. Cameron, Mr. Hudson Taylor, and others, were given ; and, after prayer, this interesting meeting was brought to a close."—*Abridged from "Word and Work."*

"EDINBURGH CASTLE."

(DR. BARNARDO'S.)

"On Friday evening, the 23rd, a deeply interesting meeting took place at the "Edinburgh Castle," when three young brethren were commended to God in prayer for their life-work as missionaries in China. The chair was taken by Dr. Barnardo, who, in a few words, stated the object of the meeting, and commended to the prayer and fellowship of God's people Mr. Hudson Taylor, the founder and honorary director of the China Inland Mission, in connexion with which the three brethren present were going out.

"Mr. Taylor gave a deeply interesting account of the Lord's dealings with him in China, and of the great needs of the millions of heathen there. He instanced some remarkable conversions, one of which must have touched the hearts of all present. It was the story of a man, now a zealous native Christian, who, when in search after truth, had travelled nearly 2,000 miles before coming in contact with a single disciple of that Saviour who, when leaving His church, had said, 'Go ye into all the world, and preach the gospel to every creature.' However, the native, a most intelligent and earnest man, heard of Christ from Mr. Judd, in the open air at Chin-kiang ; and being led to embrace the truth, became, and is now, a devoted and earnest preacher of the gospel.

"Mr. Cameron, from Mr. Guinness's East End Training Institute, followed. He is a tall, strong, vigorous Scotchman, and speaks with great feeling, evidencing not a little spiritual perception and cultivated intelligence. His remarks upon the words of the Master, 'Follow me,' were very impressive, and gave the key-note to his own life of proposed devotedness to that Master's service in China.

"Mr. George Nicoll, also from the Institute, at once won the sympathies of those present. With a heart that has learned not a little of the ways of God in a peculiar school of experience, he has laid himself and his motherless child upon the altar of his Lord's service in that distant land. The words he spoke on Friday night were few, but deeply solemn and touching.

"Mr. Clarke, the third missionary, has been for some eight or nine years a fellow-labourer with Miss Macpherson, working in Spitalfields and in Canada. His experience in dealing with souls has been considerable, and his address on the present occasion, given with a view to reach the unsaved who might be present, was marked with singular power, and all the signs of a true evangelistic gift. We are quite sure our brother, by God's grace, will ably do the work of an evangelist.

"The speech of the evening was, however, Mr. Reginald Radcliffe's. The character of our brother's addresses is well known to all to whom his name is familiar. But this evening his spirit was stirred to its depths by the occasion which had brought us together, and his words were words of faith and burning zeal, which can never be forgotten by those who were privileged to listen to them. All in the meeting were deeply solemnised and refreshed ; the spirit of the Lord was there, and when Mr. Radcliffe fell upon his knees to plead for the Divine blessing to follow our brethren, to keep and energize them, and to stir up thousands in the land to be earnest in toiling for the Master's kingdom, oft-repeated 'amens,' and the manifest worshipful feelings of the audience, proved that a meeting may be protracted until past ten o'clock if God is present and the Lord Jesus glorified.

"Dr. Heywood Smith followed, closing this precious and never-to-be-forgotten meeting with earnest and believing prayer."—*From "The Christian."*

EAST LONDON TABERNACLE.

(REV. ARCHIBALD BROWN'S.)

A meeting, very largely attended, was held on Monday, July 26th. Addresses were given by Messrs. Archibald Brown, Grattan Guinness, Frank White, and Hudson Taylor, and by the departing missionaries. There, also, in earnest prayer, they were commended to the care and blessing of God.

TRINITY PRESBYTERIAN CHURCH.

(REV. ADOLPH SAPHIR'S.)

A very interesting meeting, presided over by R. H. Hill, Esq., was held in the above church on Tuesday, the 27th. Addresses were given by Mr. Rudland (lately returned from China), by Mr. Cameron, Mr. Clarke, and Mr. Hudson Taylor ; and prayer was offered for blessing upon the brethren going forth.

PARAGON-ROAD CHAPEL, HACKNEY.

A tea-meeting was held at Paragon-road Chapel, Hackney, on Wednesday, the 28th. After tea, Messrs. Rudland, Hudson Taylor, and the departing missionaries, gave addresses, which were listened to with the deepest interest ; after which prayer was offered for much blessing upon the work.

WEST LONDON TABERNACLE.

(MR. VARLEY'S.)

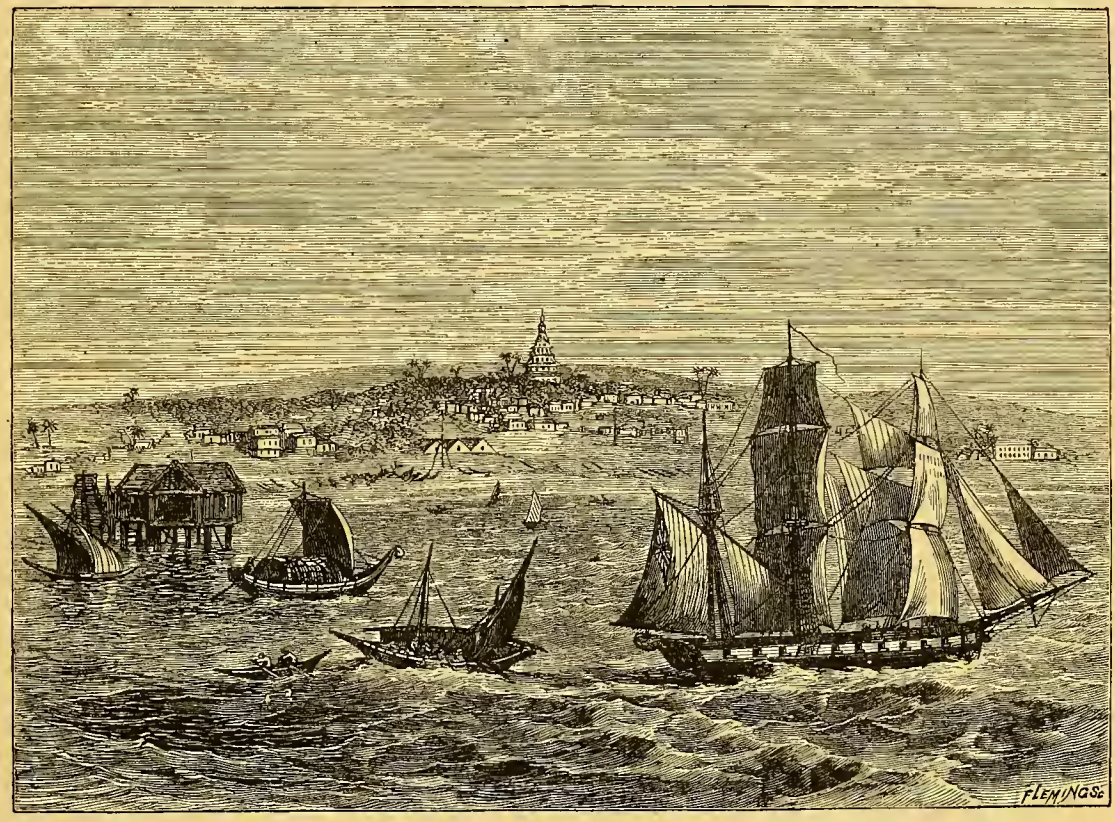
On Thursday, the 29th, a meeting for prayer was also held at Mr. Varley's, in which Messrs. Hill, Hudson Taylor, Cameron, Nicoll, and Clarke took part.

HARLEY HOUSE, BOW.

On Friday, the 31st, the brethren were able to be present at the meeting preliminary to the dispersion of the students of the East End Training Institute. Here again, as would be expected, the warmest interest was manifested in their arduous and important undertaking. Surely much blessing will follow the many and earnest prayers offered at these meetings.

CHINA'S MILLIONS,

AND OUR WORK AMONG THEM.



PAGODA AT RANGOON.

BURMESE PAGODAS.

By Mr. HENRY SOLTAU.

Pagodas are very common in and near Rangoon. That in the centre of the town is built of solid masonry, and is ascended by steps. It is entirely covered with gold leaf. On the steps may be often seen rice or fruits offered to Gaudama (Buddha), but eaten by the crows. These birds abound in all the streets; they are very audacious, flying into the houses and helping themselves off the plates when no one is near.

The Great Pagoda is an immense structure, covered with gold leaf. It and its buildings stand on a high mound, artificially raised on one of the most elevated sites near Rangoon, from which it is three or four miles distant. Approaching from the Rangoon side, you immediately ascend a long covered flight of steps, mostly made of brick and earth. The roof-work covering these steps is richly and elegantly carved, and in some parts gilded. To the right and left as you ascend you pass beggars who ask for alms, and Burmese women with little stalls of flags, candles, and artificial flowers, sold for offerings. At the top you find yourself immediately in front of the Great Pagoda, with its costly jewelled umbrella or top.

The Pagoda itself is surrounded by a flight of steps at its base, the circumference becoming smaller as you ascend. On a level with its base is a large platform, from which beautiful views of the surrounding country may be obtained. On the one side, the lakes are seen lying at your feet, their banks green with the rich tropical foliage. From another point, Rangoon is

visible, with the houses and gardens of the residents in the cantonment. The river, and the other streams forming the delta of the Irrawaddy, are seen stretching away in another direction. The palms, jack-fruit trees, tamarinds, with many other trees and bushes of luxuriant foliage, and the green fields and hedges, are now in perfection, and give one a good idea of the richness of the vegetation.

On this platform are situated many temples or sheds, mostly made of wood, some of which have richly carved gables to the roofs, and have the roofs rising in tiers one above the other. In them you see nothing but immense idols, made of plaster for the most part, and gilded. Their faces are well worked up, all the countenances being exactly alike,—images of Gaudama. The ears and eye-balls are painted black, the lips and finger-ends red. In many cases the clothing on the idols is not represented by the gold-leaf, but the idol is covered with a kind of coloured glass, very dim. The gilt image of Gaudama is placed opposite the entrance. In front of it is a kind of wooden frame on which the worshippers place their candles, to burn before it as they worship. A kind of bowl by the side receives the flowers and paper ornaments also offered. There are many of these structures similar to one another. In one, we saw a poor Burman carefully modelling a new face on the old image.

At the base of the Pagoda, immediately contiguous to these buildings, are four or five temples of much larger size and more elegant construction. The images are the same as those in the smaller temples, but some are made of brass. In a deep niche in the wall, opposite the entrance, is an image of Gaudama, with ten other smaller idols apparently worshipping him. These niches are covered with grease, and are black with smoke.

A BURMESE WORSHIPPER.

As we stood in one of these places, looking round, some Burmans entered, bringing candles and flowers. They came a little way in, then squatted on the floor in a way peculiar to the Orientals: folding their hands as in prayer, they spread out their fingers, and resting their little fingers on the ground, bent forward and touched their thumbs with their foreheads three times. Resuming the squatting position, with their eyes fixed on the idol, they raised their hands, which were kept close together, to the right cheek, and uttered their prayers to the idols.

These poor Burmans were the first idolaters I had seen in the act of worship. The feeling which comes over one, when face to face for the first time with heathen worshippers, is one of inexpressible sadness and pity. To see one's fellow men bowing down before a greasy, ugly idol, with the earnestness and sincerity of an Eastern worshipper, and to feel utterly powerless to speak a word about the Lord Jesus, is deeply affecting.

"Oh, soon may the people of every tribe and nation
"Fulfil Thy blessed word, and cast their idols all away."

THE TREASURY.

In front of the pagoda is an immense iron box, with about a dozen slits in the cover, as in ordinary money boxes. This chest is locked with a large padlock and chain. It contains the money and jewelry, as well as gold and silver, which is dropped in. There are many priests standing about, so that there is no danger of any one breaking open the chest.

THE LARGE BELLS.

There are many large bells; one of these bells we saw. It was fixed in a large shed, and must have been nine or ten feet in height, and about seven or eight in diameter at the base. My companion and I crawled in under it; there would have been room for four or five more.

The bell was made of brass; outside there were inscriptions, and by the side lay a long pole, with a bunch of dried grass fixed at one end to form a kind of pad. When a man has said a certain number of prayers, he comes to this bell, and strikes it with the pole on a certain part, which indicates the number of prayers offered. If the bell is knocked on the lowest rim it gives forth a certain sound, whereas when it is struck higher up the tone is quite different. So truly do these poor heathen pray "to be heard of men."

Small pagodas and temples full of idols form the boundary to the large platform on which the pagoda stands. The architecture is certainly good, and the whole aspect of the place striking and beautiful.

"WHAT CAN WE DO FOR CHINA?"

"WHAT CAN WE DO FOR CHINA?" is the title of an excellent little book by Mr. Cheyne Brady. It gives, in a very short compass, a larger amount of important information than any other publication of its size that we remember. It has, moreover, the recommendation of good type and toned paper; so that it is a pleasure to read it. We recommend all our readers to purchase and circulate it. The price is only sixpence per dozen, and it is published by the Dublin Tract Repository, 10, D'Olier Street, and by S. W. Partridge and Co., 9, Paternoster Row, London. A kind friend interested in its circulation having presented us with a considerable number of these books, we shall be glad to forward them by post to any address to the value of stamps sent us, at the rate of sixpence for 10, inclusive of postage, one penny.

For the Young.

JUSTICE.

A CHINESE STORY.

It was evening. The day's work was over, and the mandarin was whiling away the time by smoking his "water pipe," and conversing with his personal attendants. They were interrupted by the coming in of one of the servants, who said, "A Mr. King wishes to know whether he can see your Excellency?"

"What does he want?" asked the mandarin.

"I don't know," answered the servant; "of course he *said*, 'nothing particular,' but no one would come here for nothing."

"Tell him I am gone to bed, and cannot see him."

"He seems to have a heavy parcel with him, your Excellency."

"Does he? Well, that may alter the case; tell him I am taking my dinner and cannot see him just now, and find out what he has come about."

"I understand."

The servant went out to the visitor, and told him that his Excellency had just begun his dinner, and could not see him at once, and asked him what his business was. The visitor replied that he had no special business, but wished to thank his Excellency for a favour; and intimated to the servant that if he obtained an interview for him, he should not be "forgotten" (that is, unrewarded).

Now Mr. King had already given a present to the boy who called the porter, given the latter a bribe to let him in, and a third present had brought out the servant who was now talking with him. He had been told that his Excellency was out of town, was in bed, was playing at chess, and several other things; so he had wisely judged that it was most prudent to make further gifts conditional on his seeing the "great man." In this conclusion he was right; the servant went in again to the mandarin and told him that Mr. King was a sensible man (that is, knew how to pay for favours); and was thereupon told to say that dinner was over: he might be admitted (!) So without further delay he gained an audience.

Mr. King begged ten thousand pardons for having intruded on his Excellency. He had not ventured to come during the day, when his Excellency would be much engaged, and scarcely liked to come even at night. But he had brought a small thank-offering of 50 ounces of silver, to ask his Excellency's acceptance of. He regretted that the amount was so small; but he was a poor man, and he hoped his Excellency would not be offended. He knew that he never accepted *bribes*, but he hoped he would not refuse his little thank-offering. It was prompted by gratitude for the benefits conferred on him, and on the whole district. Since his Excellency came among them the virtuous had prospered, and (with but *one* exception) the depraved had either amended their ways or fled from the neighbourhood, for the influence of his Excellency's merits was all-pervading.

His Excellency replied that he certainly should refuse the present, notwithstanding that it was not intended to warp his judgment, were it not for fear of grieving so excellent a man. But rather than do this, he would do violence to his own feelings, and accept it. It was a comfort to him that he had to rule over worthy people like Mr. King; and if he could at any time be of any service to him, he might count on his help.

Mr. King thanked his Excellency very much for his favour; but said that as an humble and quiet man, whose great desire was to copy the wisdom of the sages, and live at peace with all men, it was impossible for him ever to need his Excellency's help.

"Yet," said his Excellency, "'flies will tarnish the brightest mirror'; even your fair name might make you enemies."

"In that case," said Mr. King, "I would patiently bear it;—unless, indeed, *duty* to the *state*, rather than personal feeling, required my taking legal measures for the punishment of the offender. Do you not think one's duty sometimes requires this?"

"Certainly," rejoined the mandarin.

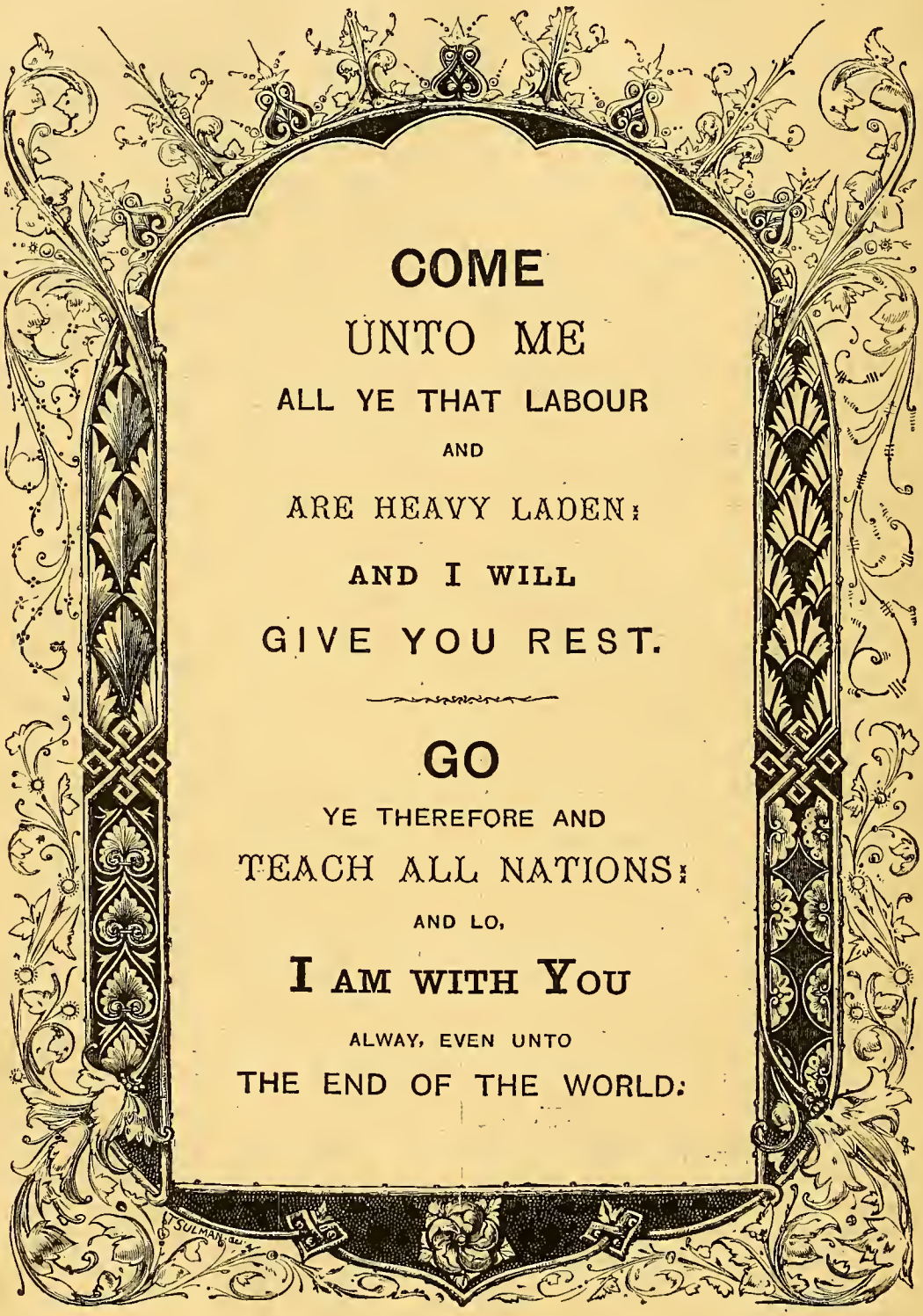
"Well, now," said Mr. King, "your words bring to my remembrance a little matter that I had quite forgotten. There is a certain Mr. Zee, who is such a stranger to all uprightness that he even dares to hate and revile your Excellency; he is of the same trade as myself, and has given me much trouble. But I would never go to law with him, unless your Excellency thinks I am bound by *duty* to do so."

"Tell me the case, and I will advise you."

Mr. King told his story, and was advised by all means at once to take an action against the offender, "for the benefit of the *state*." And the mandarin assured him that when the case was brought before him he would give judgment that "justice" was on his side.

The visitor left. The servant, who ushered him in and had been present during the interview, accompanied him home, not wishing to tax his memory too long; and reminded him by the way that it was all owing to his help that he had obtained the interview, and had been so favourably treated. He received a liberal present, and left. But instead of going direct home, he went to the house of Mr. Zee, and putting on an air of great concern, requested a private interview with him.

(*To be continued.*)


COME
UNTO ME
ALL YE THAT LABOUR
AND
ARE HEAVY LADEN:
AND I WILL
GIVE YOU REST.
GO
YE THEREFORE AND
TEACH ALL NATIONS:
AND LO,
I AM WITH YOU
ALWAY, EVEN UNTO
THE END OF THE WORLD:

"China for Christ."

"COME unto Me, all ye that labour and are heavy-laden, and I will give you rest."—Matt. xi. 28.

"GO ye therefore and teach all nations . . . and lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 19, 20.

MAN wants to work for, or towards, his salvation. "What shall we *do*," he asks, "that we might work the works of God?" All false religions, and all corruptions of Christianity, correspond in this respect—they find something for the flesh to do. But the truth of God condemns man utterly, and saves him only and entirely through the perfected sacrifice of Christ, appropriated by faith. Faith finds in Christ *all* it needs. To Him it never comes in vain; from Him it is never cast out. To every toiling, heavy-laden sinner, Christ says, "Come unto Me . . . and . . . rest."

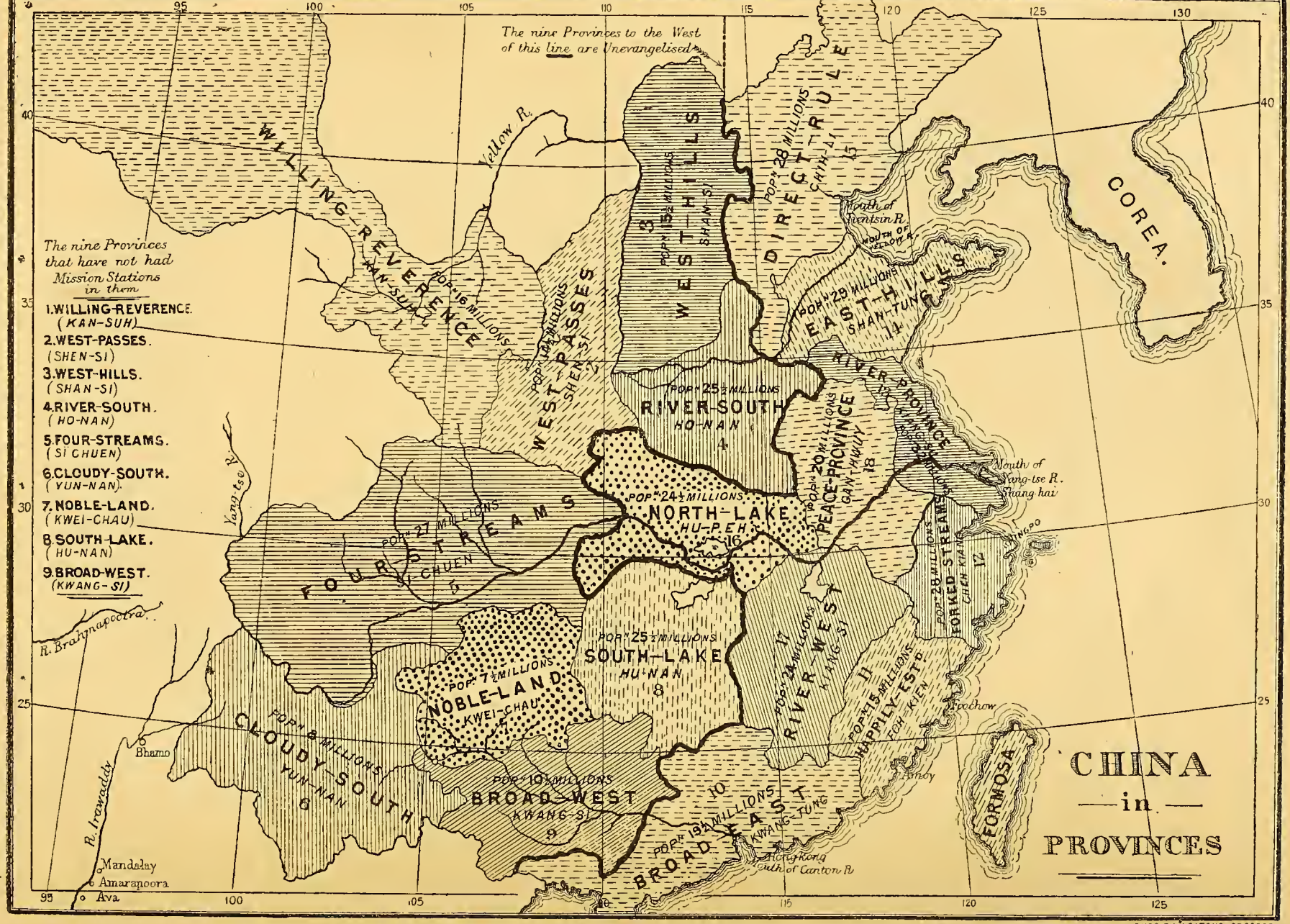
But there are many toiling, heavy-laden believers too. For them also is this invitation meant. *Note well* the word of Jesus, dear brother or sister, if you are heavy-laden with your service, and do not mistake it. It is *not*, "Go, labour on," as perhaps you imagine. On the contrary, it is *stop*, turn back, "COME UNTO ME . . . AND . . . REST." Never, never did *Christ* send a heavy-laden one to work: never, never did *He* send a hungry one, a weary one, a sick, or sorrowing one, *away* on any service. No! for such the Bible only says, "*Come*, COME, COME." The Old Testament cries, "Ho, every one that *thirsteth*, COME ye to the waters, and he that hath no money," etc. The first evangelist of the New Testament records the invitation on which we are writing. The last gives us the similar one, "If any man *thirst*, let him COME unto me and drink." The New Testament almost closes with the words, "Let him that is athirst COME, and drink of the water of life freely." If the disciples urge, The people are hungry and weary, the day is far spent, send them away, Jesus replies, "They need not depart." "Make the men sit (*lit.* lie) down," and rest in My presence: *thus* and *then* will I *feed* them. How many of the Lord's redeemed people have spent hours, or days, or even months, in sorrow and self-reproach from some imagined duty which they had not courage or strength to perform, heavy-laden all the time! How many can tell of the journey by omnibus or rail that was a time of intense distress, because they felt as if they *ought* to be speaking to their fellow passengers about their souls, but could not. And how many have done *far worse:* have spoken, when they had *no message from God*, and have done harm rather than good. Oh! how different it would have been had they but *first* come to Jesus; found rest and living waters; and *then*, when the waters were welling up within, the rivers would have flowed naturally and irrepressibly, and the happy countenance would have said more than the heartfelt words were uttering! No one would then have looked at the face of the speaker and *felt*, "What a dreadful religion his must be!" At every time, in every place, about every matter, if you feel heavy-laden, pause at once; come to Jesus and *rest*. Pillow your head on His bosom, pour your burden into His ear, delight your soul in His love. And then, when *rested* and *refreshed*, "Whatsoever *He* saith unto you, do it;" and you will find that a little word will go a long way.

For the COME is not intended to exclude the GO, but to prepare the way for it. "Go ye *therefore*," said the risen Saviour. Wherefore? Because all *power* is given unto Me, your Head. We who have *come* to Jesus have been made *one* with Him, and *can* "go *therefore*," and bear fruit. There is a wonderful difference between work and fruit. Work is dead; but fruit is living, and has its seed in itself. The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the *right time*, and in the *right way*, is the *right fruit* found on it. Let us *so* abide in the Lord Jesus.

But *so* abiding,—no longer empty, weary, hungering, and thirsty, but rather "complete (*lit.* filled full) in Him," we may "GO, and teach all nations,"—"preach the Gospel to every creature." If we may, let us go in person to the dark places of the earth, to testify of Him whom *we* find so wondrously "able to save." But if we cannot, let us go in spirit—in prayer. Let us ask God to prepare the people for the message, and to send the messengers of salvation to them. Let us pray for the missionaries, that they may be kept in unity and love, in holiness and zeal, in health and vigour. Let us ask God to protect and guide them; to set before them open doors, and to save many through their word. Let us pray for all native converts, and especially for those who labour in the Gospel. And let us not only do this ourselves, but seek to stir up and encourage our fellow Christians in so doing. While thus watering others we ourselves shall be watered.

ZEAL OF A NATIVE EVANGELIST.

MR. CARDWELL, who recently reached England, tells us that just before his departure he visited his outstation, purposing to give some parting addresses to the people, and to proclaim to them once more before he left, the message of salvation. But he took with him a native helper, who was so full of warmth and earnestness that he could not refrain from speaking about Jesus continually; so much so, that during his visit Mr. Cardwell could hardly put in a word.


The nine Provinces to the West of this line are Unevangelised
The nine Provinces that have not had Mission Stations in them
1. WILLING-REVERENCE. (KAN-SUH)
2. WEST-PASSES. (SHEN-SI)
3. WEST-HILLS. (SHAN-SI)
4. RIVER-SOUTH. (HO-NAN)
5. FOUR-STREAMS. (SI CHUEN)
6. CLOUDY-SOUTH. (YUN-NAN).
7. NOBLE-LAND. (KWEI-CHAU)
8. SOUTH-LAKE. (HU-NAN)
9. BROAD-WEST. (KWANG-SI)
WILLING-REVERENCE
KAN-SUH
POP.ⁿ 16 MILLIONS
WEST-PASSES
SHEN-SI
POP.ⁿ 14 MILLIONS
WEST-HILLS
SHAN-SI
POP.ⁿ 15½ MILLIONS
DIRECT-RULE
CHIH-LI
POP.ⁿ 28 MILLIONS
15
COREA.
Yellow R.
Mouth of Peiho R.
MOUTH OF YELLOW R.
EAST-HILLS
SHAN-TUNG
POP.ⁿ 29 MILLIONS
14
RIVER-SOUTH
HO-NAN
POP.ⁿ 25½ MILLIONS
4
RIVER-PROVINCE
POP.ⁿ 20 MILLIONS
18
PEACE-PROVINCE
GAN-HWUY
Mouth of Yang-tse R. Shang-hai
FOUR-STREAMS
SI CHUEN
POP.ⁿ 27 MILLIONS
5
Yang-tse R.
NORTH-LAKE
HU-PEH
POP.ⁿ 24½ MILLIONS
16
FORKED-STREAMS
CHEH-KIANG
POP.ⁿ 28 MILLIONS
12
NINGPO
R. Brahmapootra
SOUTH-LAKE
HU-NAN
POP.ⁿ 25½ MILLIONS
8
NOBLE-LAND
KWEI-CHAU
POP.ⁿ 7½ MILLIONS
RIVER-WEST
KIANG-SI
POP.ⁿ 24 MILLIONS
11
HAPPILY-EST.ᴰ
FOH-KIEN
POP.ⁿ 15½ MILLIONS
13
Foochow
Amoy
FORMOSA
CLOUDY-SOUTH
YUN-NAN
POP.ⁿ 8 MILLIONS
6
Bhamo
R. Irrawaddy
BROAD-WEST
KWANG-SI
POP.ⁿ 10½ MILLIONS
9
BROAD-EAST
KWANG-TUNG
POP.ⁿ 19½ MILLIONS
10
Hong Kong
South of Canton R.
Mandalay
Amarapoora
Ava
CHINA
—in—
PROVINCES
ENGᴰ BY LEITCHS PROCESS

STATISTICAL TABLE. (*See next page.*)

PROVINCES.	APPROXIMATE POPULATION.	COMPARATIVE AREA.	PROTESTANT MISSIONS IN 1874. Missions.	Missionaries	ROMISH MISSIONS IN 1866. Missions.	Bishops.	Priests.	Native Priests.	Converts.
[Scotland, for Comparison	3½ Millions	1	Thousands of Churches and	Ministers.					
I. UNEVANGELIZED.									
Northern.									
1. **Willing-Reverence** ... (*Kan-suh.*)	16 Millions	3	None.	None.	Franciscans.	Connected with next province.			
2. **West-Passes** ... ... (*Shen-si.*)	14½ Millions	1⅔	None.	None.	Do.	1	7	16	23,000
3. **West-Hills** ... ... (*Shan-si.*)	15½ Millions	1⅔	None.	None.	Do.	1	7	17	13,830
4. **River-South** ... ... (*Ho-nan.*)	25½ Millions	2	None.	None.	Lazarists.	1	4	5	5,000
Central.									
5. **Four-Streams** ... ... (*Si-chuen.*)	27 Millions	5½	None.	None.	Missions Etrangères.	3	34	60	68,000
Southern.									
6. **Cloudy-South** ... ... (*Yun-nan.*)	8 Millions	3½	None.	None.	Missions Etrangères.	1	9	8	8,000
7. **Noble-Land** ... ... (*Kwei-chau.*)	7½ Millions	2	None.	None.	Do.	1	15	1	5,000
8. **South-Lake** ... ... (*Hu-nan.*)	25½ Millions	2½	None.	None.	Franciscans.	1	6	11	3,000
9. **Broad-West** ... ... (*Kwang-si.*)	10½ Millions	2½	None.	None.	Missions Etrangères.	Connected with Broad-East (Kwang-tung).			
Totals: **Nine Provinces.**	150 Millions	24	None.	None.	Three Missions.	9	82	118	125,830
II. PARTIALLY EVANGELIZED.									
Eastern.			*(Numbers refer to list below.)*						
10. **Broad-East** ... ... (*Kwang-tung.*)	19½ Millions	2½	1, 6, 10, 12, 17, 18, 21, 25, 27, 28	55	Missions Etrangères.	1	19	5	19,000
11. **Happy-Established** ... (*Foh-kien.*)	15 Millions	1⅔	3, 5, 8, 17, 18, 21, 26	37	Dominicans.	1	16	10	40,000
12. **Forked-Streams** ... ... (*Cheh-kiang.*)	28 Millions	1¼	1, 2, 6, 11, 14, 16, 17, 23, 29	38	Lazarists.	1	10	16	3,000
13. **River-province** ... ... (*Kiang-su.*)	32 Millions	1½	4, 6, 7, 9, 10, 11, 15, 16, 17, 18, 29	36	Jesuits.	1	35	17	73,000
14. **East-Hills** ... ... (*Shan-tung.*)	29 Millions	2	3, 6, 10, 14, 20, 22, 24	27	Franciscans.	1	7	7	10,750
15. **Direct-Rule** ... ... (*Chih-li.*)	28 Millions	1¾	3, 5, 6, 7, 13, 17, 18, 19	41	Lazarists and Jesuits.	14	34	40	62,000
Central.									
16. **North-Lake** ... ... (*Hu-peh.*)	24½ Millions	2½	7, 16, 18, 25	18	Franciscans.	1	20	14	20,000
17. **River-West** ... ... (*Kiang-si.*)	24 Millions	2½	5, 16	9	Lazarists	1	10	10	10,000
18. **Peace-province** ... ... (*Gan-hwuy.*)	20 Millions	1½	16	1	Jesuits.	Connected with River-province (Kiang-su).			
Totals: **Nine Provinces.**	220 Millions	17	29 Missions	262	Five Missions.	21	151	119	237,750
Grand Total: **Eighteen Provinces.**	370 Millions	41	29 Missions	262*	Five Missions.	30	233	237	363,580

* Including 30 temporarily absent.

ALPHABETIC LIST OF PROTESTANT MISSIONS.

I. American Missions (13).
1. Baptist Missionary Union.
2. Baptist Mission (Independent).
3. Board of Commissioners for Foreign Missions.
4. Methodist Episcopal Church (South).
5. Methodist Episcopal Mission.
6. Presbyterian Mission (North).
7. Protestant Episcopal Mission.
8. Reformed Dutch Mission.
9. Seventh Day Baptist.
10. Southern Baptist Convention.
11. Southern Presbyterian.
12. United Presbyterian.
13. Woman's Mission.

II. British Missions (12.)
14. Baptist Mission.
15. British and Foreign Bible Society.
16. *China Inland Mission.*
17. Church Missionary Society.
18. London Missionary Society.
19. Methodist New Connexion.
20. National Bible Society, Scotland.
21. Presbyterian Mission (English).
22. Society for the Propagation of the Faith.
23. United Methodist Free Church.
24. United Presbyterian Church (Scotland).
25. Wesleyan Missions.

III. Canadian Missions (1).
26. Canadian Presbyterian.

IV. Continental Missions (2).
27. Evangelical Missionary Society of Basle.
28. Rhenish Missionary Society.

V. Unconnected (2 *Missionaries*)
29. Unconnected with any Mission.

SPECIAL NOTICE.

We would draw the special attention of our readers and friends to the Map and Table on pages 42 and 43, which have been prepared at some trouble and expense. We have sought to secure some of the advantages of a variously-coloured map by the use of the different shadings, which give to our Map a somewhat peculiar appearance. By this means a distinct idea will be obtained of the configuration and extent of the different provinces. A novel feature, we think, is the English name, added to the Chinese name of each province, which, with two exceptions, is a literal translation of the Chinese one. In the case of Kiang-su and Gan-hwuy, the Chinese name being compounded of the name of two cities, a literal translation was not admissible; so the first part of the compound only has been rendered. Many of the names carry their own explanation. *River-South* indicates that the province so named lies south of the Yellow River, as will be seen to be the case by reference to the Map. The dark line that winds through the centre of the Map from north to south, separates the totally unevangelized provinces from those that are partially occupied by the soldiers of the Cross. The numbers of the provinces east of this line (10-19) indicate the order in which they were occupied. In the S.W. corner of the Map, those interested in the efforts of Messrs. Stevenson and Soltau to enter Yun-nan through Burmah, will find the position of Bhamo and the course of the upper Irrawaddy indicated.

In the Table, we have introduced the population and area of Scotland, that those acquainted with its religious condition and advantages may, by comparison, be helped to a realization of China's spiritual need and destitution. The figures in the second column do not indicate the absolute area, but the area of each province as compared with that of Scotland. In this way a more definite idea will be obtained of the extent of each province, and of the whole empire. It will be noticed that in the statistics given under the head "Romish Missions," the provinces Willing-Reverence and West-Passes,* Broad-West† and Broad-East, River-Province and Peace-Province,‡ are connected. The reason of this is that when the Roman Catholics organised their church, these provinces were not two, but one, and consequently were committed to the care of one bishop.

Our desire and prayer is, that this Map and Table may be used of God to deepen in the hearts of His own people the sense of the need of China's millions. We gladly and thankfully recognize the fact that many who cannot go, who are not called to go, and tell in China of a Saviour's love and death, do bring China's need before God in prayer and supplication. Such, we trust, will find in the Map and Table a help to intelligent, heartfelt, constant intercession.

* Kan-suh and Shen-si. † Kwang-tung and Kwang-si.
‡ Kiang-su and Gan-hwuy.

Poetry.

JOSEPH.

"*Little children, keep yourselves from idols.*" (1 John v. 21.)

With a thousand gods surrounded,—
Painted on the rainbow walls,
Sitting sculptur'd at the gateway,
Standing grandly in the halls,
Frowning from the frescoed ceiling,
Traced on tesselated floors,
Piled about the palace pillars,
Seated guardians at the doors,—

Can he walk unscathed among them?
Will he stand erect for aye?
Yes! for on his *heart* is graven
Name of other God than they.
So, Lord, when life's myriad idols
Come with each sweet subtilty,
May they find my heart like Joseph's,
Find it taken up with *Thee.*

(By the late Miss Blatchley.)

THE HORRORS OF CIVIL WAR IN CHINA.

We cannot attempt to convey any idea of the overwhelming claims of the whole Chinese Empire upon our sympathies, our prayers, and our efforts. We will refer to one province, however, in which a little work has been done, a little suffering and persecution have been borne, a few souls have been brought from darkness to light, from the power of Satan to God, in connection with the China Inland Mission. We refer to Peace-province, or Gan-hwuy (see map, page 41), which receives its name from its two most important cities, *Gan*-k'ing and *Hwuy*-chau. Its capital is called Gan-k'ing (peace and prosperity). Peace-province had formerly a population of thirty-nine millions, but no missionary. When in England some years ago, we often pleaded for it; but there was *no one* to carry the gospel to its teeming cities and towns; this was then one of the unevangelized provinces.

During the latter part of the T'ai-p'ing rebellion, it suffered most severely. Twice did the rebel hordes sweep through its fertile valleys and plains, carrying off its possessions, and with them multitudes of its people, never, alas! to return to their desolated homesteads. A great part of the population fled at the approach of the rebels, and many a sorrowful scene, like that shown on the next page, might have been witnessed during that period. On each occasion, the rebels were ultimately driven back, and then fresh sufferings awaited the people who remained: the mandarin troops too often only completed the destruction which the rebels had commenced. Famine followed, and pestilence in its wake. Thirty out

REFUGEES FROM REBELLION.

of the thirty-nine millions were swept away to their eternal destiny. So complete in some districts was the destruction, that for miles not a man, nor woman, nor child, not a hamlet, nor cottage, nor hut, was left behind; and years after, heaps of unburied bones told the passers-by of the fate of the hapless inhabitants.

After peace was restored, and order somewhat re-established, the native authorities offered the lands to Chinese immigrants from other districts, and the population has again been brought up to some twenty millions. The new immigrants, however, like the old inhabitants, are heathen, without God in the world. In a future paper, we hope to give an account of the work of God, in this province.

Missionary Journeys.

PIONEER WORK IN HO-NAN.

NOTES FROM THE DIARY OF MR. M. HENRY TAYLOR.

"In company with the evangelist Chang, left Hankow on the 3rd of April for the nearest prefecture of Ho-nan,* travelling overland. We were detained for two days by rain, in a small place about 12 miles (40 *li*) from Hankow. We had, however, a good opportunity of preaching the Gospel in-doors, which we gladly embraced. We found it a time of real refreshment to ourselves, and not without encouragement from those who heard us.

"We started again at daybreak on the morning of the 6th, and preached during the day in several small villages through which we passed. On each occasion had almost the whole village for our congregation. We found the women very attentive, and in some places evidently interested; for, as we spoke of Jesus and His sufferings for our sins, we saw the tears stealing down the cheeks of some. They go in, heart and soul, for idolatry, but still feel unsatisfied, and their minds are in a maze. We put up for the night at a small city,† population about 1,500, having water communication with Hankow.

INCONVENIENT CURIOSITY.

"The news soon spread that a 'foreigner' had come, and the inn was speedily filled with men, women and children, anxious to see the 'barbarian.' It was rather amusing to see them looking for me, while I was standing in their midst [of course in native costume]. After a time, they penetrated my guise, and the landlord besought me to go outside and let them have a good look at me: this I did, leaving the servant in charge of our luggage. I stood on the chair they had placed for me, and attempted to speak to them; but, alas! they paid not the least attention; my voice was drowned by their tremendous uproar. Finding their curiosity becoming rather uncomfortable, we thought it wise to take a walk in the fields outside the city, and thus scatter the crowd. They escorted us to the gate, keeping at a distance behind, and used no violence or abusive language. On reaching the gate of the city they left me, and I had peace; and as night drew on, Mr. Chang came to tell me that they had all gone to their homes, so I returned to the inn unobserved, and satisfied my appetite with a good substantial Chinese meal,—which I enjoyed none the less for its being the first that day.

"On waking next morning, we determined to preach the Gospel before leaving. So, after waiting upon God, we went into the street, taking with us a good number of books. Finding an empty piece of ground, we placed our backs against a wall, and began to speak to the large crowd which came together in a few minutes. We had perfect quietness all the time, which rather surprised us, though we had prayed for it. We sold a good number of books, after which we moved a little farther on: a fresh crowd gathered, which was as attentive as the former one, and seemingly more interested. Two or three men much encouraged us; they seemed to drink in what we said. They followed us outside the city, where we preached again for some time; after which, we had a long conversation with them personally. Each bought copies of the Gospel, and some small tracts;—we should not be surprised to hear of them again.

"As the day wore on we left the city; preached at two little villages through which we passed, and put up for the night at a third. We slept comfortably all night in a barn, till awakened about 4 A.M. by the crowing of fowls in large baskets about our bed. Left about 6 o'clock: the roads were very bad, making it difficult for our wheelbarrow-men (conveying books, &c.) to make much headway. At length we reached a busy little place of about 1,000 inhabitants, and stood in the market-place. A larger crowd than we could reach with our voices soon collected; we sold a good number of small books, and were listened to with attention till we were tired. Proceeding, we preached and sold books at other places on our way, and spent the night at a small market town.*

"Started next morning at daybreak, preaching at several places during the day. At some of them the people were very desirous to understand. The next day reached a town of about 1,000 inhabitants.† Preached both in the city and outside; the people were very friendly, and listened attentively. Some had copies of the Gospels in their possession, but told us that they had failed to understand them. The devil had been spreading evil reports about us, and endeavouring to dissuade the people from reading our books—without success, however. During the day we said a few words at other places by the way, and put up for the night at an inn. The landlord seemed to feel quite honoured by our presence.

"At daybreak next morning we set out again. In the course of the day reached a small city, where we received the usual good attention from the people. One would like to remain among them all one's life, that they might learn to know the true God, and Jesus Christ His sent One.

HO-NAN REACHED.

"At noon we crossed the boundary into Ho-nan, it being the ninth day of our journey. Preached at several places next day, and sold many books. We walked about twenty-five miles (75 *li*), over bad roads, and under a burning sun; so that we felt quite worn out on reaching our resting-place for the night. We came to an old temple in a dilapidated state. Inside, on the floor, were heaps of rubbish, among which were the remains of idols, some without heads, arms, &c. Oh! how ridiculously sad it all looked! I drew Mr. Chang's attention to the fact that *these things* were the *gods* of his people.

"He understood my meaning, and it moved his heart. On coming to the town, distant about two hundred

* Called Ju-ning Fu. † Called San-k'ia-p'u.

* Siao-ho-sï. † Ta-sing-tien.

yards, he drew a crowd around him, and told them with affectionate earnestness of the folly and wickedness of worshipping such things as those in the temple outside. The people made no attempt to justify themselves. One would think, from the light way in which they speak of the idols, that they had not a vestige of faith in them.

PRAYER ANSWERED.

"Next day preached at one town, and reached a county city* in the afternoon, forty-eight miles (160 *li*) from our destination.† We wished to spend a day at this city, but our barrow-men objected; for, not being paid by the day, they were desirous of getting to their journey's end as soon as possible. We made it a matter of prayer: the Lord heard and sent rain; so that the coolies could not move till the roads became hard. Where the Lord's guidance is plain, His blessing may be expected. It soon became known that we had come, and the people crowded in to *see* me. In answer to prayer God gave them the *hearing* ear; they listened till we were tired of speaking, with more attention, I think, than I have seen manifested at any other place. God moved our hearts, and theirs seemed under the same influence; we saw the tears rolling down the faces of some, and imperfect utterance did not interfere with the effect of God's word. We spoke to them till it was quite dark, and then dismissed them for the night; for some of them were loth to go away.

"After breakfast the next morning they crowded in again, till the shed where we were was filled. The landlord objected to so many coming upon his premises, so we thought it best to go to some empty space outside. When once outside, our congregation swelled to several hundreds: we spoke till almost exhausted, and then began to sell our books. We emptied our bag in a few minutes, and twice again filled and emptied it: the only disturbance we had was the little they made to get near to buy books. The crowd must have jostled us sorely, had we not taken the precaution before beginning to speak to place our backs against the wall. We had at last to refuse to sell any more books; so we returned to our "*hotel*," followed by some still wanting to purchase. The remaining part of the day we stayed in-doors, speaking to those who came. We had an opportunity of speaking individually to them, as our host sternly refused to admit more than a few at once. Thus ended the day's work—precious work leading our own souls nearer to Him whose name we had sought to make known—not, we believe, without success.

"Started at daybreak next morning, but made very little headway on account of the roads being broken up by the previous rain. It began to rain again, so we were obliged to take shelter in a small place by the roadside. Had a few in to hear the gospel towards the evening.

"Preached next day at another place.‡ Had quiet assent to all we said, but very little interest was manifested. Pressed on, and the walls of the prefectural city† came in sight at nightfall. When we saw them, our hearts filled with praise to God for the privilege of seeing the first prefectural city in Ho-nan."

(To be continued.)

* Chen-yang. † Ju-ning ‡ Ma-hsiang.

From Glasgow to Burmah.

NOTES FROM THE DIARY OF MR. HENRY SOLTAU.

(Concluded from page 34.)

"*Wednesday, April 28th.—Red Sea.* Temperature, 85° to 90° in the shade. Yesterday and to-day the heat has been very great, but not inconveniently oppressive. A bath, night and morning, proves very refreshing, and keeps the body cool and healthy. A fine full-rigged Turkish barque passed us this morning with all sails set, apparently bound for Suez.

"On *Thursday, April 29th*, we descried Mocha in the distance. We could only just observe the houses through our glasses. Large numbers of fish, and a shoal of porpoises were disporting themselves in the afternoon. It was an interesting sight to see the gulls following the fish, in order to try and catch them; each fish as it rose was pursued by one or more gulls, which endeavoured to seize him immediately his head was above the surface.

"In the Red and Arabian Seas there is a great quantity of matter which gives forth a phosphorescent light as the vessel ploughs up the water at night. The effect is very pretty: the light resembles large sparks, or a little stream of fire, or a bluish white flame. We passed through the Straits of Babel-Mandeb the same evening, and entered the Gulf of Aden.

INDIAN OCEAN.

"*Sunday, May 2nd.*—Passing Socotra: weather very fine. A small muster at morning service, as the men were on duty later than usual. Mr. Stevenson spoke on the words, 'What must I do to be saved?' The power of the Lord again was manifest; our hearers always listen with great attention, and usually join heartily in the singing. The men asked for books when I went forward after the service; we distributed a large number, which they at once commenced reading. After lunch I again went forward, and read aloud to about a dozen of the crew for nearly two hours Major Malan's experiences of God's love. After dinner we found ourselves again at the forecastle, where we commenced singing, and when the sun had set I talked with them about the hymns, leading on to the gospel, and illustrating by many anecdotes. Just as I was closing, the time-bell sounded the half-hour (7.30. P.M.), and the man at the wheel sang out, 'All is well, the light is burning brightly, sir,' which afforded a beautiful illustration, and the ground for an appeal to all, whether, when they came to die, they would be able to exclaim, 'All is well; the light is burning brightly in the valley, and I fear no evil.'

"*Monday, May 3rd.*—To-night, I have had an interesting conversation with several of the crew; they are deeply interested, though I cannot say aroused. A heavy shower of rain is falling, which is very grateful after the heat of the day. When I go on deck at 7 A.M., I generally find the thermometer at 82°, and it rises to 90°, in the shade; still with a fresh breeze the weather is not trying.

"*Thursday, May 6th.*—Fine weather still favours us, relieved occasionally by refreshing showers of rain.

A pretty, novel sight is the flight of innumerable flying fish, disturbed by the approach of our vessel. In the distance they look like sparrows; they fly about two or three feet above the water, sometimes distances of 200 or 300 yards. They are apparently about from three or four inches to nine or twelve inches in length, with wings in proportion. In the sunlight they look like pieces of choice polished silver.

LAST SUNDAY ON BOARD.

"*May 9th.*—The Lord's day opened with a calm sea, a pleasant breeze, and Ceylon plainly visible in the distance. We had special prayer in our cabin, that the Lord would give us a solemn, faithful, parting message, and that we might see results, if it were His will, in the salvation of some on board. The consciousness that a large number of earnest children of God were praying for us, stirred us up still further to plead for manifest blessings; and we were not disappointed. The quarter-deck was prepared for service, a couple of books covered with the union jack served as desk, and a very fair number assembled. I took the last verse of John iii. as my text, dwelling on the two great classes mentioned in it, the believer and the *un*believer. After pointing out the way of salvation, and warning all not to go on neglecting God's command, I appealed to them to consider where we should be when we next met. After concluding the service, which was intensely solemn, I retired to my cabin to get some small books for distribution among the men. One of my hearers followed me; I gave him one or two tracts, and said, 'Have you decided the matter of your soul's salvation before God?' With great emotion he replied, 'Yes, I am determined to take my stand for Christ: this morning's service has brought me to this point.' We both wept together, and kneeling down thanked the Lord for this answer to prayer. His father had given him Spurgeon's 'Morning by Morning,' and 'Evening by Evening,' and had desired him to read a portion daily; so that his prayers, we trust, are answered for his son, for we cannot but believe that he is born from above. The men received the books with more than usual feeling.

"In the afternoon I had an interesting conversation with several persons. One is really anxious to be saved, but cannot let go all and cling to Jesus only. A great subduedness of manner has been manifest all day, and has caused us to believe that God is working. Immediately after dinner we went forward, and were quickly surrounded by a little company with their hymn books. We sang over all the hymns they had learnt from us, and also 'Nothing either great or small,' a hymn they readily caught up. When darkness had fairly settled in, the number increased, and at the close of the service we must have had nearly, if not quite, all the Protestant men and boys. I gave them a somewhat lengthy address on salvation, illustrated by many anecdotes; winding up with an appeal to their consciences respecting their state before God, and how they would appear before Christ at the great white Throne. After urging them there and then to be in earnest about their soul's salvation, I asked if any would like to be prayed for before we separated, inviting such to hold up their hands. In the dark one hand was visible: we prayed for this man, and after singing the doxology separated. Two others followed, and asked to be spoken to about their souls; one had a praying mother, the other had made a profession of faith in Christ. We conversed with these two for some time, and after tea went forward again, remaining with them till 10 P.M., not leaving them before both had confessed faith in Christ, and the others had been faithfully spoken to.

PARTING WORDS.

"*Thursday, May 13th.*—We drew near to land. Saw the lighthouse off the Burmese coast, and anchored at eight o'clock, to avoid the many dangerous reefs with which the bay at the mouth of the Irrawaddy abounds. A calm, bright, moonlight evening was preceded by a very heavy storm. After tea, Mr. Stevenson and I went forward, it being our last night on board. The two who professed faith in Christ on Sunday desire with the love of new-born babes to hear more of the word of God, and are not ashamed to speak of these matters before their companions. Another man also came out decidedly as a Christian. We conversed together, a little group of nine or ten of us, for a long time, and ended with several hymns from memory. The men were very sorry to bid us good-bye, and thanked us several times for coming forward amongst them. The seed is sown, and the Husbandman will water it.

ARRIVAL AT RANGOON.

"*Friday, May 14th.*—Early in the morning the anchor was pulled up, and we steamed up the bay. The pilots came aboard before breakfast, and we entered the river. The banks are low; many bushes and trees grow close to the water's edge, presenting a very refreshing and cheering prospect to the eye. A long way from the wharf we could see in the distance an immense, gilded, solid pagoda, which reminded us we were approaching a heathen country. We have our gilded pagodas at home, not built of masonry on an eminence to be seen of man, but occupying the best situation in the heart, the object of worship of him who has raised it there. Numerous boats were busy on the river in all directions, with natives in them. They are long and narrow, built somewhat of the canoe shape. The oars are tied to one rowlock on either side, and the men stand up to row, facing the bow of the boat. The scene was lively and picturesque; any number of turbans and large hats. Many men wear nothing but a cloth round the loins. The doctor came on board; and, as the vessel neared the wharf, several boats put off from shore to bring Europeans on board. Amongst the number who came were friends looking out for us, who took us ashore. We found letters and papers awaiting us, to our great joy."

*** We greatly regret to learn that one or two of those who appeared to accept Christ on the voyage, fell into intoxication when in port. Let us pray for their restoration.

Missionary Intelligence.

EVANGELISTIC VISIT TO ANOTHER UNOCCUPIED PROVINCE.

We have received, too late for insertion in the present number, an interesting account of a visit made by Mr. Judd and two native brethren to South-Lake Province (*Hu-nan*). They had many opportunities of preaching the gospel on their way, and sold many tracts and portions of the Word of God. This seed sown we would ask our readers to water by prayer, that we may rejoice together, though it should be after many days. In the first prefectural city of the province they were enabled to rent a house, and to reside in it for several days; and had the mandarin of the city not manifested his unwillingness for them to remain, they might probably have done so in peace. His hostility led to their being roughly handled by some of the "baser sort," but they were mercifully able to escape without serious injury, and after a trying and somewhat dangerous boat journey, reached home in safety.

ARRIVAL IN CHINA.

Our praying friends will be glad to learn that Mr. George King, after a narrow escape from shipwreck, safely reached Shanghai on July 14th, and proceeded inland to Mr. Baller on the 16th of the same month. The steamer in which he sailed ran on a reef when near Singapore, and was so injured as to be unable to proceed: he had to complete the journey by another vessel. We are very thankful for his safe arrival.

MESSRS. CAMERON, NICOLL, AND CLARKE.

Telegraphic news has been received of the safe arrival at Singapore, on the 10th of September, of the steamer in which our friends sailed. We ask special prayer that they may be preserved from the dangers of the China Sea, as violent typhoons are often met with at this season of the year.

LETTER TO A MISSIONARY.

I have very often thought of you, and prayed for you, since we met, and very especially since I heard that you had gone to Bhamo, to reach China from the west. We are serving a noble Master, for whose sake, and in whose strength, it is well worth attempting great things. Your undertaking is certainly full of great hazard and difficulty; but our God is a God for difficulties, and His help in the midst of them makes Him so real and precious. And He is sure to help: none ever trusted in him and were confounded. Other beings act according to their nature and character; so does God: He cannot deny Himself. You are plainly obeying the command of our adorable Lord Jesus. Without trusting in societies or individual men, you have gone to His work leaning on His faithfulness. Could He deceive you? or could He fail? Could the sun forget to shine? or the sea to ebb and flow? or the earth to keep its path? Nay, these might happen, perhaps one day will, but the Word of the Lord endureth for ever. His faithfulness is like the great mountains. It is infinitely impossible that His promise should be broken. And what has He promised? or rather, what has He not! "My grace is sufficient for thee," applies to much more than Paul's thorn in the flesh. It is as true to you in the needs of your present position, as it was to Paul in those of his; and what follows is equally precious, "My strength is made perfect in weakness." When a man in his heart (for his lips can say anything) says, "I am helpless: in my inmost soul I know and feel I have no strength," it is wonderful what words of cheer and comfort God has scattered over the Bible for him, which he means to make good. Since I met you, I have been greatly exercised under a sense of my terrible corruption and helplessness, and for a while I listened to what my own heart and the devil said on the subject. I was sorely troubled. At last I said, "I will go and see what God says to a man like this," and I carefully searched the Scriptures for what He speaks to one who says: "I am a sinner; I have no strength whatever to conquer sin, or to love and serve God." And truly my heart soon began to sing, as I read, and believed what I read; for it is worse than madness to think that God will not do all He promises. One cannot promise himself that he will do a whit better in future, but we can venture our whole existence on what God will do. "I will guide thee with Mine eye:" "I will never leave thee nor forsake thee." Though not in the *form* of a promise, here is a very fine promise, "The arm of the Lord is with them, and a great multitude behind." And again, "The Lord working with them, and confirming the Word by signs following." For what the Lord was to the first preachers, He is to us in these last days. He has no pets among His children or servants. He loves all alike, and is alike good to all.

I am persuaded that each moment He does the best for us all that He possibly can. Anything else would be unworthy of God. It is not we who are seeking to be used, it is He who is seeking instruments that He can employ. Why were the attempts of the apostles to cast the devil out of the lad at the foot of the Mount of Transfiguration useless? "Because of your unbelief," said Jesus. Perhaps they were secretly blaming God for not hearing their prayer, blaming Him for not making use of them. They did not suspect that unbelief was the hidden cause of their failure. Why was the pitiful cry of that father for the same lad not answered at once? For the same reason. "If thou canst believe, all things are possible to him that believeth." He wanted Jesus to begin with healing his son. "No," said Jesus, "I must begin with yourself; I must first heal your unbelief." How loudly our uselessness, our failures in service, our delayed prayers, have said the same to us, and we have been slow to heed their voices, we have ascribed it all to our weakness, our want of gift, or to God's sovereignty. "No," says God,

"it comes from unbelief." It is impossible for God to use one who is not emptied of his own strength, and who, in his helplessness, is not counting entirely and confidently on God. Such a person would rob God of the glory of all that was done, and would claim it for himself. He would be much injured, and God would be dishonoured. It is kind therefore of God to put such a person aside till he is brought down, and till he gets such a view of God's power, and love, and faithfulness, that he begins to say, "Oh, how certain God is to save, and keep, and do all that He has promised, and all that will put honour on the name of Jesus." Is it not marvellous, dear brother, what a place self has in our thoughts, and plans, and prayers; and what confusion and feebleness it brings into them all. "Lord, make *me* strong, make *me* wise, make *me* useful. If *I* could only preach better; if *I* had more wisdom and tenderness." As if *we* were the centre of all things, and *our* holiness and well-being the most important things in the whole world. And as if *we* could do such great things even if we were in a better state of soul. "After this manner therefore pray ye, Hallowed be *Thy* name, *Thy* kingdom come, *Thy* will be done." God *first!* Oh, to set God always before us! To have Him exalted in our hearts; to find our great delight in considering the infinite, inexhaustible, loveliness of His character, and in seeing that character shown forth in the carrying out of His own glorious plans and purposes; and to let self alone!

Wild Tribes in China.

Extract, adapted chiefly from "Christianity in China."

I. Broad-West Province (*Kwang-si*).

(*See map on page 42.*)

Many partially-subdued tribes are found within this province, ruled by their hereditary governors, under Chinese authority. There are twenty-four such Chau districts given in the Red-book.

The mountains rise to the snow-line on the north-west, and much of the province is uncultivated. It is watered by the Cassia* and Dragon† Rivers. These streams are used to convey timber and other produce to Canton. At their junction they form the West River; and here is situated the largest trading city‡ of the province, through which pass all its exports and imports.

The capital is called "Cassia Forest,"§ and it rises on a river of the same name. The independent Chau districts are scattered over the south-west, near the forests of Annam, and they were probably settled by Laos tribes. The unsubdued Miau tribes are probably altogether distinct from these races, and they occupy the north-east portion of the province, in the mountain fastnesses between it and Noble-Land.

II. Noble-Land Province (*Kwei-chau*).

This province lies in the mountainous regions of the Nan-ling. Its productions are rice, wheat, musk, tobacco, timber, cassia, lead, copper, iron, and quicksilver. Horses and other domestic animals are reared in great numbers. It is a poor province, and the people are illiterate.

The largest river is the Black River,¶ which drains the centre and north of the province into the Yang-tse. Other tributaries of the Black and Dragon Rivers also have their sources in this province; but its surface is so uneven that none of them are available for navigation far from their mouths.

The capital,‖ near the centre of the province, is the smallest provincial capital of the eighteen, the walls being only two miles round. The other chief towns are all of inferior note. There are many military stations in the southern portions of the provinces, at the foot of the mountains, to restrain the unsubdued Miau tribes, who inhabit them. This name (Miau) is used by the Chinese as a general term for all the dwellers in these mountains, but is not applied to every tribe by the people themselves. They consist of *forty-one tribes* in all, found scattered over the mountains of the provinces Broad-East,* South-Lake,† and Broad-West, as well as in Noble-Land. They speak several dialects, and differ among themselves in their customs, government, and dress. The Chinese have several books describing these people. Their language differs entirely from the Chinese, but too little is known of it to ascertain its analogies to other tongues; its affinities are *most likely* with those of the Laos and other tribes between Burmah, Siam, and China. One tribe, is called the Yau tribe; and though they sometimes come to Canton to trade, the Cantonese believe that they have tails like monkeys. They carry arms, and are inclined to live at peace with the Lowlanders, but resist every attempt to penetrate into their fastnesses. The Yau first settled in Broad-West province, and thence passed over into Noble-Land about A.D. 1200. Both sexes wear their hair braided in a tuft at the top, but never shaven as the Chinese. They dress in loose cotton or linen garments.

A Chinese traveller among the Miau says they live in huts consisting of the boughs of trees, and others in mud hovels. Their agriculture is rude, and their garments are obtained by barter from the Lowlanders, in exchange for metals or grain, or are woven by themselves. The religious rites of the Miau consist of various sacrifices of an ox, or a tiger, or a dog, offered sometimes to the great ancestor or founder of their race, and sometimes to avert sickness or death, or to propitiate the powers that rule the weather. The majority of the Miau are not idolaters, strictly speaking—that is to say, they do not worship images—still, they have little or no knowledge of the one true and living God, even as revealed in nature, and know nothing at all of Him as revealed in His word, and in the person and work of the Lord Jesus Christ.

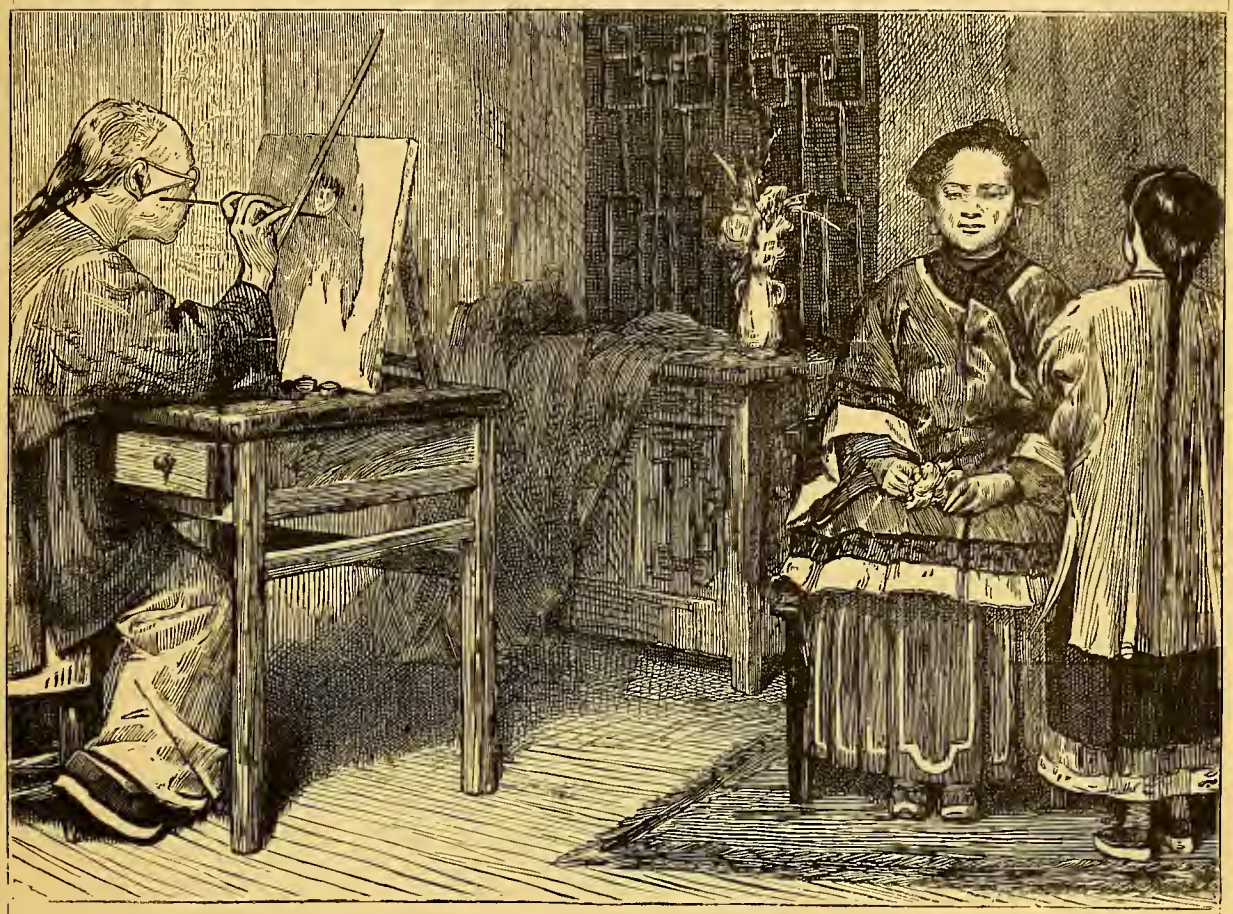
* Kwei-kiang. † Lung-kiang. ‡ Wu-chau. § Kwei-lin. ¶ Wu-kiang. ‖ Kwei-yang.

* Kwang-tung. † Hu-nan.

London: Printed by Smyth & Poles, at the Holborn Steam Press, Holborn Buildings, E.C.

CHINA'S MILLIONS,

AND OUR WORK AMONG THEM.



From "The Graphic."

A CHINESE ARTIST.

"THE fine arts appear to have been practised by the Chinese at a very early date. Their most ancient brown vases, made at a period long prior to the earliest record of foreign intercourse, afford incontestable proof that the Chinese possessed a knowledge of art in its application to the form and ornament of the vessels used in their houses. Their ancient porcelain cups and vases also throw some light upon their early knowledge of painting in enamel, and are remarkable for their brilliancy of colouring. Many of their water-colour paintings on silk, of a much later period than the bronzes and old porcelain, display, not only a wonderful degree of perfection in colour and shading, but a knowledge of drawing and perspective that was probably borrowed from the Jesuit missionaries who, during the reign of Kanghi,* published a treatise on perspective.

"The best Chinese artists of the present day are found in Canton and Hong-Kong. Adhering to the conventional ideas of Chinese propriety in art, they are careful to arrange every fold of the sitter's dress with geometrical precision, and to avoid as much as possible shading in the face, as were they to introduce the shading deemed necessary by us, the work would, in all probability, be thrown on their hands as a failure, seeing that the Chinese cannot understand why one side of a face or feature should be darker than the other."—*Abridged from "The Graphic."*

* The most eminent Emperor of the present dynasty, under whose direction the "Imperial Dictionary" was compiled.

The Regions Beyond.

OUR FIRST ATTEMPT IN SOUTH-LAKE PROVINCE.

By Mr. C. H. Judd.

"On Thursday, the 10th of June, two native brethren* and myself left here for South-Lake Province (Ho-nan) hoping to preach, and, if God opened the way, to obtain a footing in the first prefectural city.† This place is 480 *li* (160 miles) from here, and is situated at the entrance to the great lake.‡ The view from the city wall is most lovely. The one side looks over an immense space of water, which, as land cannot be seen on the other side, even from a great height, has all the beauty of a sea, with several rocks rising out of the water. The other side of the city looks towards numerous mountains with a considerable amount of wood to add to their beauty. The city inside is but thinly populated, but outside the south-gate there is a busy population. The people are, doubtless, more fierce than in other parts of China.

"On our way up, which occupied nine days, having a head wind most of the way, we were able to preach in several villages and towns without any trouble worth mention. There is a county city about eighty miles from here, a nice quiet place, prettily situated; there we preached, and the people listened with marked attention for a long time, and we sold many books to them.

"On Saturday morning we arrived at the prefectural city, and I walked through it without any trouble; some said I was a foreigner, others said not. We saw a small house which appeared suitable, but we knew not one soul in this place whom we could ask to be our middle-man, and our only resource was prayer to God that He would incline them to let the house without the usual middle-man on our side. This the landlady agreed to do, and on Monday we moved into it. I sent Mr. Chang back to Hankow to arrange for some native to come in my stead. On Tuesday the landlady's nephew told us that some neighbours were giving him trouble because he had let the house to a foreigner; he said he should be glad to let us stay, and all would be well if I would only ask the mandarin to put a notice at the door to say it was all right.

INTERVIEW WITH THE MANDARIN

"After united prayer, Mr. Yiao and I believed it right to go to the mandarin with this request. At first he refused to see me, but I said the matter was important, and I would wait his leisure. After some time I was admitted and told him my business. He asked if I had any letter from his superior; I said that I had nothing beyond my passport, which at first he refused to look at. I asked if he did not recognize the governor's stamp upon it. At last he read it, and then got up from his chair in an excited manner, threw up his arms and demanded threateningly if I did not know Mr. Margary's affairs in Yun-nan; that he was killed; and did I dare to come here after that all alone? How little he knew that I was far from being alone, nor did I feel otherwise than perfectly secure—God was most consciously with us.

"After long talking he said he would send to his superiors for instructions, and if they said it was all right, he would afterwards put out the proclamation; but as this would take some days I must not stir out of the house. I thanked him and went away. On our way back we had no trouble further than a few persons to look at the foreigner.

CHARACTERISTIC INCIDENT.

"In about an hour he sent a message for me to go again to his residence. On this occasion he brought three other officers into the room, and most of the morning's conversation was repeated; but in addition much was said by him calculated to stir up the crowds of ruffians around the door. They said the people did not want us; I replied, that up to this time the people had treated us exceedingly well. Then they said that they could not ask their superiors for their instructions (contrary to their previous promise made on the first visit), and further said that even if they did put out a proclamation it would be totally unheeded by the people, and that trouble was certain to arise. They also said my passport was of no use; I replied, that if they would please give me a pen and ink I would write "no use" upon it, and return it to the consul. This statement they then withdrew. They said we must leave the city. I answered, 'If your excellencies command us to go, we will go.' 'Oh,' they said, 'we cannot command you to go.' 'Then we will stay,' I replied. They said all that was possible to frighten us, but we were not afraid: God was our stay. They were evidently cross with Mr. Yiao, a native of the province, for being with me, but he was very brave, and told the magistrates that he wished they only knew the grace of God.

ROUGH USAGE.

"After about two hours we retired, and before we had left the gates, and most likely in the mandarin's sight, the effect of their words was seen. A number of ruffians set up the cry, 'The mandarin is unwilling to protect him—beat the foreign devil.' Several blows immediately were struck at my chair, but none yet touched me. As we went towards the house curses and threats were issued fast enough, and a few fierce-looking men out of the crowd planted themselves at the door, threatening to kill us if we dared to enter. I was going forward when one seized me from behind, and another struck me a few blows on the chest; but I did not feel it much. A young man, a stranger, evidently kindly inclined, took hold of the roughest of them, and holding him back, bade me enter the house, some of the neighbours also helping to clear the way for us; so we got inside. Mr. Yiao was also struck a few blows by one of the roughs. We saw that the only thing was to go away, if possible, before anything worse took place, and I sent a coolie to the mandarin to say that we would do so if he would send assistance to see us safe through the crowd to the boat. The man who took the message was struck twice on the face by the under-officials,

*Mr. Yiao and Mr. Chang. †Yoh-chau. ‡Tong-ting-hu.

because he served a foreigner. Happily, he was a Christian man, and had the joy with us of suffering shame with our dear Lord, for joy it is—worth coming out here for.

"While Mr. Yiao was gone to hire a boat, the crowd outside were battering at the door; but all the time (about two hours) the Lord was saying to me, 'I will be a wall of fire round about you,' and the promise was sweet indeed. I had also a good opportunity of speaking of the Lord Jesus to several of the mandarin's servants and others. Some appeared impressed. May God save their souls, as I expect He will—at least some of them. The underlings soon showed how easily they could put down a disturbance if they chose, and we walked about a mile and a half to our boat in peace. When we had gone about five miles, a very small native gunboat was sent to escort us to the next town. I told them we had no need of it, but they still went with us. You will understand this apparent politeness. [The real object of the escort was to see that they really left the neighbourhood.—*Ed.*] Our boat was small, and not weatherproof; we were therefore now in trouble by all our bedding getting wet, as well as the boat well nigh being upset, for it was very rough, wet weather. We reached home on Saturday evening, having been only three days coming down the river with head-winds, the stream was so rapid."

FIRST IMPRESSIONS.

(FROM MR. KING.)

"We had a very enjoyable trip up the river Yang-tse-kiang: I thought the scenery was very pretty, and in many cases really grand. What struck me most was the cosy look about many of the villages we passed; the labourers in the fields, the poultry, and the traditional band of children—seemingly sun-proof—all made up what would form a very interesting rural picture. Perhaps, 'distance lent enchantment to the view;' but whether it did or not, I liked the look of the places as a rule, though I must except the various idol temples we passed, which were saddening to me.

"Mr. and Mrs. Baller are very kind. I have had a little practice in speaking Chinese, and am living in great hope of being soon able to tell them simply, but earnestly, of God's love. Just after breakfast we have nice little prayer meetings, and they are often much blessed to my soul. I have to make the best of the morning for meditation and devotion, for the heat of the day is intense, and the mosquitos at night come boldly forth to do 'their deeds of darkness.' The thermometer was 96° in about the coolest place yesterday, and over 120° in the sun. Although I can understand but little of the Chinese worship, I always attend prayers, to gain familiarity with the sounds of the spoken language. I am glad to find myself progressing, though very slowly. Mr. Baller is very busy, of course, and cannot spare much time, but every now and then he gives me a lift. Although I can understand the servants very little, they take a delight in teaching me the names of the various domestic utensils, etc., and never seem tired of repeating them for my benefit. Mr. Baller has taken me several times along the city wall, really a lovely walk; but after our eyes had been delighted with the beauty of God's works, it seemed very sad to see a small crowd around the door of a house where an old Taoist priest was pretending 'to call back the spirit:'—of a truth, 'only man is vile.' God's long-suffering, both to His sleeping church and to these wandering ones, is marvellous. I think it teaches us how kindly *we* should deal with them, when God thus tenderly continues His loving-kindness to them."

Poetry.

"God is the Rock of my heart, and my portion for ever."—*Psa.* lxxiii. 26 (*margin*).

SOME hearts are like a quiet village street—
Few and well-known the passers to and fro:
Some like a busy city's market-place,
And countless forms and faces come and go.

Into *my* life unnumber'd steps have trod,
Though brief that life, and nearing now its close;
At first, the forms of phantasies and dreams,
And then the varied tread of friends and foes.

Coming and *going;*—ah! there lay the pang,
That when my heart had blossom'd, and unlock'd
Its wealth to greet the lov'd familiar step,
Lo! it was gone, and only echoes mock'd
My listening ear.
But oh! there came *one* step,
So soft and slow, which said, "I pass not by,
But stay with thee for ever, if thou wilt,
Amid this constant instability."

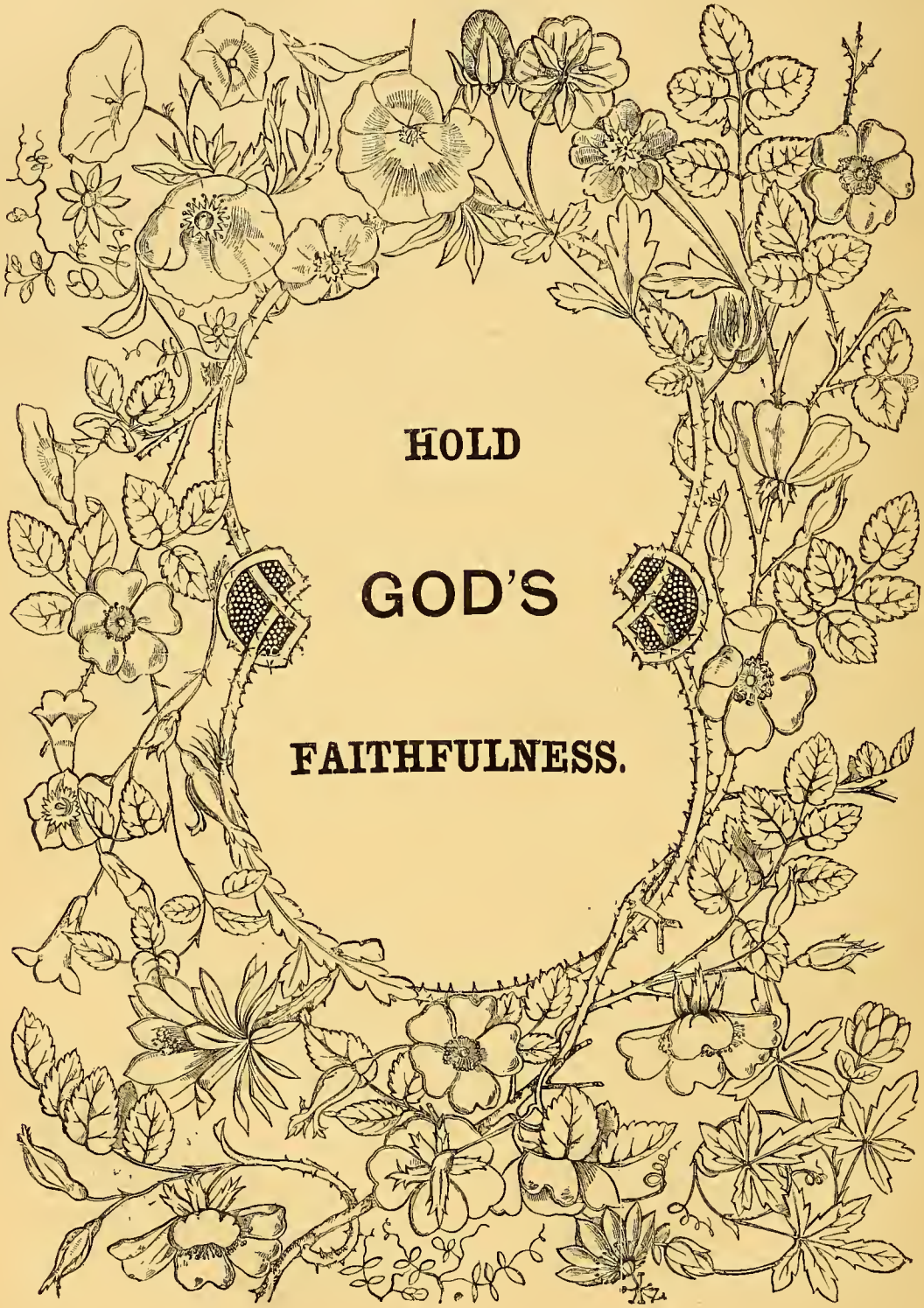
Then in His eyes, I saw the love I craved—
Love past my craving—love that died for me:
He took my hand, and in its gentle strength
I learnt the joy of leaning utterly.

He taught my heart to trust Him fearlessly
(Trust oft betrayed, but now misplaced no more).
My *Rock! my* Rock! my wave-besieged rock!
Safe in Thy clefts I rest for evermore.

All, all things change, and noblest human hearts
Can ne'er be rocks; they are but potter's clay.
The Lord our God, *He only is a Rock!*
Who trusts in Him may trust in Him for aye

Still do the countless footsteps come and go;
Still with a sigh the echoes die away:
But ONE abides, and fills the solitude
With music and with beauty, night and day.

By the late Miss Blatchley.


HOLD
GOD'S
FAITHFULNESS.

"China for Christ."

"Hold God's faithfulness."—*Mark* xi. 22.

SUCH we believe to be the purport of the three words of our Lord that in our version are rendered, "Have faith in God," and in the margin, more literally, "Have the faith of God."*

Man needs a creed, and will have one. Here is an inspired creed: short, intelligible, and to the point. It meets every man's need, is suitable to every age, and to every country, and appropriate in every circumstance of daily life. It bears on all man's temporal affairs, it meets his every spiritual want. To God's faithfulness should we look for our necessary food—"Give us this day our daily bread." To Him, too, should we look for raiment, for He clothes the lilies of the field. Every care for temporal things we should bring to Him, and then be careful for nothing. To Him likewise should we come with all spiritual want, "that we may obtain mercy, and find grace to help in time of need." Is our path dark? He is our sun. Are we in danger? He is our shield. If we trust Him, we shall not be put to shame; but if our faith fail, His will not—"If we believe not, He abideth faithful."

Want of trust is at the root of almost all our sins and all our weaknesses; and how shall we escape from it, but by looking to Him, and observing His faithfulness? As the light which shines from the dark waters of the lake is the reflection of the sun's rays, so man's faith is the impress and reflection of God's faith. And more, the man who holds God's faith will not cheat his neighbour, nor be faithless to his own covenants. The man who holds God's faith will not be foolhardy or reckless, but he will be ready for every emergency. The man who holds God's faith will dare to obey Him, however impolitic it may appear. Abraham held God's faith, and offered up Isaac, accounting that God was able to raise him up. Moses held God's faith, and led the millions of Israel into the waste-howling wilderness. Joshua knew Israel well, and was ignorant neither of the fortifications of the Canaanites, nor of their martial prowess: but he held God's faithfulness, and led Israel across the Jordan. The Apostles held God's faith, and were not daunted by the hatred of the Jews, nor by the hostility of the heathen. The early Christians held God's faith, and when the need arose, acted on the Lord's command, "Sell that ye have and give alms:" and thus none had any lack. "And what shall I more say, for the time would fail me to tell" of those who, holding God's faithfulness, had faith, and by it "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Satan too has his creed: "Doubt God's faithfulness." "Hath God said? Are you not mistaken as to His commands? He could not really mean so. You take an extreme view—give too literal a meaning to the words. Then it is not quite true that such and such a result will follow." Ah! how constantly, and alas, how successfully, are such arguments used to prevent whole-hearted trust in God, whole-hearted consecration to God. How many souls will be *damned* because they will not *trust* simply and solely to God's saving love and power! How many Christians go mourning, and lose joy, strength, and opportunities of helping others, because they do not hold God's faithfulness! How many estimate difficulties in the light of their own resources, and thus attempt little, and often fail in the little they attempt! All God's giants have been weak men, who did great things for God because they reckoned on His being with them. See the cases of David, of Jonathan and his armour-bearer, of Asa, Jehoshaphat, and many others. Oh! beloved friends, if there is a living God, faithful and true, let us hold His faithfulness. If there is an eternity of bliss, of reward for those who love Him—if He will verily withhold no good thing from those who walk uprightly, let us "Hold God's faithfulness," and walk worthy of Him. If there is an eternity of woe, if "All have sinned, and are coming short of the glory of God," let us seek to

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave:
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the Mighty to save."

Holding His faithfulness, we may go into every province of China. Holding His faithfulness, we may face with calm and sober but confident, assurance of victory, every difficulty and danger. We may count on grace for the work, on pecuniary aid, on needful facilities, and on ultimate success. Let us not give Him a partial trust, but daily, hourly, serve Him, "holding God's faithfulness."

* For the rendering, "God's faithfulness," see Rom. iii. 3, where "the faith of God" evidently means His faithfulness. The verb translated "hold," is similarly rendered in Matt. xxi. 26, "All *hold* John as a prophet." In the corresponding passage in Mark xi. 32, it is rendered "count"; and in that in Luke xx. 6, a different Greek verb is used, which well illustrates the meaning; "They be *persuaded* that John was a prophet." Let us see that in theory we *hold* that God is faithful; that in daily life we *count* upon it; and that at all times and under all circumstances we are fully *persuaded* of this blessed truth.

For the Young.

JUSTICE.

A CHINESE STORY.

(*Concluded from page* 39.)

THE inmates of Mr. Zee's house were alarmed on seeing one of the magistrate's confidential servants at such a late hour, and eagerly inquired, "What is the matter?"

"Oh, nothing at all," replied the servant, "but I am very busy during the day, and thought I would come in the evening to have a little friendly conversation with Mr. Zee."

"Do step in, do step in; your coming is true felicity. Take some tea. Mr. Zee is out now, but will be home before long."

"I'm sorry for that," said the servant, "for I have some important words. I can't wait; but tell him when he comes in, that if he has any regard for his own interest, he had better see me privately without delay."

"Cannot you leave a message for him?"

"No; it's too important, and too confidential. By-the-by, I have come out without any money, and want to make a little purchase; can you lend me a couple of ounces of silver? I will make it all right with Mr. Zee."

"*Two* ounces! you should have *ten* with pleasure; but unfortunately we paid all we had away just before closing business. Perhaps, however, one of the servants has half-an-ounce of silver; if so, we will borrow it of him."

"Half-an-ounce would be of no use; but if he can lend me an ounce, that may do for to-night, and I will be sure to repay it." (Such loans are never repaid; every Chinaman understands that.)

The man went out ostensibly to borrow the money, but really to consult with Mr. Zee, who was anxiously waiting in the next room (!) to learn what had been ascertained about the visit. Finding that the real purport of the call had not been elicited, Mr. Zee, leaving the house by the back-door, came round to the front, and entered the room in which the servant was sitting. [We are obliged to omit the compliments for the sake of brevity, and come direct to the subject of the interview.]

"By-the-by," said the servant, "a good friend of yours called at our office to-day; but of course you know all about it? He would be sure to call and tell you first."

"No," replied Mr. Zee, "who could it be?"

"Mr. King, of course," replied the servant.

"What makes you think he is a friend of mine?"

"Why, I overheard him repeat your name several times to the 'great man,' and thought perhaps he was arranging some difficulty for you."

"Arranging some difficulty for *me*, indeed," replied Mr. Zee, "there will be *difficulty* enough in any matter with which he meddles."

"Then he's not your friend?"

"My friend? no, he's my worst enemy!"

"Dear me! dear me! I wouldn't have breathed a syllable of this if I had known that. I am afraid I have betrayed confidence. I dare not say another word."

"You're my best friend. I consider you as my own elder brother; it is therefore no betrayal of confidence. You may depend on my silence; do tell me all about it."

"How dare I accept the compliment? I will, however, tell you all—you're a man of good judgment."

"I will not forget to thank (*i. e.*, recompense) you."

The servant then told Mr. Zee the whole matter, and received a present of five ounces of silver for his trouble. Going home he told his master that he had called on Mr. Zee to smoke a pipe with him, and had received a present of six hundred cash (rather more than a third of an ounce of silver) from him.

"All right," replied the 'great man,' "I comprehend."

It was long before Mr. Zee retired to rest that night. Summoning some of his friends, in whose judgment he had much confidence, he informed them of the state of affairs, and that the "great man" had already received fifty ounces of silver, and had promised to give judgment in his opponent's favour. It was evident that the matter was urgent; and he was advised to lose no time in feeing the mandarin with a present of a hundred ounces of silver. Accordingly, with the help of several friends he raised the money early next morning, and, after opening the way by presents to the subordinates, secured an interview.

His Excellency received him with great urbanity. Mr. Zee stated that he had had these two ingots of silver * packed up to bring him for several tens of days; but had been hindered by a deep consciousness of his own unworthiness, and by the smallness of his gift, which would have been twice as large, but for the injury done to him by a man, whose name was loathed by all the upright—a certain Mr. King.

"Mr. King!" replied the mandarin, "why, he has lodged a charge against you this morning, and it was so plausible, that I felt convinced justice was on his side. Let me hear your counterplea."

Mr. Zee told his story, which, emphasized by a hundred ounces of silver was so weighty that it convinced the mandarin that after all Mr. Zee was in the right. Advising him, therefore, to employ a certain lawyer to prepare his case without delay, he dismissed his visitor.

The day of the trial arrived: Mr. King came into court very triumphantly, looking scornfully at Mr. Zee, who returned his glances with a measure of assurance that almost staggered Mr. King. His confidence, however, was soon restored, for as the charge was being read, the mandarin frequently exclaimed, "True, true! very just, very just!" At each exclamation he darted looks of defiance at the defendant, who, however, was nothing daunted thereby. But when the defence was being read, which proved to be

* An ingot usually weighs fifty ounces.

an ably written and forcible document, the mandarin's exclamations were, "Still more true, still more true!" and poor Mr. King began to change countenance, and was soon waiting for the verdict with all the anxiety he had hoped to see pictured on his enemy's countenance. At length the judge summed up.

"This difficult case," said His Excellency, "I have heard with the greatest attention. It is evident, Mr. King, that justice is on your side" (Mr. King brightened up); "but," said he, turning to the defendant, "it is yet more evident, Mr. Zee, that there is *more* justice on your side. I therefore give the verdict in your favour."

The oracle having thus spoken, retired with great dignity. Over the discomfiture of Mr. King, and the elation of Mr. Zee, we draw the veil.

TRUTH AND JUSTICE.

The above story gives a faithful picture of the lamentable lack of truth and justice which prevails in China. Isaiah said to the Jews, "Your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." We would refer our young readers to the whole of the 59th chapter, which but too truly describes the state of the Chinese. Among them, "judgment is turned backward, and justice stands afar off: for truth is fallen in the street, and equity cannot enter." But note what the Lord says to those whose sins He is mourning over: "The Lord's hand is not shortened that it cannot save." "So shall they fear the name of the Lord from the west, and His glory from the rising of the sun." Will not our readers pray God to send forth His *light* and His *truth* into *every part* of China?

TRIBES RESIDENT IN BURMAH.

Messrs. Stevenson and Soltau during their sojourn in Burmah have been brought in contact with several of the tribes inhabiting that region, and on their journey up the Irrawaddy towards China (commenced September 9th), will meet with others. Our readers will be pleased, we think, to see the accompanying woodcuts, for which we are indebted to the proprietors of *The Graphic*.

The first illustration is of a party of Karens, from the territory recently in dispute with the King of Burmah, one of them carrying a pig, others selling pine-apples. The second shows two Christian Karens, one of them squatting in the fashion common all over the east; and two heathen Geckos—husband and wife. The Karens are an interesting race; many of them have received the gospel—about 19,000 are members of the American Baptist Churches.

A KAREN CONFERENCE.

"On Wednesday, May 19th," wrote Mr. Soltau, "we went with Mr. Adams (from the East End Training Institute) to the Karen Conference at Hemendin. We went into the chapel—a large plain room upstairs, seated with three rows of teak benches. At the top of the room was a platform on which was a desk and chair. The few women who attended sat on one side of the chapel, the men occupying the other side and the middle row of seats. The costumes were bright; the men wear turbans of yellow, green, red, and brown; they also wear a loose silk or cotton jacket, and a loose garment of red silk which reaches from the waist to the knees. Yellow and red are the chief colours; the women's dress is similar, but the upper jacket is different, and the skirt more like a woman's skirt at home. The men keep on their turbans during the whole service, but leave their sandals at the foot of the stairs. The women wear no turbans, but throw their handkerchiefs over their heads. The hair is worked in a knob at the top of the head. The men wear their hair in the same fashion, and are said to be very proud of their chignons. Before the service commenced we were introduced to two Karen pastors, dressed in English costume, with black frock coats and coloured trousers. They had lately returned from America from one of the colleges there, in which they had received a good education, and are well adapted to teach their countrymen. They are earnest Christian young men. One is very clever, and distinguished himself greatly at college. He lent me his hymn book, on the cover of which his name was written, with M.A. after it. They both speak good English.

"One of the native evangelists went to the desk. He wore a yellow silk turban, a blue jacket made of cotton, and a red skirt; no shoes or socks. He commenced the service by giving out a hymn. (The Karens here have good voices, and when trained and taught to sing from notes, they compete with any of the singers at home in the ordinary country meetings.) The native evangelist then knelt down and prayed in Karen. The whole service was of course quite unintelligible to us. After singing another hymn, he gave out his text, which was, we were told, Rom. xii. 4. He was exceedingly energetic at times, thumping his hand on the desk, and throwing about his hands.

"At the close he evidently announced that another meeting would take place; and then a chairman was elected by show of hands. He ascended the platform and gave out a hymn, the first speaker taking his seat among the others. I should say there were about fifty in all. They assembled to confer about missionary work. After the hymn had been sung he engaged in prayer, and the business proceeded. This consisted in hearing reports of the work from some of the native evangelists, and appointing secretaries for the ensuing half-year. The native Christians in one place have purchased and manned a boat, in which they leave some evangelists in different places on the river, preaching the gospel with great success. At the close of the service they sang a kind of doxology. Many of them came up and shook hands with us. Some looked wild and barely clad—regular mountaineers—who had travelled two or three days to come to this meeting; while those living within ten or twelve miles were neatly and tastily clad."

THE HEATHEN KARENS

have many peculiar customs. "They believe that every man has seven spirits within him, and that when he

is ill, or in poverty or trouble, it is because one of the spirits has left him for a time, and he has to propitiate it with offerings until health is restored or business prospers. The Karens have no definite idea of heaven or hell, though they profess to believe in a place of reward and punishment hereafter. All the spirits leaving a man is death. Offerings are often seen placed at the junction of four cross-roads outside a town, and at every road leading to a town, to propitiate a spirit that has left some man, and who it is supposed will take one of these roads on his journeys."

KARENS,
From the recently disputed territory, Karenee.

BURMESE.

Our third illustration is of Burmese. Mr. Soltau writing of them says: "They are a good-tempered, lazy race, and leave most of their work to their wives. They are very dirty in their habits and mean in their dealings; but are very proud. None of them are employed as servants, as they are neither sufficiently industrious nor trustworthy for such occupation. The children manage to get on without any clothing at all till they are about seven years of age. The bazaar is a long, low market place, at which all kinds of eatables and articles of merchandise are to be purchased. The former are the chief staple of commerce in the bazaar. The sales-people are for the most part women, who instead of standing or sitting on a seat *behind* the goods as at home, find it more in accordance with their taste to squat amongst their wares. Both women and men may be occasionally seen smoking green cheroots. The mode of sitting down followed by natives of the East is peculiar (see Illustration 2), and looks most uncomfortable. They squat down on their feet, their bodies very nearly touching the ground, and their chins sometimes almost touching their knees. Until one gets accustomed to it, the effect of seeing a group sitting, or rather squatting, in this way is very amusing."

HEATHEN GECKOS. *CHRISTIAN KARENS.*

Our readers will be glad to know that the American missionaries have about 1000 Burmese converts in church fellowship. Mr. Soltau has had opportunities of addressing them afforded him by the kindness of the American missionaries, who have acted as interpreters. On leaving Maulmain these converts from heathenism presented him with a purse of 41 rs. (Mr. Soltau is wholly supported in his missionary work by gifts and donations specially designated as for his own use. Having been several years one of the Hon. Secs. of the Mission, it was thought better for him to adopt this course, than to accept any of the general funds of the Mission). The purse was accompanied with the following address, written in English by one of themselves who was educated in America. Such tokens of Christian love are very

grateful to the feelings of labourers in distant lands. The letter was dated Maulmain, August 29th, 1875:—

"My dear Brother,

"The Christian Brethren of the Maulmain Burman Church desire to express their appreciation of your kind interest in their spiritual welfare, and to show you that they love you for the Lord Jesus' sake, and respect you as His servant. They ask your acceptance of this purse as a slight token of their Christian regard. Will you purchase something with it which will be useful to you, and also help you to keep them in your remembrance?

"They desire to express their warmest affection for you and your labour of love, and wish you God speed in your mission.

"Your affectionate Brother in Christ,
"Shaw-Loo, M.D.,
"In behalf of the Maulmain Baptist Church."

He also received the following letter, accompanied by a wicker-work couch suitable for travelling, a travelling basket made by Chinese, and a travelling cap made by themselves, from the Eurasian Girls' School.

"Dear Mr. Soltau,

"Will you please to accept from the Eurasian Girls' School these few articles, with earnest desire that they may prove sources of comfort and rest when weary?

"Accept also our thanks for your kindness; and trusting that we may be enabled to live better lives for the lessons you have taught us,

"We remain, &c."

TOUNGTHOOS.

Our fourth illustration exhibits the peculiarities of the Toungthoos, an isolated tribe of agriculturists, who wear black clothes embroidered with red, and smoke long pipes like the Chinese, not cigars like the Burmans.

BURMESE (Going to Bazaar).

TOUNGTHOOS.

About the Shans we gave some particulars, with an illustration, in our first number; and hope ere long to refer to them again. If able to secure a residence in Bhamo, our friends will be surrounded by them.

"AS A LITTLE CHILD."

It *is* best to let Jesus plan for us, and not to plan, or even *wish* for ourselves. He will supply all *spiritual* need. It is so blessed to feel that nothing could be for our soul's good which He withholds, however much it may *seem* to ourselves that it would be so. It is so blessed, standing perplexed at the head of two or three paths, to shut one's eyes, and put one's hand into His, and say, "Jesus, lead me." It is so blessed—when the path, so taken, leads over sharp thorns or through a long weary wilderness—to feel, "*He* led me here; I did not lead myself into this." It is so blessed when the loneliness of that way makes Him stoop and clasp our hand more tightly, and the sharp thorns and stones induce Him to lift us sometimes quite off our feet. Do you know that feeling of being, as it were, lifted off one's feet? I do; but it was learned in days of deepest trial. Such a happy, nestling, confiding feeling! And I have never *wholly* lost it since—the *feeling*—though gently set down again upon the stones and thorns. And I know that if the road could be so painful again, He would lift me up again. Shall we ever, *ever* fathom the ultra-philosophic depths of that phrase, "As a little child?"—*By the late Miss Blatchley.*

Missionary Journeys.

PIONEER WORK IN HO-NAN.

NOTES FROM THE DIARY OF MR. M. HENRY TAYLOR.

(*Continued from page* 47).

"We had now reached our first destination, and before commencing work in this important place we knelt and prayed God to make us a mighty blessing to its people, and that the day might not be distant when the gospel will be preached by a resident missionary.

"We put up in an inn *outside* the city, thinking it the most prudent course, as we did not desire to create a stir by our arrival, lest Satan should use it to defeat our object.

"We hope to have a day's rest to-morrow, as thirteen days' walking over bad roads has been quite as much as we are able to bear at one time. We feel also that we need time to seek guidance for our next step.

"*April 17th.*—We have decided to visit each of the surrounding county cities, making this prefectural city our centre, and taking with us only a fair proportion of books, as the carriage of luggage is expensive. With this intention we set out this morning. Soon after leaving, rain came on, and we were obliged to take shelter in an idol temple. The priest treated us very kindly, in return for which we endeavoured to lead him to the Lamb of God; but, unfortunately, in addition to his not being able to read, he was exceedingly stupid, and therefore understood but little of what we said. We gave him a copy of one of the gospels on leaving, which he promised to get a scholar to explain.

PREACHING, NOT BOOKS, NEEDED.

"When the rain had ceased we moved onward, preached at some small places, where the people received us with the greatest kindness, bringing chairs from their houses, to have us sit down and talk to them about '*good things*.' We stayed some time speaking; not a single person could read, so that it would have been useless to leave books with them. A Christian residing at the prefectural city would find in these small places an effectual door for gospel work. Put up for the night at a small village, and before retiring to rest had a talk with those who came in to see us.

"*April 18th.*—Reached the first county city* about 3 P.M. After a little rest went into the streets; a large crowd collected in a few minutes, who listened without any interruption as long as we could speak. We had a few who inquired more fully about Jesus: this sort of inquiry rejoices our hearts. We also sold 1200 cash worth† of books in a very short time. After supper took a walk by moonlight on the hills, at the base of which the city stands. We could not pray without being disturbed in the inn; but found the still mountain-top hallowed by the presence of our Father.

"*April 19th.*—Spent the greater part of the day out in the city. In the morning the people were too many to be attentive; we had encouragement from some, however, and could have sold a great number of books, but having four other cities to visit before returning to our depôt, had to limit ourselves to the sale of 800 cash* worth.

REALIZED BLESSING.

"In the afternoon it was otherwise: the greatest attention was observed by the crowd that surrounded us. The Lord filled our hearts, and the outflow was spontaneous; I believe there will be souls converted to God as the result of this visit. There are a few Roman Catholics, and several Mahomedans in this place; we met with no opposition from either, but with inquiry from both, and never saw people so open, unprejudiced, and desirous of knowing the truth. We hope to visit this place again before many months pass.

"*April 20th.*—Set out at daybreak this morning for the next city,† distant 90 *li*. Heat intense; feel completely exhausted. When within 10 *li* of the city, had to lie down in a field and rest. Struggled to the city when the sun had set, but could not have reached the inn unassisted. I abused my strength by walking such a long distance, and eating too freely of unsubstantial food such as flour-gruel and half-baked bread, and was confined to my bed next day as the result.

"*April 22nd.*—Went into the streets this morning. Very few persons were about; saw not much hope of getting a congregation. As we passed by the door of the magistrate's office, we noticed that a new proclamation had been issued. So taking our stand near it, we lifted up our voice and said, 'The Great Emperor has issued a proclamation of very great importance (holding up a copy of the New Testament), come and hear it read.' This not only brought them together but made them curious as we declared the rights of 'another King, one Jesus.' Some who listened responded heartily. We felt too weak to speak much; so after about an hour's preaching we returned to our inn. After resting we preached in the street again for some time, and sold about 500 cash* worth of books. Later on in the afternoon we had some *literati* to see us, with whom we conversed about the doctrine.

"Started this morning for another county city,‡ and preached at one or two small places by the way, but the people did not seem particularly interested. We arrived at our destination in the evening, and next morning went out into the streets, and had some difficulty in getting attention; but after lifting up our hearts to God to incline them to listen, we tried to catch them with guile, and succeeded, the number increasing to 200.

PREACHING TO THE ILLITERATE.

"We spoke to them in turns till we felt exhausted, and had sold all our books. The people seem very illiterate, perhaps not one in five hundred can read

* Choh-shan. † Perhaps 200 gospels, and other small books.

* Probably at from six to ten cash per vol. † Sui-p'ing. ‡ Si-p'ing.

intelligently; yet they bought 1100 cash worth of books. In the afternoon again we drew a crowd, but they did not seem much inclined to listen. *I* was the chief attraction, and doubtless the reason we were so slow in getting a crowd at first was, that they did not recognize me as a foreigner. They understood me less at this place than at any other we have visited.

"*April 25th.*—The following day we were detained by the rain, but had several in to buy books, and among them two medicine vendors. We asked what kind of medicine they sold, and they answered, 'Several kinds.' We then told them of a very common disease to which all men are subject, and for which many for years seek in vain a cure. One of them asked very seriously the name of it. 'A corrupt heart,' we replied; and asked him if he had any medicine that could cure it. Having told us he had not, they listened very attentively as we spoke of our prescription, which could effect a cure.

FURTHER ENCOURAGEMENT.

"Shortly afterwards an old man came in, whom we invited to be seated, and then preached the gospel to him. I never met any one who grasped the gospel more readily. He repeated what we had been saying very clearly, that when Jesus became a sacrifice for sin, our sins were laid upon Him; and that His righteousness was imputed unto us, when we believed on Him. We knelt together, and asked God to save his soul. We then asked him if he truly believed this Gospel. With much earnestness he answered, 'Why should I not believe this good news?' and seemed astonished that any could disbelieve it. He is an old scholar, and reads the character readily: we gave him some books. When we come this way again we should not be surprised to find him in the kingdom of God.

"*April 27th.*—Reached the last county-city* of this journey this afternoon, which is about 50 *li* from the capital of the prefecture. As we had no books we did not stop this time, intending to call again when we can make our visit more useful with books. Arrived at the prefectural city at nightfall, and put up at the inn we had previously occupied. There being no room in the inn, we were obliged to make our bed in the midst of half a dozen barrow-men. We were, however, better treated than our Master, for they gave *Him* the manger."

(To be continued.)

WESTERN CHINA *viâ* BURMAH.

OUR beloved friends, Messrs. Stevenson and Soltau, left Rangoon on the 9th September for Mandalay, the capital of Burmah, kindly accompanied by an able and experienced American missionary, Mr. Rose, whose knowledge and experience will be of the utmost service to them. We give some extracts, condensed from an interesting letter received from a Christian merchant, who saw them off, and to whom they—and we—are indebted for many acts of kindness:—

"There were no imposing circumstances attending the embarkation of Messrs. Stevenson, Soltau, and Rose. No salute was fired; no flag unfurled; no guard of honour presented arms. The bales and cases of British piece goods that blocked up the way received much more attention—room *had* to be made for *them*, at all hazards, as they tumbled from the native bullock carts on to the landing stage. It might have been dangerous to step in their way.

"But it augurs well for the success of this embassy that it is *not* initiated with the pomp and circumstances of many others which I have witnessed in Rangoon, and that ended in failure in Upper Burmah.

"Many would counsel delay in this enterprise. Some have the impression that the political horizon is too dark at present on the Burmo-Chinese frontier. Others share this feeling with another: 'Good work can be done in British Burmah.' Again, it is said, 'There will be war,' and the influence drawn is practically, 'Don't trust yourselves among the savages till the sword has tamed them, and prepared the way for you.' Many other reasons are also adduced, and marshalled in full uniform under the auspices of that giant spectre—jungle fever—which is abroad at this season of the year. I mention these facts in proof of the profound interest which the presence of Messrs. Stevenson and Soltau has created in Rangoon—an interest which has perhaps too much care, and too little faith in it. To me the reasons for delay are not satisfactory; I have heard them before frequently. This week brought round the twentieth anniversary of my arrival in Rangoon, and therefore I cannot be charged with hastiness or crudeness of judgment through lack of experience. The existence of the Kakhyens was known then, and they had been visited by an American missionary, who, strange to say, is alive now. A friend dined with Mr. Stevenson and myself the other day who lived in Kakhyen villages some weeks, and received much kindness from them. He noticed that they had peculiarities, and he did not offend them. He is of opinion they would do no one any harm who showed a friendly spirit. An opinion like this is of much greater value than a host of conjectures.

"The utter lack of faith in Christian mission work which one sees among men who are sensible on other points, and men of experience among the people also, is marvellous. One who heard your desire expressed to see some of the Kakhyens brought to the feet of Jesus, said, 'Hem! that sentiment is beautiful: but he does not know the Kakhyens: he should see some of the spears they use!'

"One of the Panthays asked Mr. Stevenson what his *real* object was in going up there, and smiled incredulously at the idea of making Christians of the people who now hold Western Yun-nan. But the Panthays here regard *him* more as their friend already than they do anyone else; and I saw with my own eyes, the day before yesterday, a Kakhyen going up to him and asking him for medicine. If these strangers have already felt the power of the tongue, may they not also feel the power of the heart?

"There is one really important question, *Can* an

* Shang-ts'ai.

English missionary live at Bhamo without the King's special sanction, and in spite of native opposition? I hope our friends will solve it ere long. It gives me much pleasure to say that I have seen much of them, during their stay at Rangoon. Their time has been well spent; they are now the centre of a large circle of local sympathy. It is a pleasure to meet one like Stevenson, who can devote himself to the hard and fatiguing work of studying Burmese for ten hours daily, his only recreation being a lesson in the Yun-nan pronunciation of Chinese, of which he is nearly master. The loss of Soltau to Rangoon and Maulmain will be much felt. When he can speak in Yun-nan the language as powerfully as he has done to English speaking audiences here since his arrival, we shall hear good news from Yun-nan.

"The presence of Mr. Rose is a singular providence. He has been over the ground, as far as Bhamo and the Shan states, already. Until he intimated his intention of accompanying them, it seemed as if there was only one link wanting to give confidence. That link was the Burmese tongue. It has been supplied; and along with it a kindly heart, a cheerful face, and a frame of such mould as inspires confidence.

"As I bade them God-speed this morning, I asked him if he was really going to put the key into the door of Western China and turn it. The answer will come by-and-by. I cannot but think, with such an Englishman as Soltau, such a Scotchman as Stevenson, and such an American as Rose, in God's hands and with God over all, it will certainly be done."

"LET HIM THAT HEARETH SAY, COME."

In a regular, well-built Chinese city, situated amidst lovely scenery, a crowd was gathered on a little bridge. One of our missionaries* residing in the city had started on a preaching tour, and his servant, who had accompanied him to the boat, was returning through a neighbourhood which he did not often traverse, when noticing the crowd, he, with natural curiosity, went up to see what was going on. To his surprise, a strange voice was preaching the gospel to the little knot of attentive listeners. Edging his way up to the speaker, and waiting till the address was over, and the crowd dispersing, he learned that the man had been a frequent hearer at the chapel. He had spoken to no one there of what was passing in his mind; had not asked for, perhaps had not known of, church fellowship; but the good seed had sprung up in his heart, and could not but bear fruit. It was afterwards found that in the Government office, where he was employed, among some three hundred others, there was hardly one who had not heard the gospel from his lips.

TABLE OF PROTESTANT MISSIONS.

In our last number we gave a Map of China Proper, showing the eighteen provinces, and the population of each; distinguishing the nine which, as yet, are without a single resident Protestant missionary.

With the Map a Statistical Table was also given, containing in a small compass weighty facts, which *could not be* appreciated and realised without securing the blessings of the Gospel to many of the perishing Chinese.

The lower half of the table showed the population and comparative area of the nine provinces in which missionary efforts are being carried on, and also very briefly the statistics of both Protestant and Romish Missions. It was impossible in that space to give full details.

The Table on the opposite page will furnish fuller particulars. It presents at one view the number of Protestant missionaries in China, the stations they occupy, and the Societies to which they belong. **May we not hope that our readers will give this Table their prayerful consideration, and draw their own conclusions as to China's need, and the necessity** for strengthening the hands of every Agency endeavouring to carry the Gospel there? It may seem almost incredible to some that outside the 39 stations named on that page, there is *not one* Protestant missionary to be found in any of the thousands of Chinese cities, in any of the tens of thousands of large towns, or in any of the hundreds of thousands of villages, with their millions of perishing inhabitants! Yet such, alas! is the fact. Fellow-Christians, we are redeemed ones, and, as redeemed ones, the servants of Him who bought us, "not with corruptible things, as silver and gold," but with His own precious blood. "He gave Himself for us that He might redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works." Our heart, our love, —born of His own great love,—our life, our all, is rightfully His—His, not to be held in idle, selfish possession, but to be used in holy, loving, obedient service. And what a blessed service it is that He has called us to. Himself having provided at so great a cost a remedy for sin and sorrow—to us, who already enjoy its precious power, has He committed the high and blessed work of declaring it to others. "Go ye into all the world, and preach the Gospel to every creature."

"If ye love me, keep my commandments." How has our love for Jesus been manifested in the keeping of that commandment of His? What has loving obedience done? Let the subjoined Table answer!

Oh! brethren and sisters in Christ, by the mercy of God, by the yearning love of Jesus, by the memory of what you were before you found in Him your all, by the certainty of a coming eternity, we beseech you ponder these things. Let every one ask, What am I doing for these perishing millions? Am I clear of the blood of their souls? Is not the Master willing, waiting to use me, my life, my all, if consecrated to Him, in self-sacrificing, but blessed service for the lost ones? Oh, that you may hear His voice in these sad facts, and with all speed and earnestness inquire, "Lord, what wilt Thou have *me* to do?"

* Mr. Stott, of Wun-chau.

CONSPECTUS OF PROTESTANT MISSIONS IN CHINA IN 1874:

Showing the Number of Missionaries at each Station, and the Societies to which they belong.

PROVINCE (*See Map, page 42.*) POPULATION	Kwang-tung. 19½ Millions.										Foh-kien. 15 Mills.			Cheh-kiang. 28 Millions.						Kiang-su. 34 Mills.				Shan-tung. 29 Mills.			Chih-li. 28 Mills.				Hu-peh. 24½ Mills.				Kiang-si.	Gan-hwuy.	TOTAL NUMBER OF MISSIONARIES. (*Including 30 absent.*)
ALPHABETIC LIST OF MISSIONS.	*STATIONS (38).* 1. CANTON.	2. Fat-shan.	3. HONG-KONG.	4. Si-long.	5. Si-on.	6. Cong-loh.	7. Fu-mun.	8. Fuk-wing.	9. Long-hao.	10. SWATOW.	1. AMOY.	2. Ta-kao.	3. T'ai-wan-fu.	4. FU-CHAU.	1. NING-PO.	2. Hang-chau.	3. Shao-hing.	4. Ning-hai.	5. T'ai-chau.	6. Wun-chau.	1. SHANG-HAI.	2. Su-chau.	3. Chin-kiang.	4. Nan-kin.	1. TUNG-CHAU.	2. Chi-fu.	3. Tsi-nan-fu.	1. PEKING.	2. Kal-gan.	3. Pao-ting-fu.	4. T'IEN-TSIN.	1. HAN-KOW.	2. Han-yang.	3. Wu-ch'ang.	4. Wu-sueh.	5. Kwang-chi.	1. KIU-KIANG.	1. GAN-K'ING.	
American.																																						
1. Baptist Missionary Union	–	–	–	–	–	–	–	–	–	3	–	–	–	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	6
2. Baptist Mission (Independent).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
3. Board of Commissioners for Foreign Missions.	–	–	–	–	–	–	–	–	–	–	–	–	–	6	–	–	–	–	–	–	–	–	–	–	5	–	–	6	6	1	3	–	–	–	–	–	–	27
4. Methodist Episcopal Church (South).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
5. Methodist Episcopal Mission.	–	–	–	–	–	–	–	–	–	–	–	–	–	9	–	–	–	–	–	–	–	–	–	–	–	–	–	7	–	–	1	–	–	–	–	8	–	25
6. Presbyterian Mission (North).	10	–	–	–	–	–	–	–	–	–	–	–	–	–	4	2	–	–	–	–	3	4	–	–	5	4	1	3	–	–	–	–	–	–	–	–	–	–	36
7. Protestant Episcopal Mission.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	–	–	–	–	–	–	1	–	–	–	3	–	3	–	–	–	10
8. Reformed Dutch Mission	–	–	–	–	–	–	–	–	–	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4
9. Seventh Day Baptist ...	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
10. Southern Baptist Convention.	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	4	1	–	–	–	–	–	–	–	–	–	–	–	10
11. Southern Presbyterian ...	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4	–	–	–	–	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	8
12. United Presbyterian ..	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
13. Woman's Mission	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	2
British.																																						
14. Baptist Mission	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	1
15. British and Foreign Bible Society.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
16. China Inland Mission ...	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4	1	1	2	2	–	5	4	–	–	–	–	–	–	–	–	–	1	–	–	1	22
17. Church Missionary Society	–	–	2	–	–	–	–	–	–	–	–	–	–	2	5	3	3	–	–	–	1	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	17
18. London Missionary Society	2	–	2	–	–	–	–	–	–	–	4	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	4	–	–	3	2	1	–	–	–	–	20
19. Methodist New Connexion	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	–	–	–	–	–	–	3
20. National Bible Society, (Scotland).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	1
21. Presbyterian Mission (English).	–	–	–	–	–	–	–	–	–	5	6	3	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	16
22. Society for the Propagation of the Gospel.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	2
23. United Methodist Free Church.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
24. United Presbyterian Church (Scotland).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	–	–	–	–	–	–	–	–	–	–	–	3
25. Wesleyan Missions... ...	9	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4	–	2	1	1	–	–	18
Canadian.																																						
26. Canadian Presbyterian ...	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Continental.																																						
27. Evangelical Missionary Society of Basle.	–	–	4	1	1	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	10
28. Rhenish Missionary Society	1	–	–	–	–	–	3	1	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	6
Unconnected.																																						
29. Unconnected with any Mission.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4
Total Number of Missionaries in Stations.	27,	1,	8,	1,	1,	4,	3,	1,	1,	8	14,	3,	3,	17	17,	10,	7,	1,	1,	2	17,	8,	7,	4	14,	12,	1	21,	6,	1,	10	9,	1,	6,	1,	1	9	1	262
Totals: in Provinces ...	55										37				38						36				27			41				18				9	1	262

N.B.—New-chwang, in Manchuria (not included in China Proper), has also two Irish Presbyterian Missionaries and one Scottish United Presbyterian Missionary. This station, with the foregoing 38, makes 39 stations in the whole empire.

Recent Intelligence.

NEWS FROM Mrs. DUNCAN.

"I have had a little girl given me for the school. She is seven years old, and her parents wish to indenture her for five years only, but I want her for seven, eight, or nine years, if I can so arrange it. She is a nice little thing, and will improve, for she looks now as if she had been half starved. I have also received another baby, one month old. My first is four months old to-day, and is doing well. God has answered prayer in giving me these children, and I expect more yet; you will help me to pray for more little girls, will you not? I want a large school, and mean to take all the babies I can, though they occasion a great deal of trouble and anxiety.

"The other children are all well, only fretful with prickly heat. Millie has had ague, but is better again, though her appetite is very bad. You will be glad to know that the Christians, both girls and boys, are in a very nice spirit, earnest in prayer for the conversion of their fellows. One of the boys especially is very bright, and speaks so beautifully and so earnestly; he has asked (while they have their half-holidays) to be allowed to sit in the chapel sometimes, to speak to the people, and he wants our prayers that God may bless His own word to the hearers. I have crowds of women on Sunday afternoons. Last Sunday the room would not hold them, they were sitting in the verandah and on the steps. They come for the 'loaves and the fishes,' but I think one is justified in using all lawful means to bring the poor people under the sound of the truth. I know you pray for us. God does help me. I am thankful to have my hands quite full."

ARRIVALS IN CHINA.

Our readers will rejoice to hear that the *Fleurs Castle*, in which our friends Messrs. Cameron, Nicoll, and Clarke sailed for China, safely reached Shanghai on the 30th of September. Letters from them may be expected in the latter half of the present month. Let us not fail to give thanks to God for His goodness in thus hearing our united prayers on their behalf.

DEPARTURES FOR CHINA.

On the 21st of October, Messrs. Broumton and Easton left us for China, whither they proceed by the French mail. We hope that one of them will labour in Noble-land Province (*Kwei-chau*), and the other in West-Hills (*Shan-si*). From a letter just received from an officer in the Chinese army, who resided some years in Noble-land, we learn that in the capital city alone the Roman Catholics have now two cathedrals, one Bishop, and nineteen European clergy, together with several minor establishments and European priests. By reference to the Table given on page 43 (October number), it will be seen that in 1866 there were in that province one bishop, fifteen priests, and 5,000 converts. These numbers must now be largely increased.

FAREWELL MEETINGS.

The new missionaries have been affectionately commended to God for their journey and their work at several meetings. At the Metropolitan Tabernacle, the Rev. C. H. Spurgeon and his congregation very warmly committed them to the Lord. At a meeting at the Conference Hall, Mildmay, the chairman, the Rev. D. Hankin, vicar of St. Jude's, gave them a cheering address, which was followed by a charge from the Rev. W. G. Lewis (Bayswater), based on the words, "Looking unto Jesus." His weighty words will not soon be forgotten by our brethren, or by any who were privileged to hear them. Another meeting was held in the Congregational Church, Milton-road, Stoke Newington, presided over by the pastor, Rev. J. Johnston, and in which the Revs. John Morgan, H. Grattan Guinness, and others, took part. Meetings were also held in Bayswater (Westbourne Grove Chapel), in Camberwell, and in Tottenham.

The last they were able to attend was Miss Macpherson's Monthly Meeting, at the Home of Industry, Commercial Street, which took place the evening before their departure. Probably many of our readers have seen fuller particulars of some of these meetings in '*The Christian*,' '*Word and Work*,' or some other weekly religious paper, and will have rejoiced with us in the Catholic spirit of sympathy with missions manifested in the various denominations of the Christian Church.

THE NEXT PARTY.

If the Lord makes the way plain, we trust that Mr. McCarthy and another party of missionaries will leave us about the 18th of this month.

"RAMDAS," AND "LEE-FANG."

Those of our readers who are acquainted with the interesting and well illustrated book entitled *Ramdas*, by the Rev. G. T. Rea, will be glad to learn that he is about publishing a similar book on China, to be called *Lee-fang, the Mandarin*. We are told that it is now in the printer's hands, and is likely to be issued as a New Year's story. We note that *Ramdas* is sold at 1*d*., or 7*s*. per hundred, and presume that *Lee-fang* will be about the same price. We need scarcely draw the attention of superintendents and teachers to the importance of interesting school children in missionary work; but we may say, that there are very few of us older children who may not be both interested and instructed by such books.

London. Printed by Smyth & at the Holborn Steam Press, Holborn Buildings E.C.

CHINA'S MILLIONS,

AND OUR WORK AMONG THEM.

SCENE ON THE IRRAWADDY.

JOURNEY UP A BURMAN RIVER.

BY MR. HENRY SOLTAU.

THE above woodcut depicts a scene on the river Irrawaddy, up which our friends Stevenson and Soltau have gone towards the Burmo-Chinese frontier. It also gives a good idea of the general appearance of river scenery in that part of the world. We have seen many such views in the Saigon river, on the opposite side of the peninsula. These rivers are highways to the Christian missionary. In August Mr. Henry Soltau accompanied Mr. Rand, an American Baptist missionary, up the river Salwen in his visitation of some of the Karen stations. He writes :—

"The boat is long and narrow. The foundation of it is a tree hollowed out and made to taper at either end. Bulwarks are fastened upon the edges of this log, forming a moderately dry boat or canoe. Over the middle of the boat, and reaching almost to the stern, is an awning of matting, fastened over hoops of bamboo. The bottom of the canoe is planked over. There are no seats, as in our English boats, but the passengers have to crawl under the awning and lie down or sit on the flooring of the boat. We found our beds unrolled, stretched under the awning on the flooring of the boat ; on these we reclined during the journey, being well sheltered from sun and rain. Our company consisted of two Karen boys, a cook, four *Gontle* boatmen, and a brawny, swarthy Indian at the stern, who steered us with a round paddle fastened to the boat. He sat in the peculiar crouching position adopted by all natives out here, occasionally amusing and solacing himself with whiffs from a large water-pipe that stood before him.

"The oars of the boat are fastened through rings of rope, which are attached to the gunwale of the boat. The rowers pulled well together, as in an ordinary four-

oared boat. We had to take everything with us, —cooking utensils, crockery, beds, curtains, bread and butter, &c.; also two folding chairs, as the Karens use no furniture, always sitting on the ground when at home.

"The river Salwen, upon which we went for some distance, is a fine broad river. It is very wide at Maulmain, really being the junction of three rivers. The banks on either side are low. Here and there among the jungle grass and plantation groves may be seen peeping out the little grass-thatched huts of the Burmese and Karens.

"Rafts of teak pass us as we slowly row against the stream. Close by the banks are little canoes, in which men and women are squatting and fishing. We meet many canoes on their way to Maulmain. They are all constructed from trees which are hollowed out: one man or woman squats at the bow, and the other at the stern. Each carries a short paddle with which they seem to spoon the water towards them, and thus propel and steer the canoe. Most of them are smoking long, green cheroots.

"In consequence of the heavy rains immense tracts of low-lying land on the banks of the river are flooded. We were thus able to take some short cuts on our way to the villages by rowing across the country. Growing above the water, to the height of three or four feet in many places—one or two feet on an average—were large tracts of jungle grass, in the distance looking like fields of green waving corn.

"It was a strange experience to sail through grass. No water could be seen, but we pushed on, the men using long bamboo poles, with which they propelled the boat; and soon we were gliding through the long grass with four or five feet and more of water beneath us. The noise of the boat gliding through the grass was something like the rustle a breeze makes in a field of ripe standing corn. Now we passed under the branches of a fine tree, and now through a bamboo hedge; while before us there seems no outlet, grass and shrubs forming an impassable barrier. As we approach nearer, however, we see a little hole in the hedge, through which the boat is steered, and again we are in the long grass, being poled along by the men. Occasionally we get into a shallow, and the men jump out and pull us along."

Describing a higher part of the river, on the return journey, he writes:—

"The river was narrow and the view lovely for some distance; kingfishers of various sizes and of most brilliant plumage were seen in numbers sitting by the river watching for fish, or flying across the stream as we glided down. Parrots, large and small, with green plumage and red heads, flew about in numbers. Sometimes a large number would settle in one tree, chattering and hopping about, looking quite gay in the sunshine. Gorgeous-looking dragon-flies, with bright scarlet bodies and wings, added to the brilliancy of the scene, whilst the river, with its sharp, snake-like bends and twists, gave continual change of view.

"At one bend of the stream we were able to take a short cut, which lessened our journey by nearly a mile. We went through a little narrow passage formed by two high walls of prairie grass, which must have been ten feet above the level of the water. This passage, which is only covered with water in the rains, took us across a little bit of land into the river again.

"You could almost throw a stone from the one part of the river to the other, yet had there not been water enough in this passage we should have had to go a mile round, winding in and out until we reached the end of the passage."

INTERVIEW WITH THE KING OF BURMAH.

LETTER FROM MR. J. W. STEVENSON.

Mandalay, Sept. 29th, 1875.

"THE Lord has most manifestly answered the prayers of Christians at home in prospering us so far.

"The King of Burmah puts no obstacle in the way of our residence in Bhamo. We had an interview with him on Monday last, and he was both kind and cordial. He said he would rather that we stayed in Mandalay, where he could better protect us, and where he thought we should be more successful in our work; but, as we had decided to go to Bhamo, we might go. He has given us permission to reside there, and will give us a piece of land upon which to build a dwelling-house, &c.

"The same permission has been granted to Mr. Rose for the American Mission. We took no presents to the King, but he gave to each of us a large silver betel box and a bag containing one hundred rupees (about ten pounds) to show his friendship and good wishes. He warned us to be careful not to expose ourselves to danger among the wild Kakhyens, as he has no authority over them. The King made each of us promise that we would write to our Superiors in our respective countries, viz.: America, Scotland, and England, and ask for teachers to come and reside in Mandalay. The King said he should like to have them, would protect them, and see that all their wants were supplied.

"The result of our negociations both with the King's Ministers and the King is most satisfactory; we shall carry with us the King's order for our residence in Bhamo, and also passes. In Burmah it is impossible to buy land, as it belongs to the King. He will make grants, but will not sell; so we are left with no alternative but to accept a piece.

"In a month or six weeks hence (D. V.) you will hear definitely how we are circumstanced at Bhamo; and after we are settled you will take into consideration the question of reinforcements, and I trust that Mr. Harvey will be included. Mr. Rose has endeared

himself very much to us, and has been of great service. In fact, his help in Mandalay has been invaluable; I don't see how we could have got on at all without him.

"*I feel that so much prayer has been offered for Western China that our success is absolutely certain.*

"Since writing the above we have been to the head Minister's house, and have received a letter to the Bhamo Woon (or Governor). He is directed to allot us a piece of land, and to empower us to buy material and employ workmen. Praise the Lord!"

BHAMO MEDICAL MISSION.

Our hearts greatly rejoice in the glad tidings conveyed in the above letter from Mr. Stevenson. He will be rejoiced to learn that the reinforcements he so much desires will not be long delayed. Mr. Adams (an evangelist from the East End Training Institute, under the care of our friend Mr. Grattan Guinness) who has been working for some time in Rangoon, has been accepted for labour in connection with this mission; and our friend Mr. Harvey, having obtained his diplomas as physician, surgeon, and apothecary, will probably sail in January for Burmah.

Mr. Harvey first went to China in 1869, and having laboured there for about three years, returned home to complete his medical studies. His return, and his expenses whilst engaged in study, have not been defrayed by the mission: the kind gifts of his Christian friends have supplied all his needs. Early in the year we communicated to him our intention of locating a medical missionary at Bhamo, and of establishing a hospital there, and he very heartily entered into our plans.

Many of Mr. Harvey's friends having intimated their wish to help in his medical missionary work, a special fund has been opened, entitled the "Bhamo Medical Mission Fund." Mr. Harvey will not be personally helped from this fund, which will be used only for the erection, furnishing, and support of the Bhamo Hospital and its accessories; any person desiring that their contributions should be appropriated, in whole or in part, for Mr. Harvey's *private* use, will please to carefully specify this, as is done in the case of contributions for the private use of other members of the mission.

DEPARTURE OF FIVE MISSIONARIES.

Again we request the prayers of our readers for new Missionaries on their way to China. Mr. McCarthy has returned, after a very brief absence, taking with him Messrs. Turner and Budd. They travel by the French mail, which has the advantage of cheapness and speed: we anticipate their arrival in China during the first week of January. Our sisters, Miss Knight and Miss Goodman, in the steamer *Crocus*, will probably arrive there a week or two later. In their case the absence of frequent changes and stoppages will more than compensate for the slightly longer passage. Our friends were very earnestly and affectionately commended to God for their journey and their future work by Mr. Spurgeon and his Congregation, at the Metropolitan Tabernacle, on Nov. 1st (one of them was trained in the Pastors' College); and also at the following meetings, of which space allows us to give only a bare list:—

Nov.	8 The Edinburgh Castle	Dr. Barnardo.
„	9 Barnsbury Congregational Church	Rev. John Morgan.
„	10 Trinity Presbyterian Church	Rev. A. Saphir.
„	11 Heath-street Chapel, Haverstock Hill ...	Rev. W. Brock, jun.
„	13 Home of Industry ...	Miss Macpherson.
„	15 Bloomsbury Baptist Chapel	Rev. J. P. Chown.
„	16 Brook-street, Tottenham	J. E. Howard, Esq.
„	17 Regent's Park Chapel	Rev. Dr. Landels.

Our friends will *need* the prayers of all who long for the extension of the Redeemer's Kingdom. We are thankful for the catholic sympathy they have met with, and hope that it will be sustained.

MESSRS. BROUMTON AND EASTON,

who left us last month, we expect will arrive in China during the second week of December; they were being prospered on their journey when we last heard from them.

THE NEXT PARTY.

Having to go to press earlier than usual, we are not yet able to announce definitely whether the next missionary party will leave us in December or in January. We ask the prayers of our readers that we may be guided in every detail of the work, and that all the heavy expenditure connected with it may be met during the coming year, as, through God's faithful and loving care, it has been during the past twelve months.

CIRCULATION OF "CHINA'S MILLIONS."

In sending out our last number for the year 1875, we heartily thank those friends who have helped us in the sale and circulation of the paper. We are thankful to report that from month to month there has been a steady increase in the numbers ordered; but a yet larger sale is needed to render it self-sustaining. We have pleasure in announcing that the numbers already published may now be had, stitched in cover, for sixpence; in paper boards, printed in colours (or limp cloth, gilt lettered), with a beautiful coloured map of Burmah (11 in. by 12 in.), for one shilling. The map extends as far west as Calcutta, and shows the valley of Assam, Cachar, Munnipoor, the trade routes proposed by Major Sladen and Capt. Sprye, the position of Manwyne, where the lamented Mr. Margary lost his life, &c., &c. We shall be glad of all the help our friends can render us in the circulation of these volumes; they can be ordered through any bookseller, or will be sent by post from the office of the Mission, postage 2d. extra, each vol.

BEHOLD,

I BRING YOU

GOOD TIDINGS

OF

GREAT JOY,

WHICH SHALL BE

TO

ALL PEOPLE.

China Inland Mission.

Hon. Director. J. HUDSON TAYLOR.
Hon. Sec. RICHARD HARRIS HILL.
Hon. Treasurer. JOHN CHALLICE.
London Office:
6, PYRLAND-ROAD, NEWINGTON GREEN, N.

MOTIVES.—Love to Christ, and obedience to His command to preach the Gospel to every creature, together with a deep sense of China's pressing need, containing, as it does, about one-third of the world's inhabitants.

OBJECT.—By the help of God, to carry into the whole of the interior of China the glad tidings of His love in giving His only begotten Son to be the Saviour of the world.

CHARACTER.—Evangelical and unsectarian—embracing members of all the leading denominations of Christians.

HOW SUPPORTED.—By God, through the unsolicited offerings of His people.

PRESENT Staff of the Mission: One hundred and twenty labourers; viz., Missionaries and their wives, forty-four; together with seventy male native assistants, and six native Bible-women.

STATIONS and Out-Stations: Over fifty in which there are resident native or foreign labourers. Many other places are reached by itinerant efforts.

PRAYER MEETING.—Every Saturday Afternoon, 4 P.M., at the residence of J. HUDSON TAYLOR, 6, Pyrland-road, Stoke Newington Green, London, N.

Résumé of Operations for 1875.

"Behold, I bring you good tidings of great joy, which shall be to all people."—(Luke ii. 10.)

HOME WORK.

MOST sincerely do we wish our readers a truly happy Christmas and New Year. The year now all but past has been full of blessing; may there be much more in the one before us! How heartily can we respond to the words of the Psalmist, "Blessed is the people that know the joyful sound," and thank God that ever we heard the "good tidings of great joy." Shall we not during the coming year, if the Lord tarry, be more earnest in our efforts to make them known also "*to all people?*" We cannot all "go" in person "into all the world;" but let us all "go" in heart, in sympathy, in prayer, and thus "look not every man on his own things, but every man also on the things of others." So doing, we shall inherit no small blessing from the Lord.

For us, as a mission, the past year has been one of special mercy. Commenced with much prayer, it ends with much praise. Our older friends will remember joining with us in prayer, many years ago, that men might be raised up, and doors opened, for the evangelisation of every unoccupied province in China. Access to China viâ Burmah and the Irrawaddy was much on our heart, and formed a topic of correspondence between us and the late Rev. W. C. Burns in 1865-6. A letter from him, bearing on this subject, was published in our second "Occasional Paper." During the present year decided progress has been made towards the achievement of these ends. At the united meetings for prayer in January many joined in the request that God would raise up *this year* eighteen men for the evangelisation of the nine still unworked provinces. In answer, He has laid China on many hearts. We have had correspondence with more than sixty candidates; with some of these we are still in communication. God has given us more room: we have secured the house No. 4, and some rooms in No. 5, Pyrland-road. This enables us to invite candidates to stay with us for a time, so that we may be more fully satisfied as to their probable fitness for the work.

During the year between twenty and thirty young brothers and nine or ten sisters in the Lord, have spent periods varying from a few days to several months with us, more or less engaged in study and preparation for work in China, and in doing such work among the London heathen as they have been able. Of these candidates, ten (eight brothers and two sisters) are either now in China, or on their way thither. Others, we hope, will shortly follow. We have also recently accepted Mr. Adams who has been some time in Burmah, to help in the South-western work; and, as will be seen from the foregoing notice, Mr. Harvey also hopes shortly to proceed thither. Messrs. Stevenson and McCarthy, and Mr. H. Soltau, having devoted themselves to the new work, and Mr. Henry Taylor also having entered on it, we lack only four, or, if we count Mr. Judd, who has given, and will give, *some* time to it, three, to *fulfil* our petition for eighteen this year. Two of the nine provinces have been already visited, and we have heard of the progress of our friends in Burmah as far as Mandalay, its capital. We give a tabular view of the progress made on page 76, and once more refer to our Mission mottos:—

Ebenezer—Jehovah Nissi—Jehovah Jireh.

Hitherto hath the LORD helped us; The LORD is my banner; The LORD will provide.

PROCEEDING to the work in China, we will follow the order of the Mission Districts, commencing with the Northern and Western Circuits of Chehkiang. This work is superintended by our brother Wông Læ-djün, the native pastor. He has received occasional assistance from Mr. Meadows and Mr. Douthwaite, who reside in the adjoining circuit.

In speaking of the four circuits of Cheh-kiang, it may be helpful to compare them as to area with the four provinces into which Ireland is divided, remembering that whilst the area of Ireland is 32,000 square miles, that of Cheh-kiang is over 39,000; and also, that the population of the latter is nearly five times that of Ireland.

Cheh-kiang Province, N. Circuit.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
I.—Cheh-kiang Province, N. *Hang-chau Prefecture.* 1. *HANG-CHAU*	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000.	Nov. 1866	Wông Læ-djün, P. ·O Ah-ho, E. Yiao Sï-vu, C.	*Superintended by Wông Læ-djün.*
2. Kông-deo	River Port, 2 miles S. of Hang-chau.	1868	Mr. Li, C.	
3. YU-HANG	District City, 30 miles W. from Hang-chau.	Mar. 1874	Tsiang Liang-yüong, E.	
Hu-chau Prefecture. 4. GAN-KIH	District City, 50 miles N.W. from Hang-chau.	1871	Kao Ziao-gyi, E.	
5. Di-pu	Market Town, near Gan-kih.	1871	" "	
II.—Cheh-kiang Province, W. *Kiu-chau Prefecture.* 6. KIU-CHAU	Prefectural City, 170 miles S.W. from Hang-chau.	April 1872	Wông Teng-yüing, E.	
Kin-hwa Prefecture. 7. LAN-K'I	District City, 130 miles S. from Haug-chau.	1871	Loh Ah-ts'ih, E. Dzing Sï-vu, C.	

It will be seen, from the above Table, that we have only seven stations in these two circuits: some work has been attempted during the year in two or three other cities, but no definite footing had been obtained in them up to the date of our latest intelligence.

In the Western Circuit we cannot report much that is encouraging; but in the Northern Circuit the review is more cheering. In "Occasional Paper" 38, we mentioned that the lease of our Mission premises in Hang-chau was about to expire, and there seemed no prospect of our being able to renew it. We feared we should have to build a small chapel, at an outlay of not less than £150. Under these circumstances we asked prayer for God's help. We are now thankful to be able to report that that help has been vouchsafed, and that at an outlay of about £30, in addition to the deposit previously paid on the building, we have been able to purchase the premises. Nor is this the only blessing. The hearts of the brethren have been cheered by additions to their number, both in Hang-chau and in their own special Mission District (Yü-hang).

Many of our readers are already aware that the native church in Hang-chau formed among themselves a little missionary society, selected one of their number as their missionary, and sent him to the capital of a county, distant from Hang-chau 20 miles by land, 30 by water. They have had special difficulties, owing to opposition of literati, but also special encouragement.

Pastor Wông wrote:—"We have secured new premises in Yü-hang, a two-storied house. This opening was indeed a God-given one. The elders of the clan to which our former landlord belonged were about to expel him for having let his house to us; and being himself an unbeliever, he, of course, gave us notice to quit. But, in very deed, when God wants to spread His truth, man attempts in vain to hinder. We have obtained better premises than before."

A little later he wrote:—"I do not remember whether I mentioned in my last that I baptized four persons in the first moon (March). At present there is one family living outside the middle east gate of Hang-chau, the father of whom was one of the four; now, almost the whole family love the truth, and are candidates for reception into the Church. They are all very sincere, and two of their neighbours are also inquirers. This, truly, is of God's grace."

Writing again in August, he says: "We have had a little difficulty among the Church members at Kông-deo, where Mr. Li was living. It made me very uneasy, but I was thankful to find on investigation that it was not so serious. Satan had found an occasion of stirring up a sore feeling, which I am now thankful to say is thoroughly removed. On the 2nd of this moon, I baptized here five persons of the Mission Church at Yü-hang, and six of our own inquirers—in all, eleven persons. The Yü-hang people wished to come over, and we had a very happy and profitable day. One of the four baptized in March was also from Yü-hang. One of the female candidates there has been undecided, but came along with the others to Hang-chau. Her heart was much stirred up; she became decided herself, and her husband being agreeable, both are now earnest in their attendance at public worship. I have sent Mr. Li and Fông-ky'ing to Fu-yang again, to try to secure a footing. I expect to baptize two persons shortly; the Church has already accepted them; they come from Siao-shan. There are also several inquirers at Gan-kih, some of whom I trust to baptize ere long."

We now come to the Eastern Circuit, which is subdivided into three Mission districts. The first comprises the Prefecture of Shao-hing and part of that of Ningpo. Since the departure of Mr. Stevenson it has been superintended by Mr. Meadows. No part of our work has given us more joy and encouragement than this district; some notices of it, with accounts of the baptisms of eight converts, have been given in previous numbers (see pp. 2, 5, 23 and 24). Our recent intelligence is so full and interesting that it is difficult to know what to select. We give some extracts from Mr. Meadows' letters.

Chĕh-kiang Province, E. (1st *Mission District.*)

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
III.—Cheh-kiang Province, E. (1st E. Mission District.) *Shao-hing Prefecture.* 8. SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po.	Sept. 1866	Tsiang Siao-vong, P. Mr. Vong, E. Mrs. Yang, B. Veng-ing	Mr. and Mrs. Meadows. Mr. and Mrs. Douthwaite. (Girls' School) Miss Turner.
9. Tsông-kô-bu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing.	1873	Sĭ Jün-kao, E.	
10. Sien-ngæu	Village on Dzao-ngo River, 60 miles S.E. from Shao-hing.	Dec. 1873	Mr. Nyien, E.	
11. Shing-hien	District City, 72 miles S.E. from Shao-hing.	July 1869	Mr. Nying, E. Mr. Sing, C.	
12. Sin-ch'ang	District City, 85 miles S.E. from Shao-hing.	June 1870	Væn Kwông-pao, E. Tsĭ-ky'ing, E. Mrs. Li, B.	
13. Siao-shan...	District City, 10 miles S.E. of Hang-chau.	Jan. 1867	Tsiu Uong-yiang, E. Mrs. Tsiu (2nd), B.	

THE SHAO-HING PREFECTURE.

"With one exception, the work at all the out-stations is most hopeful and interesting. At Shing-hien there are three candidates as well as three hopeful inquirers. The latter refuse to work on the Lord's Day, and suffer much abuse and opposition on this account. One, however, of the members there is causing great sorrow: he has fallen into sin, and there is much scandal.

"We are seeking in that station a larger and more healthy house for a chapel. The present one is in many ways unsuitable. The Christians there are very nice people. I never felt so deeply moved towards Chinese Christians on parting from them as I did on leaving them the last time I was there. I was glad to get to a place of solitude, where unseen I could give vent to my feelings before our Father and their Father. Mr. Stevenson has much cause to be thankful to God for the honour and privilege conferred upon him in having been permitted to open up these stations, and to gather so many precious souls from among the heathen.

"We are thinking of trying to open a station still farther on in the interior; for this purpose I have more than 100 dollars in hand, collected by the members. There are several inquirers here (Shao-hing); and at Ning-po there are six, all hopeful cases.

"A fortnight ago we baptized a farmer, the first fruits in Tsông-kô-bu. Although a literary graduate (B.A.), he is not particularly intelligent; but we trust that by a consistent Christian life he may influence for their eternal good his own people and neighbourhood.

"Miss Turner is busy in her school every day, and has hope that God is working in the hearts of some of her girls. She has a right to hope this, for she is always praying for and working amongst them.

"Mr. Douthwaite's hands are frequently quite full in ministering to the sick. Some come a long way to be healed: we hope they may take away something more precious than medicine for the body. I have a man here from Shing-hien, who was baptized by Mr. Stevenson: he was very ill and nearly blind, but now is much better. He has been very useful in talking to the patients, and in preaching in the chapel.

"Mr. Douthwaite has opened an out-station in the suburbs outside one of the city gates, so that he has plenty of work to do."

The following extracts are from recent letters received from Miss Turner:—

"The thoughts of God's care embracing us and all we care for, even to little tiny things, has been quite a comfort to me lately; I like those verses in Exodus xxii. concerning the man praying about his coat, and God saying, 'I will hear, for I am gracious.' The sums of money that have come to me lately, both for myself and school, have come just when I needed them, and had been looking to God for help. A few days ago I felt inclined to be anxious; but 'Be careful for nothing' was my stay: and when thanksgiving was offered for the past, and requests made for the present and future, God fulfilled His promise and gave me His peace. And now I have received (last Saturday) a larger sum for the school than ever before."

"A few weeks ago I went with Mrs. Yang to her home, a village a few miles from here. Although only a few miles, yet owing to the slow rate of travelling in China, it took us more than three hours to go, and the same to return. Our native pastor (*Siao-vong*, literally *Little Phœnix**) went with us, and I was very glad of his help. I attracted the people and gathered a crowd. Sometimes I read a few verses

* See account of his conversion, page 2 of July Number.

out of the Testament, and sometimes sang a hymn; and Siao-vong would explain and seek to bring the message of salvation through Jesus home to them. The people were very poor; they received us kindly and were willing to listen. I hope (D.V.) to visit them again. Will you pray for these people, who are living without a single witness for Christ, that they may be brought under the sound of the gospel? And hearing, may they truly repent, and believe!"

THE NING-PO PREFECTURE.

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
Ning-po Prefecture.				
14. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau.	June 1857	Mr. Chü. P. Mr. Zi. E. Mrs Tsiu, Senr., B.	*Superintended by Mr. Meadows.*
15. K'ong-p'u	Village, 3 miles E. from Ning-po.	1865	Moh Dziang-ling, C.	
16. Lih-dzô	Town, 6 miles S. from Ning-po.	1870	Temporary supply.	

In Ning-po the work is progressing favourably, but not so well in the out-stations. Mr. Meadows gives news which is cheering evidence that the Church here, too, has a growing sense of its responsibility to support the work of God as it is able. He writes:—

"I have this mail something to communicate from Mr. Chu, of Ning-po; to me it is good news, as it indicates a growing interest in the work of God among the native Christians, and especially in the leader of the movement. He could easily have put his money out to other purposes, such as would have brought him and his family much temporal profit; but he chose to purchase a piece of ground on which to build a place of worship for the true God. This will be a constant reminder to the heathen that the true light shineth, and that the gospel of the blessed God is in their neighbourhood. The ground is already purchased, and a subscription among the members is commenced; so far things look hopeful. May their desires be realised, is our earnest prayer to God.

"I believe that this is a purely voluntary movement on the part of the Church. The site chosen is one that I should never have thought of; but if a wall be built round the chapel, and the chapel itself have good thick walls, worship may be conducted with much more quietness than in our present place of meeting."

Cheh-kiang Province, E. (*2nd Mission District.*)

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
IV.—Cheh-kiang Province, E. (2nd E. Mission District.) *Ning-po Prefecture continued.* 17. Fung-hwa	District City, 40 miles S. from Ning-po.	May 1866	Mr. Væn, P Mrs. Væn, B. Lao Yiu-dzing, C. Mr. Dong, E.	Mr. and Mrs. Crombie.
18. Ky'i-k'eo	Town, about 15 miles from Fung-hwa.	1873	Fông Neng-kwe, E.	
19. 'O-z	Village, 20 miles from Fung-hwa.	1862	Shih Da-tsing, C.	
Tai-chau Prefecture. 20. Ning-hai	District City, 70 miles S. from Ning-po.	Jan. 1868	Wông Kyüo-yiao, E. Wông Sing-ch'ing, E. Mrs. Shih, B.	
21. T'ien-t'ai	District City, 110 miles S. from Ning-po.	1873	Liu Si-yüing, C.	
22. Si-tien	Market Town, 55 miles S. from Ning-po.	Feb. 1874	Tsiang Ping-hwe, E.	
23. Gyiao-bang (Ong-zih)	Town, 60 miles S. from Ning-po.	1870	„ „	

We gave a short notice of the baptism of six persons in these stations on page 4 of our first number. Owing to the long continued and serious illness of Mrs. Crombie and two of her children, we have received less intelligence concerning these stations than otherwise would have been the case. For two years they have been almost constantly ill, and much need our loving sympathy and prayers.

As to the work in Fung-hwa itself, Mr. Crombie writes:—

"The work here is very encouraging. We have had a full chapel every night since it was opened, and the people seem to be interested in the gospel."

Of the other stations we have not yet received the report. Mrs. Crombie says, on Oct. 26th:—

"There is much to report of the work here if I were able to give you details: some which gives us much joy, and much, too, that gives us sorrow. My husband is away visiting the stations; he is likely to be away eight or ten days longer. He and Charlie are the only ones who have anything like strength. Georgie has fever daily, and looks like death;

William and I have diarrhœa always; it defies all treatment.

"I often feel the grave to be very near indeed; yet many of the young and strong have gone to rest, and I am still here to suffer, or to stand still and wait, *not to do*."

Chĕh-kiang Province, E. Circuit. *(3rd Missionary District.)*

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
V.—Cheh-kiang Province, E. (3rd E. Mission District) *T'ai-chau Prefecture continued.* 24. T'AI-CHAU	Prefectural City, 140 miles S.W. from Ning-po.	July 1867	Mr. Liu, P.	*Superintended by Mr. Liu. (Visited by Mr. Jackson, Wun-Chau).*
25. SIEN-KÜ	District City, 30 miles W. from T'ai-chau.	Jan. 1874	Loh Kying-sih, E. Ling Hyin-djü, C.	
26. Ky'i-'ô	Temple in a Town, 25 miles E. from T'ai-chau.	1873	Kôh Yih-djün, E.	
27. HWANG-YEN	District City, 20 miles S.E. from T'ai-chau.	April 1869	Wông Yi-hying, C.	
28. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau.	1873	U Djün-yiao, E. Ling Tsiao-sông, C.	
29. T'AI-P'ING HIEN	District City, 50 miles S.E. from T'ai-chau.	Jan. 1874	Tsiang Uong-kao, E.	

THE work in these stations has been well kept up during the year in Mr. Rudland's absence by the native brethren, visited occasionally by Mr. Jackson. It will be remembered that in two of these stations the chapels are temples presented to us by their former owners, now Christian men, seeking to spread the truth they have found so blessed to themselves. Some of the letters we receive from the native brethren are very simple and instructive; we hoped to give some, but space will not allow, this month. More eligible premises have been obtained this year in several of the stations, and the prospect greatly encourages us. We hope soon to receive from Mr. Williamson a detailed report of the present state of the whole work. Mr. Jackson, on account of difficulties in Ch'u-chau, has been unable to visit them very recently.

Chĕh-kiang Province, S. Circuit.

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
VI.—Cheh-kiang Province, S. *Wun-chau Prefecture.* 30. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po.	Dec. 1867	Kying Ts'ing-sæn, C. Mr. Ing, S.	Mr. and Mrs. Stott. Mr. and Mrs. Jackson.
31. Dong-ling	Village, with several converts and about 20 persons interested.	1875.	Services conducted by resident members.	
32. P'ING-YANG	District City, S. of Wun-chau.	1874	Tsiu Din-ky'ing, C. Seng Shü-nyün, C.	
Ch'u-chau Prefecture. 33. CH'U-CHAU	Prefectural City, four days' journey W. of Wun-chau.	1875	Tsiang Ah-liang, P.	

ALTHOUGH far from being without occasions of sorrow, perhaps in no previous year has more real progress been made than during the present one. When we think of its extent and population, we mourn that there are *only four* mission stations in this circuit; yet, looking back to the former half of 1874, when there was only one, we feel thankful, and take courage. It was with great difficulty that an entrance was effected into station 32; and for a time there was great opposition. Now, this has died away, and the promise of blessing begins to appear. Notices of work in Wun-chau were given on pages 5 and 62; and of station 31 on pages 23 and 30. Of Ch'u-chau we have as yet been able to say little; for the difficulties we have met with, and the recent nature of the work, have hindered the effect of the gospel appearing.

We proceed to give some extracts from Mr. Stott's correspondence:—

"On the 1st of June we baptized a fine young man from inside Dong-ling (station 31), whom we have known for a long time. He spent last winter here at school, at his own expense, seeking to improve himself, and will return again this autumn after the harvest. Some other members of his family are favourable to Christianity, and have been enquiring for some time. The members at Dong-ling are much needing a place where they can assemble on the Lord's

Day for mutual benefit; meeting in one another's houses proves very unsatisfactory, but I am unable to help them under present circumstances.

"We had a visit lately from a man who was a hermit amongst the hills; he is now living with his parents and a brother, and seems to hold fast to the truth. Every effort has been made by many of his friends to turn him aside; but he appears determined to follow Jesus. He says a few others in his neighbourhood are interested in the truth, and sometimes meet with him to read the Scriptures. At P'ing-yang (station 32) there are three persons inquiring; one of them is a very interesting case; but we hardly know enough of them yet to speak very decidedly. We can only seek to instruct them, and bear them on our hearts before a prayer-hearing God. He loves them more than we do, and is far more interested in their welfare than we can be.

"There is an old man, nearly seventy years of age, living near the mouth of the river, who has come here almost every Lord's Day for more than a year. He comes on Saturday, bringing his rice with him, and returns on Monday. He has induced several people from the same place to accompany him. Nearly three months ago an elderly man came with him to hear; ever since they have come together week by week. I dare say the old man will be baptized in a few days. Once or twice, when he could not get a boat, he walked all the way (about 10 English miles), and arrived here tired out, rather than stay away. He also has been subjected to a good deal of petty annoyance and trouble from his own family. The man who now accompanies him is an interesting, intelligent man, able to read the Scriptures or any common book; he takes a lively interest in learning the truth.

"I might tell you about another interesting inquirer, also an elderly man. He is from the county between here and P'ing-yang, doing a small business in the country; he is also a literary graduate, and obtained his B.A. when a young man. By-and-by the rebels came and ruined him. He was able to save the lives of all his family, but for many years had a hard struggle to bring them up. Now they are grown up; but his wife died a few years ago. He is earnest in seeking to understand the truth, and listens attentively when the Word is being preached. I pray God that he may soon find rest in Christ.

"The book shop has been very much frequented of late. Many people have been in daily, some days hundreds; most of them have heard something of the truth, and many of them have bought portions of the Scriptures or other Christian books. May we not hope for blessing?

"I have been hoping and praying that God would give us men to itinerate in this and the adjoining counties. *There are many hundreds of towns and villages* scattered over them. Almost every week some interesting person turns up at the book shop from some of them. After listening awhile, he will say, 'This is very good and true; but I live so far away that I cannot come to hear, and I do not understand the books well.' *I have met hundreds of such men.* Often when I have seen their willingness to hear I have asked them when they would be in the city again. The general reply is, 'Hard to tell,' or 'Next year.' Now I feel convinced that if we had some one to follow up such cases, we should reap a larger harvest; but as it is, they hear once or twice, disappear, and we never see them again. 'The common people heard Him gladly,' is still as true as ever."

Kiang-su Province.

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
VII.—Kiang-su Province.				
34. *NAN-KIN*...	Capital of Province, former capital of the Empire. Population about 500,000.	Sept. 1867	Ch'en Wen-loh, E.	*Superintended by Mr. McCarthy.*
35. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000.	Jan. 1869	Mr. Chang, E.	Mrs. Duncan. Miss Knight, Miss Goodman } Arriving (D.V.) in Jan.
36. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 360,000.	June 1868	Tsiang Soh-liang, P.	*Temporarily:*— Mr. Broumton, Mr. Easton } Arriving (D.V.) in Dec. Mr. McCarthy, Mr. Turner, Mr. Budd } Arriving (D.V.) in Jan.
37. NORTH T'AI-CHAU	District City, 30 or 40 miles E. from Yang-chau.	Feb. 1873	Lo Sï-fu, C. Mr. P'un, C.	
38. TS'ING-KIANG-P'U	District City, 100 miles N. from Yang-chau. Population, 30,000.	Dec. 1869	Mr. Ch'un, E. Ch'eng Sï-fu, C.	
39. SHANG-HAI	Station for Press and business purposes.	Nov. 1873	Printers.	Mr. and Mrs. C. T. Fishe.

THE work in this and in the adjoining province was superintended during the former half of the year by Mr. McCarthy; during most of the latter half Mr. Williamson has superintended that in Kiang-su, and Mr. Baller that in Gan-hwuy. The work in Kiang-su has not been so fruitful this year as we could have wished. At two only of the stations have there been additions to the number in church fellowship. This part of the vineyard has from the very first proved a difficult one. At times, when special prayer has been offered by our friends at home, we have been much cheered by seeing many asking their way to

Zion, and some evidently resting and rejoicing in a realised salvation. We are convinced that not a few have become intellectually acquainted with the truths of the Gospel; and there are others of whom we hope that they are really trusting in Christ, but who still lack the moral courage to stand out boldly as the professors of a despised and hated religion. This is in harmony with the general character of the Kiang-su people, in whom moral cowardice is very prominent. Will not our Christian readers earnestly pray that the mighty power of God's Spirit may be manifested in strengthening these weak-hearted ones?

We have lost two very valuable helpers by death during the year: one a truly Christian young man, whose holy and consistent walk gave promise of much usefulness; another the young wife of the native pastor at Yang-chau. Both of them died of consumption. They were trained in the schools formerly located at Hang-chau; and were there, whilst young, brought to a saving knowledge of the truth. Both rendered much help among their young companions, and after leaving the school gave us great joy. We would gladly have kept them for earthly service: He who loved them better has called them to His heavenly rest.

The mother and relatives of our departed brother are still unconverted. His last words to them were of exhortation and earnest entreaty to turn to the Saviour, and to meet him above. The mother, who resides in Ning-po, has since his death regularly attended chapel, a thing that she would never do before.

The husband of our young sister, writing shortly before her death, said:—

"It is long since I wrote to you; nevertheless, I have not forgotten you at all. May God speedily give you health and strength, that you may the better care for us little ones of the flock. Through God's goodness I am very well, but my wife is very sick: pray for us. May the Lord enable us both to spend our whole lives as becomes true believers, serving Him here with all our strength, and then receive us to His own kingdom; this is my heart's one desire.

"Mr. McCarthy will have given you the church news. Would that God would send more labourers to China, that the places now in black darkness may obtain light! Please give my salutations to those friends in your honourable country that assist us in our work. I daily pray for those who are helping us, that the seed which they sow may receive the Lord's abundant reward. "TSIANG SOH-LIANG."

The schools are under Mrs. Duncan's care. The difficulty of obtaining suitable girls as scholars is still very great. As we gave a communication from Mrs. Duncan in our last number, we will here only add a request, that much prayer may be offered that parents may be induced to send their daughters to our sisters, who will gladly care for both body and soul.

Gan-hwuy Province.

STATIONS.	DESCRIPTIONS.	OPENED.	NATIVE MISSIONARIES.	ASSISTANTS.
VIII.—Gan-hwuy Province.				
40. *GAN-K'ING*	Capital of the Province, about 400 miles up the Yang-tse-kiang.	Jan. 1869	Chu Sien-seng, E.	Mr. and Mrs. Baller. *Temporarily*:— Mr. Geo. King. Mr. Geo. Cameron.
41. CH'I-CHAU	Prefectural City, S.E. from Gan-k'ing.	Oct. 1874	Mr. Hsü, E.	
42. Ta-t'ung	Large business Town, on the Yang-tse-kiang.	June 1873	Wu Cheng-tsan, E.	
43. T'AI-P'ING FU	Prefectural City, N.W. from Nan-kin.	Sept. 1874	Wu Sï-fu, C. King-shu, C.	
44. WU-HU	District City and large emporium, on the Yang-tse-kiang.	Mar. 1873	Mr. Tæ, E.	
45. KWANG-TEH-CHAU	District City, near Gan-kih in Cheh-kiang Province.	April 1872	Tsiu Fông-kyiug, E. (absent)	
46. NING-KWOH	Prefectural City, S. of T'ai-p'ing fu.	Dec. 1874	Dzing Lao-yiao, C. Tæ Sï-fu, C.	
47. HWUY-CHAU	Prefectural City in S.E. of Gan-hwuy.	1875	Mr. T'ông, C. Long-chung, C.	
48. LU-CHAU	Prefectural City, near the Tsao Lake, and N. from Gan-king.	1875	Mr. Han, E. T'eng Sï-fu, C.	
49. FUNG YANG	Prefectural City in N.E. of Gan-hwuy.	1875	Tsüen-ling, C.	

OUR work in this province, as in the last, is rather breaking up the soil and casting in the seed than gathering in sheaves. We would ask much prayer for this province, and for the few native Christians God has given us from amongst its twenty millions, whose temporal poverty and spiritual need alike call for our deepest commiseration. Of more manly character than their neighbours in Kiang-su, we have every reason to expect that when the work of God really takes root among them, its progress will be more rapid and satisfactory. Our first entrance was obtained with great difficulty by Messrs. Meadows and Williamson, and the position was but barely maintained by our late brother Mr. Duncan. Constant prayer has been answered in the opening of additional doors for the preaching of the Word, and in the first eight stations in the list we may regard the work as somewhat established. It is not so, however, in the last two; our native brethren have been driven away from the house they had rented in Fung-yang, and have had to be recalled for the present from Lu-chau. The native authorities have promised that in future they shall be protected in the prosecution of their work at Fung-yang; and we do not despair

about Lu-chau. In the case of both these cities, and also in that of Ying-chau, the only remaining prefectural city in this province without the gospel, we feel that our desires *will* be granted, and that openings will be effected and souls saved. Too much believing prayer has been offered to permit us to doubt this.

Kiang-si and Hu-peh Provinces.

Stations.	Descriptions.	Opened.	Native Missionaries.	Assistants.
IX.—Kiang-si Province.				
50. KIU-KIANG	Prefectural City, about 500 miles up the Yang-tse-kiang (the itinerant work has extended to upwards of 100 cities and towns in the province).	Dec. 1869	Mr. Yiao, E. Mr. P'en, C.	*Visited by Messrs. Judd and Baller*
51. Ta-ku-t'ang	Large Town, on he Po-yang Lake.	July 1873	Lo Gan-fuh, E.	
X.—Hu-peh Province.				
52. *WU-CH'ANG*	Capital of Province, 650 miles up the Yang-tse-kiang.	June 1874	Chang Sien-seng, E. Yao Si-fu, C.	Mr. and Mrs. Judd. *Temporarily:—* Mr. M. Henry Taylor. Mr. Nicoll. Mr. Clarke.

KIANG-SI.

The work in these two stations has been carried on by the native helpers, under some disadvantages, since Mr. Cardwell left for England. Mr. and Mrs. Baller went there, and made a stay of two months or more, during which time they were also visited by Mr. Judd; but we have received no detailed report of the state of the work.

HU-PEH.

Brief accounts of work done in this Province, and of tours made from it, were given on pages 2, 10, 46, 48. Our object in opening a station at Wu-ch'ang was to secure a basis of operations for the regions beyond; and such it has proved to be. From this station, Mr. M. Henry Taylor has visited River-South Province *(Ho-nan)*, and Mr. Judd, South-Lake Province *(Hu-nan)*. Ere this time next year we hope Four-Streams *(Si-chuen)* and Noble-Land *(Kwei-chau)* will also have been reached. Mr. Judd has baptized three or four persons at Wu-ch'ang; and Mr. M. Henry Taylor has had good reason to believe that souls were given him in Ho-nan. More details we must reserve.

Missionaries already Designated

TO THE NINE PROVINCES HITHERTO WITHOUT RESIDENT PROTESTANT MISSIONARIES.

Under the headings "Interview with the King of Burmah," and "Bhamo Medical Mission" (pp. 66, 67), will be found information of progress made towards the formation of the South-Western Branch. We believe that the sojourn of our missionaries in Rangoon and Maulmain has been much blessed; and that the effects of their work will extend far beyond the time of their stay, and the limits of our observation. *We most earnestly entreat* those who love the Lord Jesus to follow them on their way to Bhamo with their prayers. We have received most interesting information from them, which, however, space will not allow us now to give.

Name.	Population.	Missionary.
South-West.		
Yun-nan ... (CLOUDY-SOUTH).	8 Millions	(*Now in Burmah*). J. W. Stevenson. Henry Soltau.
Kwang-si ... (BROAD-WEST).	10½ Millions	Jos. S. Adams. *Shortly to follow.* T. P. Harvey, M.R.C.S. Eng., L.S.A. Lond., L.R.C.P. Lond.
West.		
Hu-nan ... ... (SOUTH-LAKE.)	25½ Millions	C. H. Judd, *partially.* ———
Si-chuen ... (FOUR-STREAMS.)	27 Millions	C. Nicoll. G. Clark.
Kwei-chau ... (NOBLE-LAND).	7½ Millions	J. F. Broumton. ———
Central.		
Ho-nan ... ... (RIVER-SOUTH.)	25½ Millions	M. H. Taylor. G. Cameron.
North.		
Kan-suh... ... (WILLING-REVERENCE.)	16 Millions.	J. McCarthy, *partially.* G. King.
Shen-si ... ... (WEST-PASSES.)	14½ Millions	C. Budd. ———
Shan-si ... ... (WEST-HILLS.)	15½ Millions	G. F. Easton. J. J. Turner.

In the Western Branch, as mentioned above, Mr. Judd has already visited South-Lake Province *(Hu-nan)*. Although unsuccessful in obtaining a footing, we are far from being discouraged. It may be that we shall have to repeat the effort as often as did the Syro-Phenician woman her entreaties: but of ultimate success we cannot doubt. For the other two provinces we already have three of the four men desired, and we anticipate no great delay in sending out the fourth. Special contributions have covered the outfits and passages of several of the new missionaries, and we doubt not that He who has supplied all the need of the past, through the liberality of His stewards, will continue to supply all the real needs of His work.

For work in Ho-nan, Mr. Cameron, now in China, is preparing to join Mr. M. Henry Taylor.

Northern Provinces.—We have for these provinces one man in China, and four on the way: it is probable that one or two others will shortly follow. May God abundantly bless all these workers, and prosper their efforts, for Christ's sake.

AUDIENCE CHAMBER OF A CHINESE MANDARIN—(See page 79).

Missionary Journeys.

PIONEER WORK IN HO-NAN.

NOTES FROM THE DIARY OF MR. M. HENRY TAYLOR.

(*Continued from page* 61.)

There is so much of interest and encouragement connected with Mr. Henry Taylor's visit to the province of Ho-nan, that we are induced to place before our friends the fullest details our space will allow.

IN THE PREFECTURAL CITY.

"*April 28th.*—Sent my brother into the city this morning, to look for an inn where we could have a room with a door to it, as we intended staying here for a few days. When they knew who we were, they placed the large well-furnished hall, where Hu-peh *literati* meet, at our disposal, free of charge. We accepted this kind offer, and attempted to move into our new premises unobserved; but in this we failed. It became known that there was a foreigner inside, and they crowded in hundreds to see me. We spoke a few words to them, but they paid no attention whatever. The crowd was every moment being swelled from without, and we knew that the greater the crowd the more turbulent it is. The sooner it was scattered the better; so, filling our bag with books, we went in the street, and, as we anticipated, they followed us out, till not a single person remained on the premises. An effort to preach in one or two places failed completely. We walked quietly on till we were alone, and having left the city, we then gathered a few around us, to whom we spoke the whole of the afternoon.

"I then sent for my luggage to an inn outside, where accommodation had been offered to us. Towards the close of the day when I returned I found the native and luggage awaiting me. In the course of the evening we had several visitors, amongst whom were two that gave us encouragement. One, an old vegetarian named Hu, grasped what was said very readily. It was not a mere polite assent to what we said: he evidently used his heart to understand. The other, a young schoolmaster named Wan, who has been for some time seeking for Truth, understood many of the *facts* of Christianity from contact with Roman Catholics, but had been hindered from joining himself to them by their inconsistency. We had a long talk with these two men, continually referring them to the Scriptures, which they had not previously seen. They each gave us his address, inviting us to come and see them, and, when leaving, promised to call on us again. We have made these men the subject of special prayer. Mr. Wan is a clever, intelligent man, needing only the help of the Holy Ghost to enable him to use his powers aright.

"*April 29th.*—Had three of the *literati* in to see us this morning before going out into the streets, with whom we conversed. One of them waited behind after the others had gone, to inquire more fully. He told us that he had a friend who was a Roman Catholic, from whom he had heard a good deal of the doctrine. We endeavoured to show him God's way of life from the New Testament, and he caught our meaning very quickly, his mind having been in some measure prepared. We asked him afterwards if he believed on Jesus, the Son of God. 'If I do not believe on Jesus, whom else have I to believe on?' was the reply. We knelt together, asking God to open his heart, and to give him the witness of the Spirit. After rising from our knees, he asked what he was now to do. We told him that the first and most important thing was to trust Jesus with all his heart; then to seek, prayerfully, to learn His will from the Bible. He asked what were the customs of our Church. We told him of baptism and the Lord's Supper, explaining the meaning of both. He asked us to baptize him, as he was soon returning to his family, some distance off, and might never see us again; but we advised him to wait a few months, till he understood the truth, telling him we should come this way again, probably in a few months. He gave us his address, and we promised to look him up.

"Shortly afterwards we went out to the streets. Strange to say, scarcely any followed us. Taking our stand in one of the principal streets of the city, we preached for some time, and sold some books. We afterwards preached in four or five places, getting good crowds. When tired we returned, and had a little refreshment. We were followed to our inn by a priest, to whom we spoke about the *true God*, and Jesus Christ whom He had sent. We gave him a copy of 'The Way to Heaven made clear.' Went out again, and the people listened more attentively than any of those who heard us in the morning. As the sun began to set, we strolled over to some dilapidated temples a short distance from the city, and testified to the true God in the midst of false ones. Some of the priests seemed to look upon our coming as an intrusion; others listened politely. When leaving we gave them two of the Gospels.

"After supper Mr. Ma (the man who had asked for baptism) returned, bringing with him a friend. He asked us to write him out a form of prayer. We told him the best form of prayer was to tell God his need just as he felt it, pleading the name of Jesus. He seems to be sincere. May God make him so, if he is not! The day's work closed with some conversation with our landlord about the Truth. We leave these feeble efforts with the God who *loves sinners*.

"*April 30th.*—Mr. Ma came again this morning to learn more of the Truth. After helping him, we knelt and prayed together. He is evidently honest in his motives. After he had left we filled our bag with books, and went out to the streets and preached in two or three places, but the people were not very attentive; returned about noon, as the heat was intense. Whilst resting, we had several in to buy books, with some of whom we conversed about the things of God. A special case was a man named T'ang, who has been in several times. He is about 50 years of age, reads the character well, and is, we

think, a man of more than ordinary ability. We asked him to-day if he believed on the Son of God. He answered that he believed every iota: we knelt and asked God to open his heart.

"Had several of the *literati* to see us in the afternoon; and our time being fully occupied, we could not go out again. Argument and truth are lost upon these men; nothing but the Holy Ghost can convince them of sin and lead them to Jesus.

SISTERS OF MERCY NEEDED.

"*May 1st.*—The young schoolmaster came again this morning, still inquiring for the Way: we find him a most intelligent man. Went out and preached in several places. Whilst preaching at one place there passed along a number of old dames going to worship idols. These my native brother hailed as they passed, and they turned aside to hear us, the crowd making way for them respectfully. He spoke to them most affectionately and earnestly for some time. On hearing that they should not worship idols, they exclaimed, 'Oh! if we are not to worship idols, what are we to worship?' They were told to worship the true and living God, who made heaven and earth. As we told them the way to worship Him, they thought that Jesus was indeed a good friend to die instead of us, and then offer us His merit. Would God there were Protestant 'Sisters of Mercy' willing to spend their lives for the poor degraded millions of their own sex in this land!

REQUESTED TO LEAVE.

"On returning from the streets, we found a message awaiting us, to the effect that the gentlemen of the city desired our leaving the place at once, giving no reason but that they feared the place was too small for us, and that we should be more comfortable in a larger place. We thanked them for troubling themselves about our comfort, but added that we could not pay any attention to the command, 1st, because we were not conscious of having committed any offence, and 2nd, because it did not come from the mandarin. Our landlord, however, was very desirous we should leave, saying that if we did not he would be involved in trouble. We felt in a strait, and laid our letter of complaint before the Lord. After rising from our knees we saw that we must do one of two things; either obey an unreasonable command, and leave the city, giving up all hope of future work in it, or go to the mandarin and explain our object in coming to the place, and, as we wished to remain a few days, ask that the landlord of the inn at which we were staying might not be troubled by the people. Much as we desired to avoid contact with the mandarin, this seemed the better course of the two, taking our work, or in other words, the people's souls, into account.

MANDARIN'S AUDIENCE CHAMBER.

(*See Illustration, page* 77).

"Accordingly, we went to the magistrate's office, and, after the usual time of waiting, saw him. He received us very politely, and apologised for the people, saying that as there were good and bad in the city, to whom the presence of a foreigner appeared strange, he was afraid that they might trouble us; but as we intended staying only a few days it did not matter. He gave us his *word* that there would be no trouble, and told us to go about carefully. This we promised to do, and thanked him for his kindness. We heard afterwards that the message did not come from the gentlemen of the city, but from the mandarin himself. Thus it is that Satan seeks to oppose us; his devices God alone can bring to nought.

"Mr. Ma came again this evening, wanting us to baptize him. We do not doubt his sincerity, but yet feel that nothing is lost by being careful. We told him that baptism would not make him a child of God, but faith in Jesus, and that it was better to understand baptism more clearly before being baptized.

"*May 2nd.*—Mr. Ma came again this morning. We gave him a few books, and told him of the privilege he had, and of the responsibility he was under, to witness for Jesus by life and word, especially the former. We thanked God together for working a manifest work of grace in his heart. In the street we had a good number to listen in several places, and sold several hundred cash worth of books. The Lord gave us perfect peace. After preaching a couple of hours, we returned to rest.

MR. T'ANG.

"Mr. T'ang, to whom a day or two before we had given one of the Gospels and a Catechism, came again in the afternoon. While speaking with him to-day, he astonished us with the progress he had made in the letter of the Word. I have seldom seen a man so apt; he seems to have laid hold of a personal Christ. Referring to those in the morning who had stumbled at the name of Jesus, 'Don't want Jesus!' he exclaimed in astonishment, 'If we are without Jesus we are without doctrine; Jesus is all. He redeemed us; He came from heaven to do it; outside of Him where have we hope?' May the Lord God keep him on *this Rock!* We left him a few books to make what use he could of them. He prays at home three or four times a day, and seems to be in comfortable circumstances. Formerly he held a good post in the magistrate's office, and thoroughly understands all its affairs. He must not be lost sight of.

ENCOURAGEMENT.

"My brother went this afternoon to see Messrs. Hu and Wan, and had a long conversation with them about the truth. Mr. Hu for years has been seeking *God*, but his heart has not rested—nor can it in idolatry. The Holy Ghost has fastened the simple preaching of Christ in his soul. There were idols placed in every part of the house. While speaking to my brother he turned, and pointing to them said, 'I held these, because I had nothing better; now I have found Jesus, so I let them go. I know this doctrine is true; my conscience tells me so!' He would hardly let my brother go, who told him that we expected to return in the course of a few months. He seemed very pleased, and said, 'Come and open a house here; I know there are many in this city, who, like us, are

seeking the *true way.*' Oh! our hearts were filled with praise to God for the blessing He has given us in this city. The harvest is plenteous, and we are reaping (not merely sowing), and God is with us.

"*May 3rd.*—Spent the morning in street-preaching, and in three or four places sold a good number of books. Had some of the *literati* to see us after returning: several came in the afternoon also.

TRAVELLING AGAIN.

"*May 4th.*—Started this morning for the next prefectural city,* which lies due west from this one.† We have not enough of either money or books to go farther north this time. Our time for this journey is limited to ten days, chiefly on account of the expense of the carriage of luggage. Reached a county-city‡ about 5 P.M. Had not much opportunity of preaching during the day; scattered a few seeds by the way.

"*May 5th.*—Went into the city this morning, but the people would not pay the *least* attention; so we took it to be God's will that we should move on, our time being precious. We reached the next county-city§ at sunset. As we had already spent two days at this place, we thought it best not to stay here long on this occasion.

"*May 6th.*—Started out this morning, and reached a small place of one street‖ by evening; here we put up for the night. We felt the heat so severely to-day that we found ourselves unfit for anything. After sunset we went out to seek a place to pray; entered into a cornfield and found it a Bethel.

"*May 7th.*—Left to-day at day-break, and reached another county-city.¶ Early in the morning put up outside the city, and, filling our bags with books, went forth to the streets. Had breakfast in a cook-shop. As soon as it became known that I was a foreigner the shop was filled. After breakfast we went out, and were soon surrounded by a large crowd, who listened attentively, and bought all our books. Sending my brother back for more, I kept the crowd; and after his return we preached for some time longer, and sold all our books a second time. Had dinner, rested, and preached again till late in the afternoon. Moved on when the intense heat had passed, and after making about 20 *li* (six miles), put up at a wayside inn. The landlord seemed afraid to let us stay the night, as there were robbers in the district, and he could give us no protection if they came. After a little persuasion he allowed us to remain, and we lay down to rest, making a pillow of that precious promise, "I will keep him in perfect peace whose mind is stayed on Me, *because he trusteth in Me.*"

"*May 9th.*—Reached a city** about noon to-day, but it rained too hard to work in the streets.

"*May 10th.*—Went out this morning, and preached for some time. The people listened indifferently, and would not buy *any* books, seeming to look upon us with a good deal of suspicion. The Romish priests have been here, and have some converts. They do not seem, however, to have the goodwill of the people; and, as they make no difference between us and them, we are received very coldly.

"*May 11th.*—Started again this morning, but were obliged to take shelter from the rain at a small place, 20 *li* (six miles) distant. The Lord acts wisely: we trust Him implicitly.

"*May 12th.*—Left at noon to-day, but made slow progress, as the roads are very bad. Reached a place* at nightfall, still 60 *li* from our destination.† In the streets of this place we had a good crowd next day, to whom we preached for a long time, helped of God. Among the hearers was a Tauist priest, who listened attentively. We spent some time answering his questions, explaining the truth, and endeavouring to show him that his present course was a false one. He told us that he left a comfortable home to find the true way of salvation, and had been nine years a priest. He had just begun to eat herbs, and was about to take the oath. He asked us earnestly what he was to do. We told him that his only safety was in believing on Jesus, the Son of the true God, who came down from Heaven to save sinners. When we returned to our inn he followed us, so desirous did he seem to hear more. We gave him a Testament and some small books. We started again a little before noon; preached and sold some books by the way. Reached the prefectural city† at sunset, and put up at an inn outside the walls.

ROUGH USAGE.

"*May 14th.*—After waiting upon God for a mighty blessing, we went into the street; but attracted no notice till we began to speak. Then the people gathered round us, listening with a measure of attention for some time, and buying a few books. We told the people that we did not come among them to injure them with impure words or books; but to tell them of the true God, in whom we live, and move, and have our being. After this they became calm, and we preached for some time longer, till "certain lewd fellows of the baser sort" stirred up the people again. They threw our books in the mud, stamping on them, and, tearing them up, cast them in our faces, &c., and ridiculed that worthy Name by which we are called. Though this conduct was calculated to provoke us, the Lord kept us perfectly calm. As the street became thronged, we moved to an empty piece of ground near the magistrate's office, and endeavoured to speak for some time longer, but with little effect. The *literati* had succeeded, by their false speeches, in instilling their hatred into the minds of the common people. We thought it unwise to persist in speaking, as the people had already begun to be troublesome. As we left them to go to our inn, some shouted out, 'Throw the foreign devil down,' &c. We rejoice to be persecuted for the name of Jesus, much as we mourn the cause.

ROMAN CATHOLICS.

"The opposition we received was probably on account of the Roman Catholics, who have been living

* Nan-yung, † Ju-ning, ‡ Shang-t'sai.
§ Si-p'ing. ‖ Si-lang-tien. ¶ Wu-yang. ** Yu-chau.

* Po-wan. † Nan-yung.

here for the past five years, and have given the Mandarins a good deal of trouble. Their house is situated in a very beautiful place about 12 *li* (4 miles) from the city; they are now completing a magnificent chapel, upon which they have spent a year's labour.

"*May 15th.*—We went to-day to see the residence of the Roman Catholics. One of them came out, and very courteously invited us in. They showed us the greatest kindness, and told us of all the persecution to which they had been subject. During the time of the late examination there were from 8000 to 10,000 persons surrounding the premises, and they knew not the moment when an attack might take place. *The gun never left their hands.*

"They have a seminary (theological) for young men, containing about twenty-four in all; and an orphanage for male and female children, in which are about one hundred. They have fully one hundred domestics, all of whom are as willing to handle the sword as to bow down before the cross: the end is supposed to justify the means.

RETURN TO HANKOW.

"*May 16th.*—As our money and books were almost all used up, we were obliged to take boat to return. Preached in all the towns and cities on the river till we reached Hankow. We had encouragement from the people at some places, especially at a prefectural city * as large as Hankow, and busier, about 800 *li* from the latter place.

"*May 28th.*—Arrived in Hankow, it being fifty-six days since we left it.

"Goodness and mercy had gone before, as well as followed us. God heard the *much* prayer that was offered on our behalf, and gave us on our first journey to Ho-nan (*River-South Province*) the earnest of great things. I believe it is God's intention to glorify His holy name in that dark place through us.

"With respect to the province, I may say that as far as we can judge, there is very little water communication, making travelling by road the only alternative. This, though expensive, is the most useful mode, and suits me *personally* far better than boat travelling.

"The people are very poor and very illiterate. The food to be had is not the most nourishing. Bread only is plentiful. The people have many pleasing traits of character, among which is the greatest reverence for those who exhort them '*to be good.*' May our great, merciful God give us a long, fruitful life among them!"

Work in Rangoon.

NOTES FROM THE DIARY OF MR. HENRY SOLTAU.

"VISITED the missionaries here, some of whom have spent a long life in arduous and self-denying labours. When the dry season commences they start off in a boat and visit all the stations on the Irrawaddy, preaching and building up the believers. A large staff of native evangelists is continually carrying on the work with decided proofs of success. It would put many young men to shame to see these grey-haired labourers pushing on in their desire to save souls through all kinds of difficulties and dangers. One of them, Mr. Vinton, has been labouring with great success in the Sgau Karen district. Almost the whole of his time is spent in travelling about the jungle, preaching and helping the native evangelists, and keeping a general oversight of some 3000 Karens. He can stand any amount of sun and rain without being affected by it. His face is almost as brown as a native's. Undoubtedly the American brethren are a hard-working, steady body of self-denying labourers. They need every encouragement from Christians in England as well as in America. There is still a vast amount of heathenism as yet unreached by the gospel. Labourers are needed everywhere. Oh, that more would come out from England, and tell the natives all that they know about Christ.

"The contrast between the state of things here and in London when I left home is very great. Still the same Lord is rich unto all that call upon Him, and we are expecting blessing here. The Presbyterians, Baptists, and other brethren, are uniting in getting up evangelistic meetings for us. The Hall of the Literary Society has been taken, and Mr. Stevenson and I are advertised to preach. We are thus seeking to labour for the Lord until the way shall be open for us to proceed to Bhamo.

"*Wednesday, May 19th.*—Attended the united weekly prayer-meeting in the Baptist chapel. Mr. Stevenson spoke with power from 'Walk in the light.' Several prayed. The whole service lasted an hour.

"*Sunday, May 23rd.*—A happy day. I took a class of boys in the seven o'clock Sunday school, and at eight went down to the 'Tenasserim.'

"After breakfast, I went with Mr. Stevenson to the assembly-rooms to hear Mr. Bain. We were greatly refreshed. In the afternoon I went to the gospel meeting at the house of Mr. Edge. At 6 p.m. preached at the Baptist chapel. Ever since I have been here my mind has been running on the verse, 'Make this valley full of ditches.' I therefore took that subject, and felt helped of the Lord in speaking to the workers, and to the unsaved. The Lord is opening many hearts to expect a blessing.

"*Monday, May 24th.*—Had our first evangelistic service in the Literary Society's Hall. Mr. Bain, the Presbyterian minister, took the chair and opened the meeting. I spoke on 'I, even I, am He that blotteth out thy transgressions.' The attention was good; the number very small. One person remained, and asked me to call upon him during the week.

"*Tuesday, May 25th.*—Mr. Bain again presided, and Mr. Stevenson spoke with power on being 'Reconciled to God.' I followed for about ten minutes. The numbers were very much better than on Monday.

"I went to see some earnest Christians. They deplore the spiritual dearth in the land, and hail with joy, as a token of better things, our enforced sojourn here.

* Siang-yang in Hu-peh (*North-Lake Province*).

When I came here I asked the Lord to show me where to go, and what to do, day by day. As long as we are here we shall hope to work among the English-speaking portion of the community.

"The Wednesday evening meeting was held, as usual, in the Baptist chapel. I was asked to preside. I gave a little sketch of what I had seen of the work in London, seeking to stir up the hearts of Christians to expect the like good things here. The remainder of the time was spent in prayer.

"Sir Douglas Forsyth left on Saturday for Mandalay. The feeling prevails here that there will be no war.

DRUNKENNESS AND OPIUM SMOKING.

"Were the English to take possession of the whole country, I am not at all certain that it would be a *moral* gain to the natives, though it might be a commercial gain to them. Before the English came to Burmah, drunkenness and opium-smoking were almost, if not totally, unknown: now these evils are rapidly spreading, and a great part of the revenue of our government is derived from these vices. In many places the opium traffic and public-houses are let by government to the highest bidder. He, of course, has to do everything in his power to extend his trade, in order to make his fortune. When a man gets a license to sell opium in a neighbourhood in which it has hitherto been unknown, he gives away small quantities to the natives until they have got a craving for it, which can only be met by its constant use; and thus a trade becomes established.

"On Sunday evening, May 30th, Mr. Stevenson took the service in the Baptist chapel. The audience were deeply interested by the relation of his experience, and the results of his work in China.

"*Monday evening, May 31st.*—Went again to the Literary Society's Hall. Mr. Stevenson preached with power on 'What must I do to be saved?'

"Two Panthays (Yun-nan Chinese) come every day to give me a lesson in Chinese. Mr. Stevenson is generally present to pick up for himself the exact pronunciation. He has a Burmese boy for three hours every morning to teach him Burmese, and is getting on well with it.

"*Tuesday, June 1st.*—Had a much larger audience. Mr. Rose gave an address, 'No man can serve two masters,' an earnest searching word which must have gone home to many hearts.

"On Wednesday evening there was a good attendance at the Union Prayer meeting. I spoke for a short time on 'The judgment-seat of Christ,' as a motive for earnestness, diligence, and love now, in the service of the Lord Jesus. Many seemed stirred by it. A devoted Christian said a few words afterwards about the importance of the subject, and the desirability of making an earnest effort, in union with each other, for the salvation of souls in Rangoon. He asked if some definite work could not be undertaken, in which all could co-operate for the spread of the Gospel. Mr. Rose, Baptist missionary, also expressed his thankfulness for the subject brought before the meeting; and remarked how thankful he would be for a combined effort on behalf of the Gospel, and in the direction of the increase of brotherly love. Several prayed earnestly for blessing, and thanked God for what was being accomplished in England and America.

YOUNG MEN'S CHRISTIAN ASSOCIATION NEEDED.

"I suggested that steps should be taken, after prayerful waiting upon God, for the formation of a Young Men's Christian Association here. This is immensely needed—will you pray about it at home? It concerns all mothers and friends whose sons or relatives come out to the East. Not one in ten maintains his Christian profession out here. I quite hope this effort will result in success; we are looking for blessing, and feel that the Lord is keeping us here for some wise purposes. One person professes to have found Christ through the meetings, and we know of two or three who are anxious. Continue in prayer for us, for Mr. Adams, and for the devoted American missionaries here, whom you would all love if you could see them work and know them.

"Mr. Stevenson is gone, by invitation, to a feast at the Panthays' house this evening. They are all becoming quite attached to him; and I trust that he will soon be sufficiently at home with the language to preach Christ to them. They are all strict Mussulmans.

"*Friday, June 4th.*—Spent, for the most part in-doors, in reading and prayer with Mr. Stevenson and a few Christian friends, that we might ask great blessing on Rangoon and its neighbourhood, as well as seek guidance about our future path. It was a day of much refreshment of soul.

"*Saturday, June 5th.*—Walked into Rangoon and secured some quiet time before the evening meeting at six—our first children's meeting. It was well advertised in the papers, but I must say I hardly expected to see so large a company. Several adults were present; the children (about fifty) listened very attentively. It certainly was most encouraging; all the seats were occupied.

"*Sunday Morning, June 6th.*—I took a class of little girls in the Sunday school, and afterwards went to see a poor young fellow who is suffering frightfully. After breakfast I went to hear Mr. Bain.

"In the afternoon the young men's class met here; I left at four o'clock for Mr. Edge's meeting, where I had promised to preach. At the evening meeting large numbers were present, and there was deep attention; the work was going on. I spoke on Cant. v., 'He is altogether lovely,' and felt much refreshed.

"*Tuesday, June 8th.*—The children's service in the Literary Hall was the best of all the services. Although we had borrowed many forms and chairs, the room was so full that several had to stand at the bottom. It rejoiced us greatly to see the rapt attention, the little eyes and mouths wide open, and the *old* children sitting round the room, as much pleased as their little sons and daughters and grand-children. I bless God for sending us here. Work at home is sweeter and easier, but it is a privilege to be found in a needy place, helping on the little ones.

London: Printed by SMYTH & POLES, at the Holborn Steam Press, Holborn Buildings, E.C.

And Jesus went about ALL the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom.

IN CHINA,

With its countless thousands of cities and villages,

38 STATIONS ONLY

Are occupied by Resident Protestant Missionaries.

"The Harvest truly is plenteous."

IN CHINA

Four Hundred Millions.

It is estimated that every day 33,000—every month One Million souls pass into Eternity.

"The Labourers are few."

IN CHINA

NOT ONE MISSIONARY TO A MILLION.

"PRAY ye therefore the Lord of the Harvest that He will send forth Labourers into His Harvest."

"GO ye into all the world and preach the Gospel to Every Creature."

CHINA.

China contains about one-third of the entire population of the world.

In the nine provinces of China where Missionaries are now stationed there is nearly a million of Chinese to each Missionary.

In the other nine provinces of China there are ONE HUNDRED AND FIFTY MILLIONS without a single resident Protestant Missionary, and this, Eighteen hundred years after the Saviour's command to

"PREACH THE GOSPEL TO EVERY CREATURE."

THE OBJECT OF THE

CHINA INLAND MISSION,

Which is Evangelical and unsectarian in its character, embracing members of all the leading denominations of Christians, is, by the help of God, to carry into the whole of the interior of China, the glad tidings of His love in giving His only begotten Son to be the Saviour of the world.

Its present staff consists of one hundred and twenty labourers, viz., missionaries and their wives, forty-four; seventy male native assistants, and six native Bible women. These are supported, and the rents and other expenses of Mission premises, schools, &c., are met, by the contributions sent in by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. They occupy about fifty stations in five of the nine Eastern provinces of China. These nine provinces contain an aggregate population of about two hundred and twenty millions.

The other nine provinces,* containing about one hundred and fifty millions, have had no resident Protestant Missionary. They have, however, two hundred Roman Catholic priests foreign and native, and nine bishops.

The China Inland Mission purposes, in dependence upon the guidance and blessing of God, to send at least two Missionaries to each of these provinces, which till now have been without a single resident Protestant Missionary. Already (Nov.) fourteen of the eighteen desired have been designated for this special purpose. Included in these, are several who have already laboured in China, but who are now giving themselves to these unevangelised Provinces.

For them, and others preparing to follow shortly, we earnestly ask the prayerful sympathy of all who desire that the Gospel may be preached to these perishing millions.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

"The Harvest truly is Plenteous, but the Labourers are Few; Pray ye therefore the Lord of the Harvest, that He will send forth Labourers into the Harvest."

* For particulars see page 42.

MAP
shewing proposed lines of
OVERLAND COMMUNICATION
between
BURMA & CHINA
English Miles
INDIA
BENGAL
BAY OF
MOUTHS OF THE GANGES
Valley of Assam
R. Brahmapootra
Durrung
Gowhatty
Goalpara
Rungpoor
Dinajepoor
Garrows
States
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North.n
Cachar
Jyntiahpoor
Maldah
Bograh
Silhet
Silchar
Southern Cachar
MUNNIPOOR
Munnipoor
Moorshedabad
R. Ganges
R. Rampoor
Pubna
R. Hoogly
Dacca
TIPPERAH
Furidpoor
Tipperah
Cuhna
Jessur
Hoogly
Meghna
Bullooah
CALCUTTA
Backergunje
Chittagong
Diamond Harbour
Akyab
Aracan
Kyouk Phyoo
Ramree
Cheduba
Sandoway
Hunters Bay
Yoma Dowaby Chain
Kaladyn R.
Rula
Thoung
Tummoo
Khambet
Yaigo
Yale Myo
Kom Kabo or Manipoor R.
Thoung
Ingo
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Kendat
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Zeeboo-ben
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Maphe-myo
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Blue Mts
Myit-tha
Bassein
C. Negrais
Bassein R.
Blunt Pt
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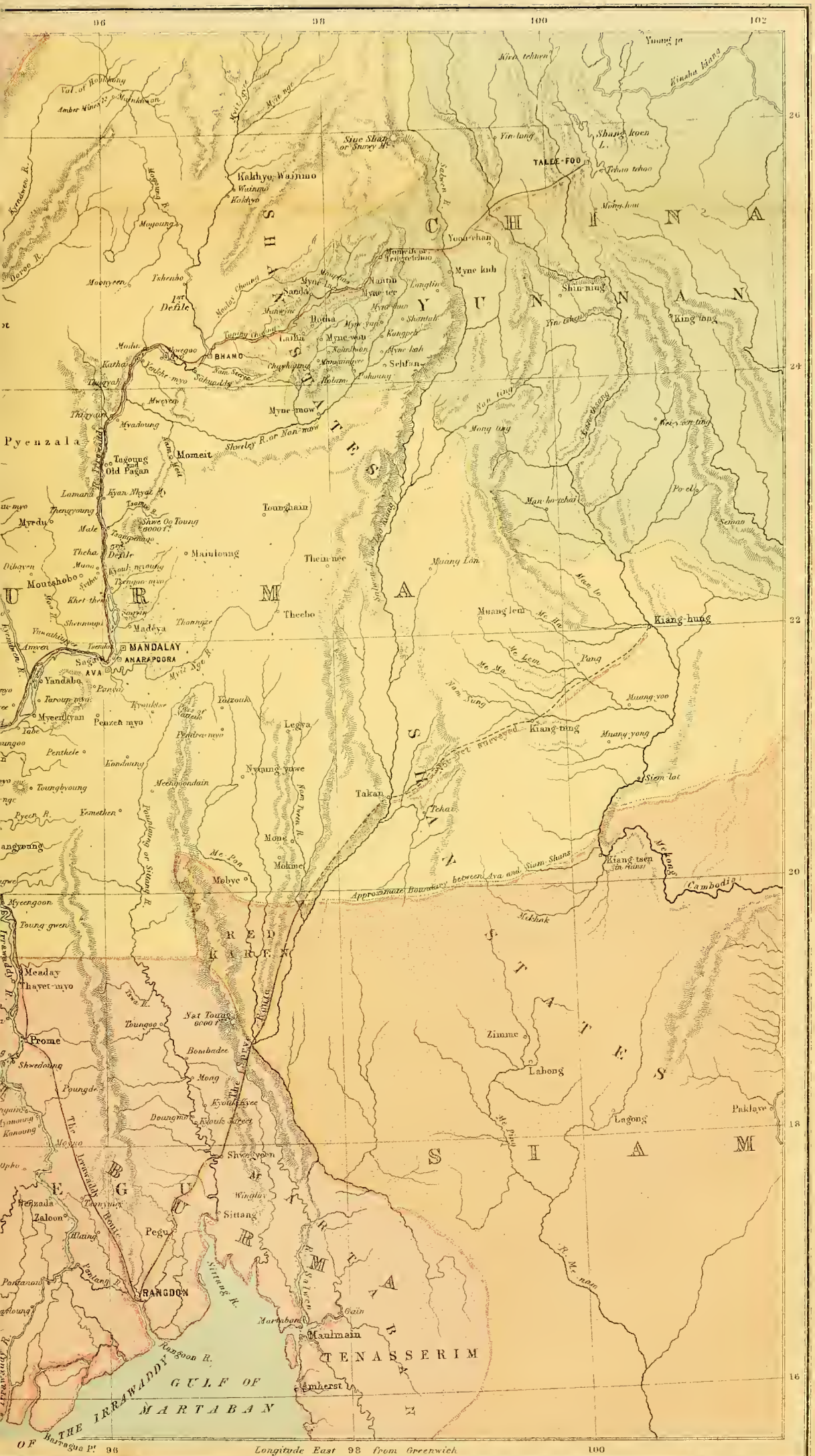
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CHINA
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THE IRRAWADDY
Pyenzala
Momeit
Tagoung and Old Pagan
Tounghain
Maiulong
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MANDALAY
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Mokme
Mobye
Kiang hung
Kiang tsen
Kiang ting
Muang yong
Muang yoo
Sieng tat
Cambodia
Zimme
Labong
Lagong
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Meaday
Thayet myo
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Shwegyen
Sittang
Pegu
Zaloon
RANGOON
Maulmain
Amherst
Martaban
Yuen chan
Myne kah
Shue ming
King tung
Bhamo
Myne mow
Shweley R. or Non mow
Kakhyo Waimmo
Sanda
Bydia
Laiha
Sehfan
Holum
Thayet
Myadoung
Mweyen
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Kyan Myat Ye
Thengyoung
Myedu
Male
Shwe Oo Toung
Thecha
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Madeya
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Eandaung
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Thoungoo
Nat Toung
Bombadee
Mong
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Doungmai
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Kaukareet
Mawlamyne
Gain
Martaban
Myeengoon
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Tsenpo myo
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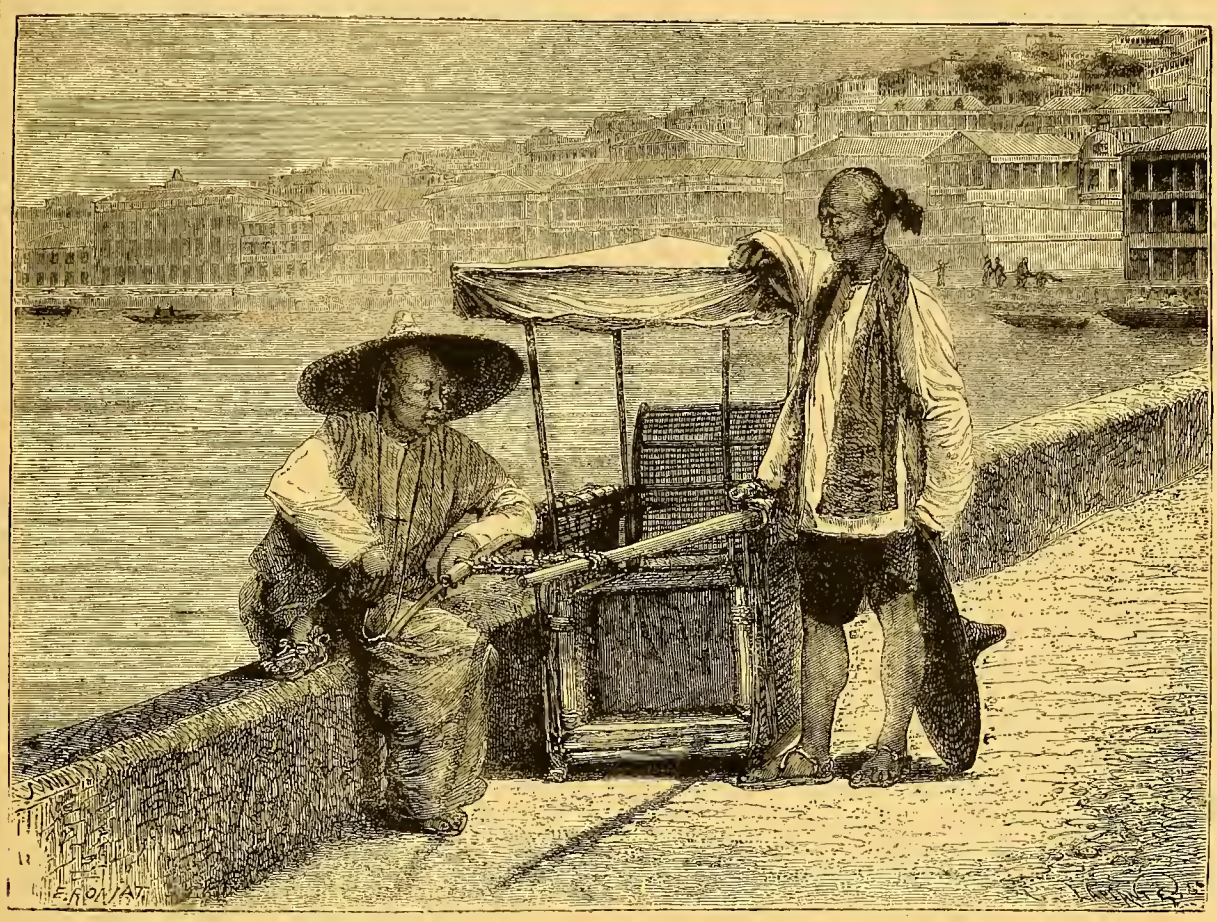


HONG-KONG. (*See page 90.*)

A Visit to our Mission Stations.

I.—LONDON TO HONG-KONG.

OFTENTIMES have we wished that we could take our friends and helpers with us to China; could introduce them to our native Christians, and let them see for themselves the country, the people, and the work among them. Having been there, knowing every step of the way between most of the stations, and having a personal acquaintance with most of the native helpers, as well as with the missionaries, we often in thought take the journey; and thus, whilst absent in person, are present in spirit. It occurs to us that by description, with the help of some suitable illustrations, we may to some extent enable our readers to accompany us in such a journey. We propose therefore, by God's help, in a series of papers to attempt this; and we trust that the result will be a deeper interest in the work and workers, and more intelligent prayer to our God and Father, who is not only prepared to give what we ask, but "to do exceeding abundantly above all we ask or think."

In a series of papers, taken from the diary of Mr. Henry Soltau, we last year gave an account of a journey from Glasgow to Burmah. We do not propose to repeat this, as there is much of similarity in each journey. We will rather follow the route taken by many of our missionaries who travel third class through France to Marseilles, and thence by the noble steamers of the "Messageries Maritimes," to China. In this way the journey is accomplished in a comparatively short time, and at

a very moderate expense—considerably less indeed than that involved in any other route.

Setting out usually from London Bridge Station about 8 p.m., we find ourselves about midnight on board the steamer at Newhaven. In crossing to Dieppe a rougher sea is oftentimes experienced than in any subsequent part of the journey. Leaving the steamer we proceed by rail to Paris, which is generally reached some time between 10 a.m. and noon. Here not unfrequently our friends have had the joy of meeting our honoured brother, Mr. George Pearse, whose Christian kindness and local knowledge have both helped and cheered them. The journey is continued through the night and the next day, and Marseilles is reached about 6 p.m. on the third day of the journey. By this time we are quite ready for the rest and refreshment of a good night in one of the hotels of that city.

EMBARKATION AT MARSEILLES.

And now our overland journey is completed, and we embark about 9 a.m. the next morning. The steamer starts about 10 a.m., and we are soon gazing at the magnificent scenery of the southern coast of France. A short run brings us in sight of the north of Corsica, then Elba, Monte Christo, and other islands are noted and viewed with great interest. In about two days the steamer casts anchor in the beautiful

BAY OF NAPLES.

Here some of the passengers go ashore, and spend a few hours in viewing the city; others prefer to remain on board, making purchases of fruit, pictures, objects carved out of lava, etc., etc., brought in boats for sale by the Neapolitans. Mount Vesuvius too is seen, and the smoke issuing from the crater is usually noted with much interest.

But the short stay is soon over; the bell rings, the boats push off, and we are once more on our way. And now running down in sight of the Italian coast, we pass the smoking volcano, Stromboli, and soon enter the Straits of Messina, where we have a beautiful view both of Italy and Sicily. Mount Etna raising its giant head on one side, and the white marble villas on both sides of the Straits, make one long to be ashore to more minutely examine these, and other objects of interest.

CRETE.—ST. PAUL'S SHIPWRECK.

But we pass on, and in another day or two we are beholding the Island of Crete, at some little distance from the southern coast of which we steam along for many hours. Here the history of St. Paul's shipwreck is read with fresh interest, and we specially notice the little island of Clauda, under the lee of which the boat was taken up with so much difficulty. With our glasses we examine the headland round which the "ship of Alexandria" attempted to make its way after emerging from the harbour of Fair Havens, which is very plainly in view. But onward we steam, soon leaving all these interesting objects behind, and in another day or two come in sight of the fine breakwater at Port Said, of which we gave an illustration on page 20 of our second number; Port Said and the Suez Canal were then so fully described, that we shall pass on to the end of the second week of our voyage, when we find ourselves in

THE GULF OF ADEN,

rapidly making for that port.

The arid appearance of the mountains—bold, dark, and without a blade of vegetation, looking as though burnt up with fire and cursed with a curse, produces an intense feeling of desolation, as we find ourselves surrounded by them. Scarcely are we at our anchorage before we see around us on every side the native Arabs in their little canoes. They seem as much at home in the water as on land, and greatly amuse the passengers by their feats. Throw a sixpence into the water, and splash go twenty of them out of their canoes head first after it. Long before it reaches the bottom it is seized by one of the skilful divers, who returning to the surface holds it up in his hand in triumph. "Throw us a shilling and we will dive under the steamer, and bring it up at the other side," they cry out. At another time overturning their canoes, they fill them with water, empty them again, and then replace themselves in their tiny barks in a most amusing style. But we must go ashore and post letters to loved friends far away. After visiting the Square, we set out for the Arab town, some four miles distant. The numerous camels with their burdens, the appearance of the market, and all around, remind us that we are far, far away from home. We visit the celebrated reservoirs among the hills, which will hold a supply of water sufficient for the inhabitants for a long time; but we find them all empty; no rain has fallen for more than three years, and the only supply of water is from a deep well. Would to God that the suffering inhabitants valued "the water of life" as their necessity leads them to prize the waters of this well. We have just time to visit the English

church, and to walk through the cemetery, where lie the remains of so many of our countrymen, before returning to the harbour. The short twilight is rapidly giving place to the darkness of night as we reach our steamer, and we settle down for the night, not sorry that all being well we shall be on our way to more fertile regions on the morrow.

And now we are leaving Aden in the distance, and we have before us the longest stretch of the voyage. Ten or twelve days elapse after passing the island of Socotra before we come in sight of Ceylon. The beautiful scenery, and the boiling of the waves as they dash themselves upon the rocks which here and there raise their heads above the water, attract our attention as we approach the entrance of the harbour of

POINT DE GALLE.

We are glad to find that we have to remain here for a day or two. It is very amusing to watch the natives moving about in their little canoes or catamarans. We despair of being able, by mere description, to make our readers realize the sprightly appearance of these curious structures. A log hollowed out, with a couple of boards sewed to it on each side, makes a boat of twelve or fifteen feet in length, and so narrow that you cannot put your foot across inside. It is prevented from turning over by what we may best describe as a buoyant out-rider, lying parallel with it at a distance of six feet or more, and connected with the boat by cross supports. We must have a sail in one of these curious looking things! But the big waves are rolling about the bay, and make the passage from the steamer to the catamaran quite an exciting feat. Now the boat lies eight or ten feet below us, when up comes a wave, and before we have time to jump into the canoe, we are drenched by the water as we stand on the ladder. A hasty retreat to the cabin, a change of dress, and we try again. This time we are more successful, and have a most delightful row to the shore. The springing elasticity of the canoe has a most exhilarating effect on the spirits.

(Continued on page 89.)

Poetry.

"THE TWO ANOINTINGS."

By the late Miss Blatchley.

PART I.—LUKE VII. 37-39.

Such a wicked heart she has!
By the shadows of the wall
Gliding, she would hide her face
In that shadow from them all.

Creeping round to where He lies,
Stooping low, the vagrant hair
Curtaining the weeping eyes,
She may pour her sorrows there.

"Will He spurn her? Does He know?"
Simon asks in much disdain.
Will He? Does she tremble so
Lest her coming be in vain?

No: ah no! so sweetly sure:
She dares to come, she dares to weep;
For she has *heard* Him tell the poor
That He sought the *wandering* sheep.

Dear, those penitential tears,
To those weary, way-worn feet:
And that slighted heart she cheers
With a burst of fragrance sweet.

Who she is we do not know:
Nameless—since the flush of shame
Still might dye the pardoned brow,
Finely they withhold her name.

Only this one act they tell
Of her life's wild history;
For it pleased the Master well,
It was love's first ministry.

PART II.—JOHN XII. 1-8.

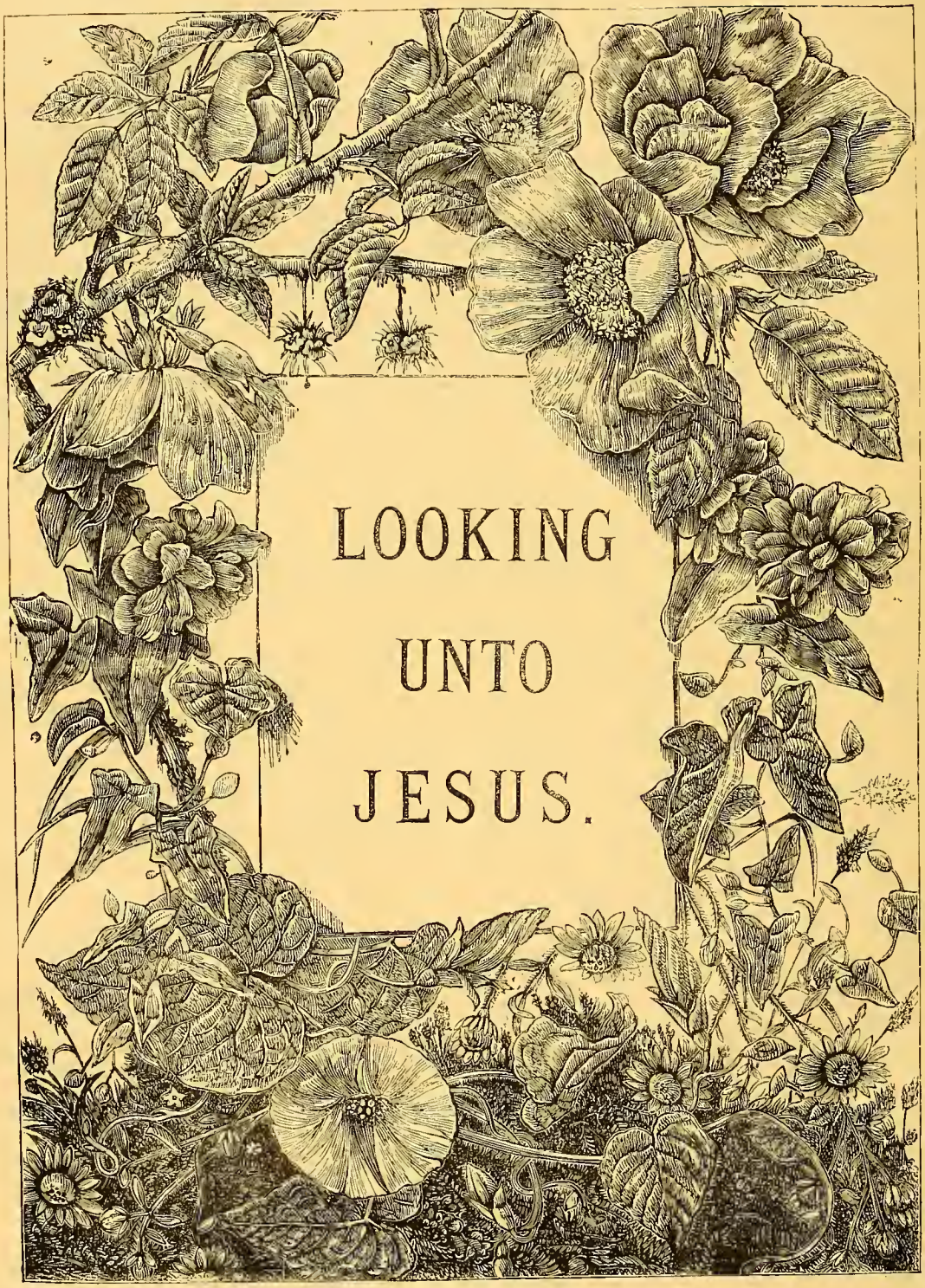
Sitting often at His feet,
Gazing long, with ear attent,
When He spake of grains of wheat,
Mary compassed what He meant.

No—"far be it from Thee, Lord,"
Burst in anguish from her heart:
Deeply had she drunk His word,
And she understood in part.

By love's instinct or His word,
Soon the corn must fall, she knows:—
The twelve and Lazarus, and the Lord,
Sit at meat in Simon's house.

'Tis her hour! Behold her take
Box of costly spikenard sweet,—
Break it, as her heart must break,—
Pour the nard o'er head and feet.

To her yet uncrowned King,
In His deep humility,
In His life of suffering,
It was love's last ministry.


LOOKING
UNTO
JESUS.

Valedictory Address.

"LOOKING UNTO JESUS."

Address of the Rev. W. G. Lewis, of Bayswater, to Messrs. Broumton and Easton, at a meeting of friends of the China Inland Mission, in Mildmay Conference Hall, prior to the departure of these brethren as missionaries to China.

My Dear Brethren,—Nearly nine and a half years ago our beloved friend Mr. Taylor asked me to speak a few farewell words to a party of eighteen, of whom he was one, then going out in the good ship *Lammermuir* to China. Well, I had long ago forgotten every sentence I then spoke, except the text; but since then I had so often heard from different members of the band in the field, and from the lips of those who had returned, how greatly the Lord blessed the message to their souls, that when Mr. Taylor asked me to address you on this occasion, I felt impelled to take the same words as the foundation of what I may say. You will find them in Hebrews xii. 2—"Looking unto Jesus."

A very brief reference to the connexion in which they are used, will suffice. The inspired writer, having spoken of the faith of the heroes of the Old Testament times, and of the great things wrought by them, refers to their testimony as left to the Church—for the primary work of a witness is to testify. Having such a crowd of testimony, let us run, looking off them, unto Jesus. We might say—"Look to Paul, the most able and successful of missionaries;" but Paul would say—"Look higher; you will need a more perfect example than I can furnish; you will often stand in need of encouragement eminently beyond any that I have power to give you."

I.—"Looking unto Jesus." Do this, in the first instance, considering always Christ as *the Supreme Director of your work*. It has pleased God, by His gracious Spirit, to call you to preach the Gospel among the heathen. In you we trust that the Divine Spirit is about to accomplish the same work as was accomplished in the ministry of the Apostle. We trust you are sent "to open their eyes, and to turn them from darkness to light, from the power of Satan unto God." Now this work is not of man. This undertaking is not the result of any combination of human wisdom, or philanthropy, or holiness. This, the cherished purpose of God, has a distinguished prominence, from the most ancient times, in His sacred Word. "All the ends of the earth shall see the salvation of our God" (Isaiah lii. 10). He has even appended to this purpose pledges, expressed in the most solemn language that could enter human ears—"As truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers xiv. 21, Habakkuk ii. 14).

This is the work of God, then, that you are about to undertake, and this should be most distinctly cherished in your convictions, and bear its impression upon all your labours. This is the work of the Lord Jesus Christ, which He Himself came to accomplish in His incarnation, in His sufferings, in His death, and in connexion with which He retains an interest, far loftier and more profound than that which has been entertained by the holiest and best of His followers and friends upon earth. Calvary did not exhaust the Saviour's love to souls; it was an expression of that love, unparalleled and unapproachable. But the same unchangeable compassion of the Son of God is still ever associated with faithful, simple, earnest, self-denying efforts to make the Gospel known among the sons of men. By the grace of God, we will never forget to pray for you; but we are far too fickle to be depended upon. But be assured that Jesus never will forget you. So long as you adhere to the simple consecration you have professed, rest assured your heavenly Lord and Master will never lose sight of you. You will be very dear to Him. You will be always in His thoughts. And do you never lose sight of the Lord and Master. Be very confidential with Him about all the details of the work. Consult Him in every step that you take. I do not know whether you have read that precious piece of biography—"The Memoirs of Mrs. Winslow." How deep, how practical, is her remark—"I tell Jesus everything, I ask Jesus everything." As long as this is the leading rule of your action, in missionary work for Christ, you will never be at a disadvantage; for His omnipotence will never fail, His wisdom will never be perplexed, His compassion will never be exhausted. Go forth in His strength, leaning on the arm of the Beloved. Seek such fellowship with Him as when one human heart responds to the beatings of another heart. As long as He is the Supreme Director of the work, you can place before Him all its results and all its responsibilities. If you had to find all its requirements your prospect would be a poor one indeed. But "strong in the Lord and in the power of His might," your hand shall be upheld, and your labour shall not be in vain in the Lord. On February 17, 1682, when Francis Bamfield was preaching in the city, a constable came up to him, saying—"Mr. Bamfield, I hold a warrant in the name of the Lord Mayor,

to stop you." "I hold a warrant, from the Lord Maximus to go on," was the reply. The Lord Maximus is He whom you serve and follow.

II. Then again, I would urge upon you, the habitual "looking unto Jesus," *as the unfailing source of all fitness for the work.* Every instrument requires adaptation and fitness. Suppose you were going forth as the delegates of Western civilization to awaken the dormant curiosity of the many millions of China; to bring them into the regions of sympathy with all living things; to indoctrinate them with all the recent developments of science; to familiarize them with Western literature; to soften their manners, and not suffer them to be brutes—you would want great adaptation and much care and preparation. But it would be trifling to what you want now. Let me mention two things you require.

(1.) A very high degree of *spirituality of mind.* This is to be obtained only by "looking unto Jesus." Here is the great need of our prayers for you continually, and of your own prayers. It is hard for some of us, surrounded by privileges as we are, to keep the heart near to the Lord and Master. But you, my brethren, dearly beloved, the very echo of your steps upon the shores of the land where you go, will ring through the dark halls of Satan, and his counsels will be stirred up to ensnare your feet, and to put obstacles in your path. Only the almighty grace of Him you follow will be sufficient to maintain a needful degree of spirituality of feeling. Your ears and eyes will be met by the most atrocious crimes and sounds. Nothing will keep you through all this but the daily and hourly recurrence to the fountain opened for sin and uncleanness. May the loving God keep you very near to Himself in spirituality of heart and life.

(2.) The enterprise is one which demands a very eminent degree of *prudence and strength of moral character.* It is not every man that is fit to be a missionary to the Chinese. You are going to the most astute of the peoples of the earth—a race that is a very paradox to us. The stratagems of political *finesse*, and the shrewdness of commercial sagacity, find it scarcely possible to bring them into the comity of nations. In the conflict in which you engage, Saul's armour will not serve for your defence, nor Saul's weapons for your attack. The Chinese are to be won, not by the sulphurous cruelties of war, but by the loving power of the everlasting Gospel. Your battle is the Lord's, the warrior and his weapons must be the Lord's, and the victory shall be entirely His. Take constant counsel with the Saviour. He will preserve you—and that will not be a small thing—from indiscretion, from shortness of temper, from unwisdom in causing offence, from unseasonableness of zeal, from haughtiness of manner. Ever recognise the fact that your strength is in Another—that is, the Lord Jesus.

III. Once more I charge upon you, this "looking unto Jesus" as your *refuge in all times of distress and trouble.* Do not wait until the heavens have become all black, and the storm bursts; but when the small cloud is on the horizon, flee to the Saviour. I do not know, but it may be that in a very short time you will have your faith in Christ sternly tried. Perhaps when you have found the distance of a few hundred miles between you and this land, the heart-strings will relax, and the spirit will sink. Perhaps as your voyage lengthens, home will cling about your memories as it never did before, and thoughts of the friends of your childhood may try very forcibly the strength of your resolution. In every conflict of the kind, may your remedy be "looking unto Jesus." We do not know, but your voyage out may be over stormy seas and in exposure to bodily peril. We know this: our Christ will be with you in the typhoon and the tornado as really as in the church and in the assembly of His worshipping people. You will have to meet all sorts of difficulties and trials; you will awaken the hostility of Satan; you will want sustaining power. Look to the Saviour; think of His faithfulness unto death. It may be, though we will earnestly pray that God will preserve your health, that you will be exposed to bodily pain and suffering. If lingering in sickness in some lonely hut or boat, and dependent on strangers for help, may He be near to you, who says—"I am Jehovah-Rophi" (the Lord that healeth thee). We do not know, it may be, that He who sends you forth may call you to an early triumph and an early reward. Brethren beloved, may you in that hour be "looking unto Jesus."

IV. May this be your spirit and conduct, a continual looking to Him as *the truest friend of your work*, and *the faithful Promiser of a large reward for its continuance unto the end.* He has engaged to crown every one of His faithful servants. It is the spirit of the labourer He thinks of. He is sending you to do more good to yourselves than you could do to anybody else. If it were not for the welfare of the labourer, we should all be displaced by Him, and angels would take the work. But our faith needs to be strengthened, our love enlarged, our meetness for the Kingdom matured.

Brethren and sisters, we charge our brethren about to leave us, to be "looking to Jesus:" may we show the sincerity of our wishes by walking in the same direction ourselves. Let us strive to find in Him, more and more intensely, "the chiefest of ten thousand," our all in all, for time and for eternity.

Brethren beloved, God speed you. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Though we shall never meet again as this afternoon, by the grace of our heavenly Saviour be it yours and ours, in His time, to hear the words—"Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.
—*From "The Christian."*

Missionary Correspondence.

CHINA'S GREAT NEED.

FROM MR. MEADOWS.*

"*Aug. 31st.*—We pray earnestly that you may be able to carry out more effectively than ever the plans and purposes you have in view with reference to this great country and the evangelisation of its teeming multitudes. When shall they be evangelised? Alas! when? All that has been done and is being done to this blessed end is but as a drop of the bucket. The mere shadow of Gospel light and missionary influence has not yet so much as touched the skirts of the great body of the people; so that Mr. Sankey's hymn—'Jesus of Nazareth passeth by'—has no application to the mighty masses of China. Oh, when will Jesus come this way, in the person of earnest, loving, sympathising men and women from the churches of England and America? A thousand times we ask this question: When will Christian fathers and mothers give up their sons and daughters to be used as He chooses and not as they choose? May the answer come soon."

SPONTANEOUS NATIVE EFFORT.

FROM THE NATIVE PASTOR,† NINGPO.

"Yesterday, at 4 o'clock, the members of the church at Lake Head Street,‡ Ningpo, came together for prayer and consultation about a certain object that had been laid on my heart. Who should come in just when we were in consultation, but our dear brother, Pastor Wông, of Hang-chau. This was most opportune and providential. Now let me inform you of the thing we were consulting about; and, at the same time, permit me to beg of you to pray earnestly to God for us, that we fail not in our object. The members of the church are all desirous of building a hall for worship. Part of the ground is already purchased for 80,000 cash; 130,000 cash was first asked for it, but we eventually got it at the above figure. There is another piece of ground (adjoining) I am negociating for, the price of which we have not yet settled. They ask 100 dollars: I have offered 30,000 or 40,000 cash. They will probably come down to 60,000 or 70,000. May our God help us speedily to complete the purchase. With regard to the size of the chapel, it will be nearly as large as that at Fong-hwa, but the style of the building will be different, as we wish to have two stories, so that services may be held in rooms upstairs, as well as in the chapel below.

"But the cost! What shall we say to it. It cannot possibly be less than 500 or 600 dollars. The disciples have already consulted about the ways and means of raising the money. Those who formerly contributed to the ordinary collections, raised 4,015 cash a year; others have now joined them, and yesterday twenty-four persons promised to contribute to this object. Their contributions will amount to 21,900 cash a year. For some who gave nothing before, have promised to give now, and others have either doubled or increased their contributions. A few, who were absent yesterday, will probably help when the matter is brought before them. Moreover, there are private persons and servants, formerly members of this church, who are now removed to other places, as well as preachers and evangelists that have been drafted away from this church; from them, also, we expect help. Pastor Wông and myself each promised three dollars a year. This will bring the yearly aid up to 28,100 cash. May our gracious God so influence the absent preachers, evangelists, and others, that they will, with one heart and mind, help us to secure our object, to the glory of God.

"We feel grateful for what has been done, and encouraged to hope for help from the absentees; but we feel very conscious that we are a feeble folk, and need much help from our brethren who are better off and more highly favoured. Our hope is in God, who will remember that it is a few poor ones of His church who desire to build this house to His glory. We trust that He will assuredly help us to complete that which we have already commenced.

"I earnestly beg you to pray fervently for us, and hope that you will greatly help us, and perhaps also influence other believers in the Lord, so that we faint not by the way. He is omnipotent! Nothing is impossible with Him. The Lord be present with you. Amen."

* Of Shao-hing. † Mr. Chu. ‡ Wu-gyiao-deo.

WORK AMONG THE SEAMEN.

FROM MRS. DUNCAN.*

"*Oct. 12th.*—God has been working so much lately among the sailors in China. I have not much gift for this sort of work, but try to do what I can. My house is open for them to come and read or write, or do what they like, though I can give them only Thursday evening and Sunday. There are twelve Christians on board the S.S. Swinger, a man-of-war; some of them are very earnest Christians. We have had some very nice meetings with them. The wife of one of the missionaries in Han-kow taught them to sing in parts, and it is quite refreshing to hear them.

"One night, over the table, one after another told us how the Lord had led him. One young man from Exeter said God had followed him from the Sunday School, where his dear teacher Miss Soltau, now in glory, used often to urge him to give his heart to Christ. Although unwilling to do so then, her words never left him altogether. Eventually the hymn, 'Safe in the arms of Jesus,' was blessed to his conversion and he gave up himself to His loving care. Soon after, he received an intimation of his teacher's death; and on the card were the very words which had brought peace to his soul. So the sower dies, but not the seed sown."

LONDON TO HONG-KONG.

(Continued from page 85.)

POINT DE GALLE.

Here we have time to visit the missionaries, and are delighted to find that there will be service in the Wesleyan Mission Chapel in the evening. It is a great joy to unite once more in prayer and praise with the people of God. We are likewise much interested in the quaint old Presbyterian chapel, built a couple of centuries ago by the Dutch burghers. We meet, too, with many persons of Portuguese descent, whose presence tells of the time when the Portuguese were in command of the place. We visit some of the celebrated Buddhist temples, noting the difference between them and those we are more familiar with in China. We have the pleasure and privilege of hearing a native minister preach in Singalese, to

* Of Chin-kiang.

an evidently devout and interested audience. After a short stay we leave the island with feelings of great regret, well supplied with its rich fruit for the next stage of the journey.

But a few days, and we enter the Straits of Malacca, and those who have been suffering from sea-sickness, or that still more trying headache which the rolling waves of the Indian Ocean often produce, are not sorry to be in the quiet, still waters of the Straits. Beautiful little islands, wooded to the water's edge, with occasional glimpses at Sumatra itself, add variety to the scene. We are not sorry, however, to find ourselves, about the sixth day after leaving Galle, entering the harbour of

SINGAPORE.

Anything more beautiful than the scene here presented, it is difficult to conceive. At last we are moored and are set free once more on *terra firma*. One scarcely knows whether to linger and admire the splendid corals, shells, and fruit brought down to the wharf for sale, or to proceed at once to the town. Deciding, however, on the latter course, we make our way first of all to the post office. After despatching letters to loved ones at home, we look over the place and make the acquaintance of some of those who have been long engaged in the Lord's service here. Miss Cooke's school is visited, where we hear the girls sing with sweet voices, whose faces plainly show that their hearts, as well as their lips, sing the sweet songs of Zion. A short drive into the country, reveals more and more of the beauties of Singapore, and we only regret that we have not time to see more of them and of the hospitable residents of the island.

Again we are in the midst of the bustle of departure. The bell rings, the moorings are cast off, and waving a farewell to the kind friends who have accompanied us to the steamer, we are once more moving towards China. We look around with interest upon the numerous deck passengers, most of them Chinese, that have been taken on at Singapore, and seek to have a little conversation with some of them. Some speak broken English, and have long resided in the Straits; others know a little of the Mandarin dialect. We have a few words of Foh-kienese with another part of our passengers; but there are not a few with whom we can hold no direct communication. Away we steam, and in less than a week we are looking with interest, on the entrance to the

SAIGON RIVER.

Now we see the pilot's boat, with its white sail, and the flags flying from the telegraph post at the fort, communicating to Saigon the intelligence that the mail steamer is in. The pilot is soon on board, and we plough our way up the river, looking upon waters that have passed through Western China, and on their way to the coast have supplied many a tribe and people that have never heard of our Master, or of the water of life He came to bestow. Our hearts sigh, and we think of the words—

"Ah, soon may the heathen of every tribe and nation,
Fulfil Thy blessed word, and cast their idols all away,
Oh shine upon them from above, and show Thyself a God of love,
Teach their little children to come unto Thee."

And now as we are journeying up the mighty river, we watch with interest the jungle on each side. Here and there are beautiful openings, as tributary streams pour their contents into the main river. Beautiful birds, parrots of gay plumage, and chattering monkeys are occasionally to be seen. As the country becomes more open, rice fields come into view, with here and there some native huts. But there is the spire of the Roman Catholic cathedral, and the tall masts of the shipping appear in sight! A little longer—quite long enough for our impatience—and we are moored along the wharf of the go-down of the "Messageries Maritimes." It is nearly dusk, but we must go ashore, if only for never so short a time. There is a charm about *terra firma* that one can scarcely describe but which we are are most unwilling to forego. We are glad to find that we shall be here most of to-morrow, and so comfort ourselves with a short walk, and the hope of a longer excursion on the coming day. A visit to the Botanical Gardens, a view of the noble tiger, the monkeys, the parrots, and other animals in the zoological department, an excursion to the native city some miles inland, a few purchases at the Bazaar, and our time has gone. We are not on board at all too soon. Once more the bell sounds, the moorings are cast off, and much more rapidly than we ascended against the stream, we are steaming towards the mouth. About dusk, having bid the pilot good-bye, we are again in the broad ocean.

HONG-KONG.

Another six days bring us within sight of the flag-staff of the Hong-kong harbour. Very interesting to those of our companions who have never before been in China is the appearance of the archipelago through which we approach this once insignificant but now famous island. As we enter the harbour, we gaze with admiration on the beautiful city of Victoria, built on the side of the hill.* Street rises above street, and all its architectural beauties are displayed at one view to the delighted observer. There are the public gardens, there is the mansion of the Governor, there St. John's Cathedral; and so, one by one, objects of interest are pointed out. But the anchor is down, and the boats alongside. A short row and we are ashore. Our illustration will convey better than any description one of the first scenes that meets our view. The portly Chinaman fanning himself at his door, the sedan-chair, one of the coolies bargaining by signs with Jack Tar, who is offering a fare, and many other things both interesting and amusing, attract our attention. But night rapidly shuts out the scene, and for the present closes our paper.

(To be continued.)

* See frontispiece.

STREET SCENE IN HONG-KONG.

From "The Graphic."

For the Young.

"EGGS TURNED INTO SILVER."

A CHINESE STORY.

It was a cold morning. A cross old woman was sculling a boat on the Grand Canal, some fifteen miles north of the city of Su-chau. She entertained herself alternately in scolding her husband, who was meekly engaged in poling the boat along, and in bewailing the heavy duties collected by the Custom-house officers at a barrier some five miles farther on.

They were passing a bend in the Canal, when they were hailed by a man on the bank, apparently a pedlar of some kind, with a pack on his back, who with a marked northern accent, asked them how far it was to Su-chau.

"Dear me!" replied the stranger, "how shall I ever get there? I am so tired! Won't you give me a lift?"

"No," shrilly replied the old woman, "it's not convenient."

"How much money will you give?" asked the old man.

"Twenty cash," said the stranger.

"Not enough," said the old man.

"You stupid old man," said the wife, "how do you know who he is, or what trouble he may not get you into?"

"Forty-five cash, grandfather," cried the stranger from the bank, who saw that if he didn't mind, the old woman would be too much for him; "don't be too hard on a poor man."

"Very well, get on," said the old man, pushing his boat to the bank, "and be steady, for the boat is full of eggs."

"Well," muttered the old woman, as the stranger took his place at the head of the boat, "some people *are* stupid. If men have no stomachs* you can't expect any wit to come out of them. It's no use presenting pictures to blind folk."

"It seems that 'the hen crows in the morning' in your family," said the stranger.

"Yes," replied the husband, "but she is good at selling eggs. I should often be taken in but for her. You mustn't mind what she says, it's only her way; she is not so bad as she seems."

"And so you are taking eggs to market, are you?" said the visitor.

"Yes," replied the old man.

"And what can you get for them?"

"Four cash for small ones, five cash for large ones, [about twenty cash make a penny] but we have to change the bad ones or allow for them."

"Why! you must make a good thing of it at that rate," said the stranger. "You can buy them for two cash where I come from." [This is the case in many parts of East-hill (Shan-tung) province.]

"We might do pretty well if it were not for the Custom's charges."

"What! do they charge you duty on eggs? That is a shame."

"Indeed they do, and heavy duty too."

"Now look here, old uncle; I have a friend on the Custom's boat, and I can get you passed without paying any duty. All you have to do is to scull right away and don't look back, and when they hail you, say the eggs are mine. You stick to that, and I will call out to my friend on the Custom's boat that they are mine, and he will let us pass."

"All right," said the old man, "you shall have your ride for nothing if you do that."

"Right, indeed!" shouted the old woman; "have you taken leave of your wits altogether? Once say the eggs are his and you might as well give him the boat too. If he chooses to give them to his friend on board the Custom's boat, what can you say for yourself?"

"Don't be a stupid, grandmother," said the stranger, "for every egg you lose you shall have an ounce of silver."

"Do you hear that, old lady," said the husband, "shouldn't I like to lose them all at that rate."

"And he could hardly pay forty-five cash for his journey," said the woman, "and didn't want you to be too hard on a poor man!"

The altercation was still going on when they came in sight of the Custom's junk. With the quiet air of one accustomed to command, the stranger, turning to the old woman, said, "Not one word until we have passed that junk"; and even she was awed into silence for a time. He directed them quietly to pass the junk, which they did, but were at once hailed.

"Say the eggs are mine."

This was done, and the stranger, telling them to scull away, called out in a loud voice, "My eggs pay no duty."

A couple of men at once sprang from the Custom's junk into a small boat and pursued them.

"Scull away," said the stranger, "pole away."

"Stop," cried the old woman who could bear it no longer, "or we shall lose all!" and she ceased sculling. The old man, now thoroughly frightened, looked undecided.

"An ounce of silver for every egg you lose," said the stranger decidedly, "only stick to it that the eggs are mine, and pole away."

The old man began again, but so much time had been lost that in another minute they were grappled by the boat-hook of their pursuers, and further attempts of escape were vain.

With loud and threatening language the Custom's men pulled alongside. "We'll make you pay for trying to evade the duties, you old wretch."

"The eggs belong to this gentleman and not to me."

"Yes, they're mine," said the stranger.

"Then come along with us on board the junk."

"You'll have to carry me first," said the stranger.

"We'll soon do that," said one of the men, seizing him by the shoulder and aiming a heavy blow at him.

The stranger, who was perfectly cool, evaded it;

* The Chinese suppose the stomach to be the seat of the intellect.

and the man, who had all but lost his balance, needed but a little push to throw him into a large basket of eggs, which of course were broken by his fall; while the poor man, doubled up with his arms and legs out of the basket, could not readily extricate himself. Further help, however, soon came; and despite his struggles the stranger was bound, but not before another basket of eggs had come to grief. The poor old woman was almost frantic and driven to despair. *(To be continued.)*

Missionary Journeys.

VISITS TO THE KARENS.

In our last number we referred to the tour taken by Mr. H. Soltau with Mr. Rand, an American Baptist Missionary, among the Karen Christians, and gave an account of the boat, and river scenery. We now insert Mr. Soltau's account of the visits :—

"*Tuesday, Aug. 10th*, 1875.—Embarked in a native boat on the Salwen river. After proceeding some way up the stream, amid pouring rain, the river becomes narrower as we approached a famous and elegant monastery and poungee house. Here we landed, and walking up from the boat, under some beautiful trees and palms, we came to the idol house and inspected the buildings.

"Adjoining the idol house was another large building of the same style. A large, grand flight of granite steps led up to it. Entering a large verandah, the roof of which was supported by grand, lofty pillars, we found a large number of little boys squatting on the ground, with their slates before them, learning to read and write. The poungees or priests are the educators of the people. One longed to see the place turned into a large Christian school-house. In one of the rooms, lay an old grey-headed priest, with his bony hands grasping a book which he was reading aloud. 'Darkness covers the land and gross darkness the people.'

"Leaving this large building, we went across to a smaller one, with a handsome, pagoda-like spire rising above it. Two or three priests were reclining in this building. In the centre stood a lofty funeral car, not on wheels, in which the bodies of priests are carried to be buried.

"Having inspected all that was to be seen, we returned to our boat, and ate some lunch as we journeyed up the river. The country all round the river is very flat, covered with long grass, cocoa-nut palms, and plantain gardens. At length we came in sight of

THE FIRST KAREN VILLAGE.

Here we spent the night. The water being too shallow to allow of the boat approaching the shore, we were obliged to take off our shoes and socks, and wade to the land. The village of See-ti-yan is a small hamlet of nine houses, and a chapel which the Karens are building at their own expense. Two of the houses have shingle or wooden-tiled roofs; the rest are covered with dried grass, made into a kind of thatch. We called at two or three of the houses at which Christians live, and shook hands with them. They received us most cordially. We found one of its best houses empty, the man and his wife having gone to Maulmain, as the wife was very ill. Being a Christian man, we knew he would be well pleased if we occupied his house, so we had all our things brought over from the boat, and the cook-boy prepared some dinner.

"I wonder if I can describe the house. Imagine a kind of wood with most of the trees cleared away, long grass growing all over it, through which are narrow pathways, just wide enough for one person to walk in. Following one of these paths, we come to a house, built on large timbers, which are fixed in the ground. All the houses are built on poles, on account of the wet. About six feet from the ground, a long platform or floor is built, part of it floored with timber, the rest with bamboo; over that part floored with wood, is a simple roof on poles. The three sides of the house are made of grass matting. The front is quite open, the verandah being about six feet wide, with a wooden fence in front of it. The sitting-room, if such it can be called, is open to the verandah, but has a flooring raised about two feet above the level of the verandah floor. A wooden partition separates the room from the bed-room, which has two apertures for windows, but no glass in them: a piece of matting is hung over them to keep out the rain. One of the Christian women came and swept out the place for us, another brought some eggs, another a fowl, so we had plenty for dinner. Over part of the bamboo flooring, a little shed was built, with a grass roof—this is the cook-house.

"Dinner was laid on the floor of the sitting-room, and we sat in our folding chairs in the verandah, two feet lower, to eat it, and enjoyed it very much. Two or three Karens sat in the verandah, chewing their betal-nut mixture, while we dined. I used my pocket filter to drink from, as we discovered insects in the water. After dinner we took a stroll into the jungle, and, as the sun set and darkness came on, returned to our house. Several came in to talk with Mr. Rand. After tea, the gong was sounded, and all the villagers, except the heathen, assembled for

EVENING PRAYERS.

"A very good custom exists among the Karen Christians; morning and evening, when the gong is sounded, as many as can and are willing to do so, assemble in the pastor's house for prayers. The pastor reads a chapter, gives out a hymn, and prays. It was a strange scene. Mr. Rand and I and one or two of the men were in the raised part of the verandah, which I call the sitting-room. In front of us, in the verandah, sat cross-legged, men, women, and children, in a row, nearly all of them busy chewing their coon. We had a glass lantern for our own use, the people brought their torches, made of a kind of gum found on some of the trees, which they mix with leaves and form into a torch; these were stuck into three bottles and placed on the floor. The flickering light lit up the brown, open faces of the Karens. Mr. Rand gave out a hymn which they all sung, and then read and commented on a portion of Matthew v.; at the close, two or three of the native Christians prayed; and after singing the doxology, all rose to go. Every one came and shook hands with us, from the oldest to the youngest; a few remained for a little talk with Mr. Rand. When these had gone, we read and prayed together, and retired to rest. We found our beds spread on the bed-room floor, the mosquito curtain suspended from cords over them. It was my first experience of sleeping on the floor out here. At first, I imagined all kinds of things, but after a while I fell asleep, being conscious before I did so, of a rat flopping about the room. He did not come near us, as our curtains protected us.

"After a tolerable night of rest, we rose; already one or two girls and boys were in the verandah, and I had to wash my face and hands in the little pewter basin we had brought, in as dignified a manner as possible. Having taken our preliminary cup of tea, the gong sounded for morning prayers. A good number, nearly thirty in all, assembled. Mr. Rand

explained to them the Tabernacle pictures which I had brought with me. The Karens are very fond of pictures, and the Christians among them were especially interested in the discourse on the Tabernacle. After prayer and singing, they left for their work.

"We paid the school a visit after breakfast. The teacher is a young woman who was, until last year, in Miss Rand's school. She has now about a dozen pupils, who squat on the ground and learn to read, write, and cypher. No chairs or desks were visible in the schoolroom. Mr. Rand examined the children, and was satisfied with the progress they were making. We waded from the bank of the river, and at 9.30 set sail for Don-yan. A fine breeze took us through the grass covered waters. A bright sunshine brought out all the beauties of the scenery, which was grand and lovely. Before us lay a range of steep hills or mountains, from 1,000 to 2,500 feet high. The hills are of limestone formation, but a small portion only of the rocks can be seen, as the hills are wooded to their summits."

(*To be continued.*)

Missionary Intelligence.

SECOND VISIT TO SOUTH LAKE PROVINCE (HU-NAN).

OUR friends will be glad to hear that the native brethren who accompanied Mr. Judd on the occasion of his first visit to this province (see No. 5, pages 52 and 53) have again visited Yoh-chau. They had many opportunities of scattering the good seed without molestation. Let us ask God to make it bear much fruit, and to open the way for wide-spread evangelistic effort among the twenty-five millions of this province.

SECOND VISIT TO HO-NAN (RIVER-SOUTH PROVINCE).

WE learn that our brother, Mr. Henry Taylor was about to re-visit Ho-nan with the evangelist Chang. There was much prayer, on the occasion of his first visit, that God would prepare the minds of many of the people for the message, would speak through His servants, and would give them wisdom and grace to avoid needless difficulties and to guide them in such as were unavoidable. These prayers were graciously heard and manifestly answered, as our brother's diary shows. We earnestly ask for similar prayer again for blessing on his second visit.

TIDINGS OF THE NEW MISSIONARIES.

THE *Sindh*, in which Messrs. Broumton and Easton sailed, was due in Shanghai, Dec. 9th. Letters have been received from them, posted in Ceylon, Nov. 16th.

The *Amazone*, in which Messrs. McCarthy, Turner, and Budd sailed, is due in Shanghai Jan. 6th. Letters have been received from them, posted at Port Said, Nov. 29th.

The *Crocus*, in which Misses Knight and Goodman sailed, was due at Port Said about Dec. 22nd. We hope soon to have good tidings of them, if the Lord will.

Will our readers remember each of the above at the throne of grace?

GOOD NEWS FROM THE OLDER STATIONS.

SPACE does not allow of our giving this month an interesting letter we have received from Mr. Williamson. He speaks of the examination of eight candidates for baptism at Chin-kiang, four of whom were subsequently received.

Mrs. Meadows tells us of eight candidates at Shao-hing, of whom five were baptised and three deferred.

From T'ai-chau we hear of more than twenty candidates, many of them true believers as far as our native brethren can judge. Some of these are referred to in the following letter.

At Wun-chau Mr. Stott seems cheered by prospect of blessing, though both he and Mr. Jackson need our special prayers at this time.

Correspondence.

FROM THE NATIVE PASTOR AT T'AI-CHAU.

"I have paid a visit to our stations at T'ai-ping-hien and Dien-tsi. I really think that there are ten sincere inquirers, or rather candidates for baptism, at the former place. At Dien-tsi all the Christians continue to attend the services regularly. The average number present on the Lord's Day is from twenty to thirty, including the members. There is one very interesting candidate for baptism, from a village fifteen li (five miles) off. He was at first much opposed to the new doctrine, but has been won over by the walk and conversation of the two native Christians there."

FROM MRS. BALLER.

"*Kiu-kiang, Sept. 25th.*—You will be glad to know that I am quite well again, though still feeling a little weak. My little girl seems a strong healthy child, and is so bright and happy. I feel very thankful for her, and accept her as a precious gift from the Lord. Mr. Baller is away visiting the stations in Gan-hwuy. Mr. King is with me here, and is most kind. We like him very much, and he is making such good progress in the language. He takes prayers with the natives sometimes and every day speaks a little in the chapel. We have prayed much that the Lord would choose the right ones to work with us, and feel sure that He is answering our prayers."

FROM MR. CAMERON.

"*On the Yang-tse-kiang, Oct. 4th,* 1875.—We arrived at Shanghai on Sunday, Sept. 26th, after a most pleasant passage. The Lord has indeed heard the many prayers of His people in our behalf. This gives us much encouragement in entering on our work here; as we know that they will still plead for us that we may acquire the language speedily, and that we may be much used of Him in leading the blind to Him who can give them light. We left Shanghai on Friday morning, and are now surrounded by Chinamen. We stopped two hours at Chin-kiang. Mr. Williamson came off and brought us ashore. We spent about an hour and a half with him, Mrs. Williamson, and Mrs. Duncan. They seem to have plenty of work, and would have been glad if some of us could have stayed with them.

"I expect to reach my destination to-morrow; Messrs. Nicoll and Clarke may reach theirs on Wednesday night."

"RAMDAS" AND "LEE FANG."

We are glad to inform our readers that these interesting and well-illustrated New Year's addresses can be procured of NISBET & Co., Berners Street, London, and of WM. MULLAN, Donegal Place, Belfast. Price One Penny. Per 100, 7s.

China's Millions.

A HONG-KONG JUNK IN FULL SAIL.

A Hong-kong Junk.

FROM THE DIARY OF Mr. G. W. CLARKE.

About 6 a.m. I had for the first time the pleasure of seeing a Chinese junk. It was peculiar in shape, with sails of bamboo and matting, and was a family junk: you could see the parents and children. The man wanted to act as pilot, but we took no notice of him. As we approached Hong-kong we saw hundreds of these junks sailing about. A few miles from port we had quite an exciting scene. Several boats met the ship hoping to take off the Chinese passengers.

These junkmen are expert in boarding a ship. They have lines with hooks attached, which have a square socket that fits upon the end of a long pole; by this means they soon hook their line to the ship. In the meantime others are at work climbing up the side with boat-hooks. It was useless to tell them to clear off; so the sailors set to work and cut their ropes, to the mortification of many boatmen.

The women work hard, pulling the oars; in one boat I noticed a little child tied upon its mother's back while she was rowing. The married women in these junks have their hair done up in a peculiar way—something like the handle of a teapot. We went ashore in a boat, and the woman while rowing steered the junk by fixing the rudder lines upon her toes. Some of the little children have life-buoys tied to them, in case they fall overboard.

It is interesting to watch the Chinese women cook in the junks; they have an open fire in the stern for cooking, and one wonders that the boat is not set on fire. The family pan is large, and while the rice is boiling sometimes two sticks are put across it, on which they place perhaps two saucers of fish, to cook in the steam. One admires the economy of fuel.

Night and morning the people worship on many junks. They beat gongs and throw fire over the stern; and if close enough one may hear them mutter their prayers.

THE RECENTLY DESIGNATED MISSIONARIES.

We are thankful to announce that the steamers in which our friends Messrs. Broumton and Easton, and Messrs. McCarthy, Turner, and Budd sailed have safely reached China. Cheerful letters from each, posted at various stages on the way, tell of many mercies, though Messrs. Easton and Budd had been tried by sea-sickness.

We heard from Misses Knight and Goodman when at Malta and Suez. They had had a very stormy passage, and Miss Knight had suffered severely from sea-sickness. We ask prayer on her behalf.

Messrs. Pearse and James, and Miss Wilson will be due in Naples on February 1st, in Port Said on February 5th, and in Shanghai on March 16th.

The departure of Mr. and Mrs. Harvey for Burmah is delayed till about the middle of February.

Visit to our Mission Stations.

II.—FROM HONG-KONG TO SHANGHAI AND NING-PO.

HONG-KONG.

We must not oversleep ourselves, for we are still within the tropics; and if we want to visit the Peak it would be wise to start early, in order to accomplish the ascent before the sun has risen high. Having provided ourselves with refreshment, we set out in the early dawn on our expedition. Hailing one of the native boats, we take a short water trip; but we are soon ashore, and having hastened through the town ere long commence the ascent in earnest. We find the road in excellent condition, but sufficiently steep to test our climbing powers. It is now light enough to admire the scenery as we progress from point to point, and our short rests become increasingly enjoyable.

VIEW FROM THE PEAK.

At length we reach the summit, and our toil is rewarded by the magnificent view before us. We look with interest on the Archipelago surrounding Hong-kong,* and on the hills on the mainland as they trend along the coast towards Canton. The shipping in the harbour looks very bright in the early sunlight; boats are rowing and sailing to and fro, with here and there a steam launch moving about. And see! the Canton steamer is preparing for its daily trip, and we watch it start, and pursue its course for a long distance up the estuary. The air is bracing, though warm, and we feel fully prepared to do justice to our early meal. That being finished, we visit the Observatory, and determine to go down the other side of the hill by the fine reservoir that supplies Hong-kong with water, and to walk round the western side of the island. When we reach the bottom of the hill we find that this part of the island is called Aberdeen, because of its granite quarries, and that an excellent road takes us to the western extremity of the town. It is yet early in the day, and we cannot do better than call upon the German missionaries, who kindly receive us, and furnish interesting details both of their local work, and of that carried on at their stations on the mainland. An extract from the diary of Mr. Clarke, given in this number, will supply the place of any lengthened account of our visit to them and to others of the worthy missionaries labouring here.

HAPPY VALLEY.

We must, however, go out to the beautiful cemetery, situated in what is called "Happy Valley," some three miles distant. We reach it by a most delightful road. As we get near to the cemetery, which is situated on one side of the road, we have a beautiful view of the race-course and grounds on the other side. Any words of ours would fail to give our readers an adequate idea of the romantic beauty of this spot. As we read the inscriptions on the tombs of some of the eminent missionaries who lie here, we are reminded of the noble labours of those who have entered into their rest, the fruits of which we are now enjoying. There come to mind the words of the Master, "One soweth, and another reapeth," and hope looks forward to that glad time when both sower and reaper shall rejoice together.

We greatly enjoy the quiet walk back and the musings suggested by what we have just seen. On our way we visit the public gardens, where we sit and rest awhile, enjoying the cool evening breeze. The short twilight, however, limits our stay here, and again it is dark ere we reach the vessel.

DEPARTURE FOR SHANGHAI.

After an early breakfast next morning we again go ashore, post letters for home, and make a few purchases before the vessel leaves for Shanghai. To that port we make a fine run of four days. Long before we reach the mouth of the celebrated Yang-tse-kiang we exchange the blue sea-water for green turbid water, which in its turn gradually changes to a thorough

* "The island of Hong-kong is nine miles long, eight broad, and twenty-six in circumference, presenting an exceedingly uneven, barren surface, consisting for the most part of ranges of hills, with narrow intervals, and a little level beach land. The highest peak is 1,825 feet. Probably not one-twentieth of the surface is available for agricultural purposes. The town of Victoria lies on the north of the island, and extends nearly three miles along the shore, occupying all the land between the water and the ascent of the hills, and rising up the latter wherever the acclivity is not too steep."—*Williams' "Middle Kingdom."*

brown, pea-soup colour as we enter the mouth of the Yang-tse-kiang. There is little of interest to be seen until we reach the entrance to the Wu-sung river. It then becomes quite an exciting occupation to watch the steamer thread its way amongst the numerous junks, some lying at anchor, others taeking to and fro, as we proceed up the stream. The little town of Wu-sung is soon left behind, and we now need all our time ere we reach Shanghai to prepare for disembarkation. The low, flat, alluvial nature of the soil here forms a striking contrast to the bold rocky coast of Hong-kong. As we approach

SHANGHAI

we see for some miles a frontage of noble buildings facing the river, which do not, however, give an adequate idea of the extent and wealth of the settlement. But hark! there goes the anchor, and the steamer vibrates from end to end. Among eager faces in the flock of boats that put out from the shore we soon recognise familiar friends, and are thankful again to meet those who are linked with precious memories of the past. Our luggage is quickly transported to the boat; and after a somewhat toilsome row, owing to the rapidity of the current, we put in at a convenient jetty, and land near the premises of the China Inland Mission, thankful that our long ocean journey is safely and happily terminated.

Shanghai has been so frequently described, and is so familiar to many, that we will not linger here very long. A hasty visit to the foreign settlement, a call on a few familiar friends, and a run through the native city, are all that we have time for if we wish to leave by the evening steamer for Ning-po. Though we cannot present our readers with a picture of the tea-gardens at Shanghai, we give an interesting engraving of a characteristic scene in one of the gardens in Canton, which will convey to the mind some of the peculiarities of Chinese garden scenery, in which artificial pools, bridges, pavilions, rockwork, &c., are always prominent features. (See page 103).

DEPARTURE FOR NING-PO.

And now we are once more on our way. About dusk we repass the town of Wu-sung. After a pleasant evening we have a good night's rest, and by early dawn find ourselves nearing the mouth of the Ning-po river. A fine hill crowned with a temple keeps guard on the north side; and a similar hill surmounted by a camp stands on the south side, making the entrance of the river very picturesque. We are soon amongst the junks and busy boats again, and by the time we pass the city of Chin-hai the sun is fairly up, making the landscape very engaging. The rich, fertile plains that skirt the river for some distance on each side, bounded far away by fine ranges of hills, give a pleasing variety to the scene. But we are nearing Ning-po, and before long catch sight of the pagoda in the city, and of the tops of the masts at the anchorage. On reaching our destination we land without delay. Calling a coolie to convey the baggage across the bridge of boats, we enter the city by the east gate, and make our way to our mission premises in Lake Head Street. Our native brethren are delighted to receive us. The tidings of our arrival soon spread; and by the time we have refreshed ourselves with a wash, and have partaken of an early meal, a number of them are collected together to unite with us once more in thanksgiving and prayer. We must not, however, attempt to introduce our readers to these dear Christian friends until next month.

(*To be continued.*)

Poetry.

EASTWARD HO!

BY H. GRATTAN GUINNESS.

O LAND of the sunrise, and uttermost isles,
Where morning in Asia the earliest smiles;
The eldest of countries, the greatest, the last;
Enchanted, enchained as the slave of the past;

Where idols, dumb idols are worshipped alone
In temples of error, and Christ is unknown;
I mourn for thy millions, all, all but ignored,
Still living and dying afar from the Lord.

O children of light in the isles of the West,
With the knowledge of Jesus distinguished and blessed,
To whom the dear record of life has been given
To bear it to all that are found beneath heaven;

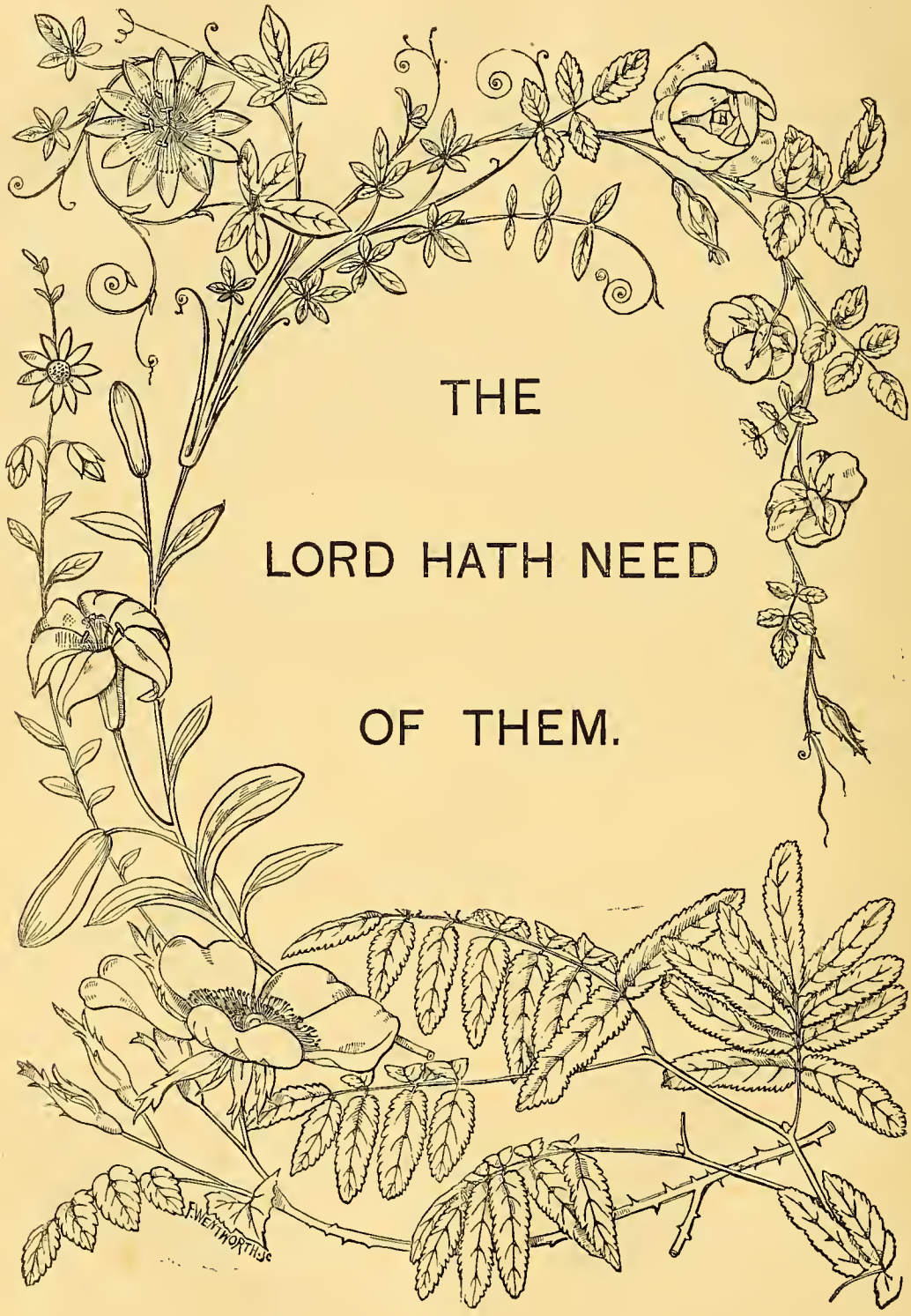
Up, up with the sail! to the Eastward away!
No langour, no lingering, no selfish delay;
Haste, haste to the rescue, swift traverse the seas;
Give, give ye the words of salvation to these!

They wait for the message, neglected they wait,—
Shall it come? but for millions, alas, 'tis too late;
They droop, they despair, they descend to the grave,
They perish, though Jesus is mighty to save.

They perish—they perish! their blood at thy hands,
O preacher, O Christian, the Saviour demands;
For yet at His coming, for soon at His seat
The neglector of souls the neglected shall meet.

But their children are yonder! hark! hear you their cry?
Come over and help us, come soon or we die!
'Tis *you* they are calling, 'tis you and 'tis me,
Let us go to them brother; their brothers are we!

O land of the Bible and sweet Sabbath bell,
O land of our fathers, we bid thee farewell;
To follow the Saviour, and publish His word
To the heathen who never of Jesus have heard.


THE
LORD HATH NEED
OF THEM.
F.WENTHORTH.sc

Valedictory Address.

BY H. GRATTAN GUINNESS.

Delivered at the *Edinburgh Castle* to Messrs. McCarthy, Turner and Budd, and Misses Knight and Goodman, prior to their departure as Missionaries to China in connection with the China Inland Mission.

"THE LORD HATH NEED OF THEM."

(Matt. xxi. 3.)

I AM reminded, dear friends, by the object of our gathering here this evening, and by the sight of these dear young missionaries, of the question—"*What do ye, loosing the colt?*" (Mark xi. 5.) That is just what we are doing; separating these young servants of God from their secular employments, cutting them adrift from home and friends, and sending them forth at the Masters' bidding in His service.

The Lord Jesus was about to enter Jerusalem; He sent forth two of His disciples, telling them to go into the neighbouring village where they should find an ass tied and a colt with her. He bade them loose the colt and bring it to him, and, anticipating that objections would be made, He added, "And if any man say ought unto you, ye shall say, *the Lord hath need of them*, and straightway he will send them."

Observe, dear friends, in this answer dictated by Christ three things: His sovereignty, "The LORD hath need of them;" His necessity, "The Lord HATH NEED of them;" and His condescension, "The Lord hath need of THEM."

Christ is *sovereign* in His choice of labourers. It is not for us or for any one to say who shall engage in His service. It is for Him, and for Him alone, to decide that question.

Let us, let all, beware how we intrude unbidden or uncalled into His service; or lest, on the other hand, we hold back when He deigns to call for us. These young brothers and sisters have heard the command "Go, work to-day in My vineyard." They consider that they have received His call, and their going forth is consequently an act neither of presumption nor self-will, but of simple obedience.

"The Lord has *need* of him." Amazing truth that He who possesses all things should lack! That the Almighty should be dependent on means! But so it is. He will not accomplish His designs without them, He has need of them to fulfil His purposes.

In His great work of redeeming and blessing mankind He has made salvation depend on faith, and faith depend on hearing, and hearing depend on preachers, and the sending forth of preachers He has made to depend on the conjoint action of the Spirit and the Church. To the Church of Antioch the Holy Ghost said, "Separate me Barnabas and Saul for the work whereto I have called them;" and then we read, "When they had fasted and prayed *they* sent them away;" and in the very next verse, "So they, being *sent forth by the Holy Ghost*, departed." The Holy Ghost moved the Church to send forth these preachers because the Lord had need of them. On considering the various *needs* that on every hand claim our attention, let us never forget the moving, touching fact that *the Lord has need*—need of messengers to tell of His mercy, need of heralds to proclaim His salvation. He has need of preachers to proclaim the love He feels, the sufferings He endured, the work He has accomplished and the eternal life which he bestows. How great these needs of Christ in view of the present condition of the world!

Mark next, Christ's condescension: "The Lord has need of *them*." The Son of Man would ride into Jerusalem—not on a war-horse, for He was the Prince of Peace—not in some kingly chariot, for He was meek and lowly, but—on a colt!

O, what a lesson! The same condescension shows itself still in His choice of men to be fellow-labourers with God. He passes by angels and makes men His messengers. He calls not many mighty, or noble, or wise, but employs instruments despised and base, that no flesh should glory. The lowly Jesus, who came Himself in humble guise, still works by humble instrumentalities, and by them confounds the wise and brings to nought the mighty. Let this thought encourage some who are little in their own eyes, to hope that even by them God may yet do great things and let it on the other hand have a humbling influence on all whom He does use; for no matter what their learning or wisdom or strength or power, it is condescension on the part of Christ, a condescension we cannot estimate, when He deigns to employ them in His service.

But there is another aspect of this subject. We have looked at it on the Divine side, let us glance at it on the human side.

How noble, how glorious the work to which this colt was called. *The colt carried Christ.* He carried none other than the Son of God, who carries all things; he aided the progress of Him, who speeds on their way all worlds, and upholds all things by the word of His power.

And you, dear young missionary friends, are called and consecrated to this same blessed work; you go forth on this same errand. You carry Christ! You carry the *name* of Christ, *i.e.*, His history, to publish to those who know it not. You go to teach the *words* of Christ; the words which the Father gave Him, and which He gave to His disciples, and which He has given to you. You go to carry the *Gospel* of Christ, that particular truth of all truths, which is *the* power of God to salvation, the truth which is the mighty instrument of regeneration and sanctification to the souls and lives of men. And you carry too in a sense the very *person* of Christ, for go you not forth as temples of God, in whom He by His Spirit dwells? Have ye not Christ in you the hope of glory?

Observe next the colt carried *a weeping Christ.* It bore Him on till His eyes fell on the outspread city which knew not the things that belonged to its peace; bore Him while the tears flowed from His pitying eyes, and the words of compassion broke from His heaving

bosom, because He foresaw the desolation of Jerusalem in the day of her fast-approaching judgment. And how often will the compassion of Christ in you stir all your nature into sympathetic grief in contemplating the heathenism (alas! who of us realizes all that word *means?*) into the midst of which you are to bear His name.

The colt carried a *rejected* Christ. His own Israel received Him not; wonder not, therefore, if though you bear so sacred a message, so divine a Person, your mission should too often prove unsuccessful. In its opposition to God, the world is still what it was, almost as unchanged as He Himself. "If the world hate you, ye know that it hated Me, before it hated you"; "if they have persecuted Me they will also persecute you. The servant is not greater than his Lord."

But there is a brighter side here! The colt carried an *accepted* Christ. The Pharisees might question, the Sadducees might sneer, the Chief Priests might conspire, but the multitude of the poor, and the hosts of the little children rejoiced to welcome the Son of David, and to rend the air with their shouts of gladness, saying, "Hosannah to the Son of David! blessed is He that cometh in the name of the Lord. Hosannah in the Highest!" Be of good cheer, therefore; some *will* believe the things that are spoken by you, though some will believe not, and though ye may have to weep at times as you bear forth your precious seed, you shall doubtless come again with rejoicing, bringing your sheaves with you!

For note lastly, the colt carried a *triumphant Christ.* He entered Jerusalem as King, He was greeted as the Son of David. It was a scene, I know, as brief as it was bright, but the history of it is a prophecy as well, and shadows forth a more glorious advent of this lowly King, when all Israel shall greet Him with heartfelt adoration, all princes bow before Him, and all the earth sing for joy. HE MUST REIGN. They who fight His battles are fighting on the winning side; they who suffer shall reign with Him. You go forth, brethren and sisters, to carry a Christ who is King of kings and Lord of lords, a Christ to whom every knee in heaven, earth, and hell must bow. You wage no uncertain warfare, you play no doubtful game, you run no risk of failure. Your Master must reign, the earnests of final victory are already His, and the time is short, it may be that even ere your toil be ended, "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Go ye forth then, dear young brethren and sisters, strong and very courageous, leaning on the true and faithful promise of this triumphant Christ, "Lo, I am with you alway, even unto the end of the world."

Missionary Intelligence.

GATHERED HOME.

By Mr. Meadows, of Shao-hing.

WE have recently lost an old member, who was baptized by Mr. Stevenson about six years ago. We very much regret his loss, as he was a quiet, unobtrusive, consistent Christian man. Mr. Douthwaite did what he could to save him, but the Lord, doubtless, intended him to "go up higher."

Consistent Christians are not so plentiful as to make us soon forget our dear old brother.

TRUST IN GOD.

Though quite a gentleman, he was very poor and friendless, having only one near relative living, namely his sister, and even she seldom or never rendered him help since his profession of faith in Jesus. He had for some years before this an Imperial pension of some ten dollars a year, on which he managed to live; having a two-roomed house, he let a man have one of the rooms as a shop in which to sell refreshments (Chinese), for which privilege he partly supported the old gentleman. Some time after his conversion this pension was taken away from him—for what reason I don't know—but the old man never complained; he said, "God will not let me starve." A few years before he died the pension was restored to him, but reduced to seven dollars a year. I believe he was very thankful for this instance of God's watchful providence over him, his confidence growing stronger every day in his Heavenly Father.

PATIENCE UNDER PROVOCATION.

He used to put up with a good deal of insult from the man to whom he gave the use of the room, and also from the friends of this man and the neighbours around him; but he bore it all patiently and uncomplainingly. In his unconverted days he was very fond of passing the year with great festivity, eating, drinking, and worshipping the gods of the kitchen and of the new year, &c. This he could do to his heart's content, from the fact that the man who lived with him was a sort of purveyor at this time of the year. But when the old man became a Christian, he gave up all his feasting, and would pass the year with a few cash worth of bean-curd. The lodger and his friends would sometimes on these occasions curse and insult the old man, mix blood with the different soups, etc., so that the old man would not touch their food. He would say nothing, but leave them to themselves, and go and purchase a little bean-curd to eat with his rice, and thus pass the year.

LOVE TO THE CAUSE OF GOD.

He was, naturally, very fond of plays; and even after his conversion would go to them, not knowing there was any wrong in doing so; but on hearing that a brother had spoken of this in an uncharitable manner behind his back, instead of getting angry, he said, "He shall not have another occasion to speak thus," and never went to another play.

He was always to be found in his place at Chapel, sunshine or rain; even when he had a lame foot, and most people could have found a good excuse for staying at home, our old friend would manage to hobble to the services. He was constantly seeking openings for the pastor to go and preach to the people, saying, "You can talk and explain things to them better than I can." He would do more; out of his scanty means he would sometimes provide a simple meal on Sundays for a neighbour or two in order that they might hear the Gospel, or he would pay the price of a man's dinner to induce him to come and hear the truth.

A brother in the Church here, who was offended on account of some supposed slight, endeavoured to dissuade him from attending the services; but he turned round and mildly expostulated with the man, saying, "We don't go to Chapel to honour man, but to honour God."

ILLNESS AND DEATH.

When he was ill he would frequently call to remembrance the Lord's dealings with him in the past; and when the pastor visited him he would say, "God in my unconverted days brought me through rebellion, pestilence and famine, He will not leave me now; perhaps He is calling me home, and that is better still."

He had a peaceful, happy end, frequently saying he was going to be with Jesus. Mr. and Mrs. Douthwaite,

Miss Turner and my family, with some native Christians accompanied him to his grave. He was buried in the piece of ground belonging to this Church that is appropriated to burial purposes. At his funeral I heard incidentally a good testimony from the heathen man who had so frequently insulted him in his own house: he said, "Outsiders don't know much about the old man, they have not seen him and lived with him as I have; I know what a peaceful death he died, and I know how he lived also." So he "being dead, yet speaketh."

THE CHINESE FORTUNE-TELLER;

OR, "ALL FOR JESUS."

THERE are times in the history of most Christians when duty and self-interest seem to conflict; but few perhaps are called, at the outset of their course, to so severe a testing as that through which many converts from heathenism have to pass. When grace is victorious in such circumstances, the testimony to the heathen around is of great value.

Mr. Williamson tells us of an interesting incident which took place at our mission chapel in Chin-kiang on the 24th of October. Among the candidates for baptism there was a man who gained his livelihood by fortune telling. He had previously been examined for baptism, and had made a good profession of faith in Christ: there was little doubt of his sincerity; *but he was a fortune-teller*, and as such could not be received into a Christian church. He was exhorted to seek some other mode of supporting himself, and did so; but without success.

Again the period for examination of candidates came round; and more eager than before, he presented himself among seven others. Most reluctantly he was again refused, and urged to have faith in God, and to follow Jesus at all cost. The poor man went away sorrowing. It was not felt wise to hold out any promise of help to him, but much prayer was offered to God that *He* would help him; and He did so, by giving the needed strength and grace.

The morning for the baptisms arrived, and the native church with a congregation of unbelievers was gathered together to witness the baptism of the three who had been accepted. The service was about to commence, when in came the fortune-teller, carrying a bundle wrapped in a piece of carpet. A bright and happy countenance told its own story, and said more emphatically than words could utter, "*All* for Jesus." He opened his parcel, and displayed the books, tablets, and other articles used in his profession: they were his worldly *all*, but he proceeded to destroy them; and taking them into the court-yard adjoining the chapel, set them on fire to the delight of the Christians, and to the astonishment of the heathen.

The circling smoke continued to ascend in the sight of all during the service; and, ere the smouldering fire had consumed the last vestige of them, he and the others were baptized in the name of that Saviour who had laid down His life for them.

Dear reader, did you ever give up so much for Jesus? This was a poor Chinaman; and *a million a month of his countrymen are dying without God.*

For the Young.

LETTER TO OUR YOUNG FRIENDS.

From Mr. Stott, of Wun-chau.

"IT may interest you a little to tell you about some of the modes of travelling in China. In the flat parts of the country there are boats, some of them big and some of them little: here they are all small, and the highest speed is from three to four miles an hour. In hilly parts one must either walk or be carried in a sedan on men's shoulders. If the road is steep and hilly all one can make in a day is about fifteen or sixteen miles; if the road is good and level about thirty miles. In the country the broadest roads are very crooked and uneven, only about three feet wide. A road in this part is never more than a hundred yards on one line; they are made crooked and twisted to prevent bad winds blowing away the good luck from the rice fields.

"From this place we have to go to any port where other Europeans live by sea-junks. They are in general very frail, crazy craft; but the junkmen are sometimes very expert in handling them. In the case of opium smokers, however, it is very different. We went to sea this year in a junk in which more than one half of the sailors were opium smokers.

"After starting, the man at the helm left it to go and smoke opium, and we stranded on a sand bank from which we did not get off for some time. Then bad weather came on, and we had to turn back to the Wun-chau river and anchor. While lying there the weather was very stormy; one day the wind was blowing strong, and our anchor cable broke, the junk drifted away, and the anchor was lost. As they had no money to buy another we could not go to sea. I had already paid our passage to Shanghai, but lost all the money, as the head man was neither able nor willing to return it. We had to go in another junk. Their accommodation is very poor; we had to crawl into a small place like crawling in below a table, where we could hardly sit up. We were huddled in there nine days, but during all the time the weather was fine, which was a great comfort.

"We visited a good many places where there are stations belonging to our mission, and were cheered by the Christian converts. But I will not tire you with a long letter. Next month I will tell you an interesting story of what a boy did for Christ."

"EGGS TURNED INTO SILVER."

A CHINESE STORY (*concluded*).

As the mandarin in charge of the junk was not yet up, the Customs' men handcuffed the stranger with his hands behind him, round the mast of the junk, to prevent his escape, and left him there to repent his folly.

After a little while he called the old boatman to his

side and told him in an undertone not to be afraid. An ounce of silver for every egg he lost, and he should never be charged duty on eggs again. "Only take my pack," continued he, "go into the city of Suchau, and deliver it into the hands of none but the viceroy himself, and all will be right."

There was such an air of dignity and assurance about the stranger, despite his strange position, that the old man went off with the pack, much to the grief of his wife, who was fully assured that, having already lost his eggs, he was about to lose his head also.

The old man made his way to the viceroy's palace, and walking boldly past the guards, went up to the apartments of the viceroy, and requested to see him. The underlings at first thought the old man was crazy; but at length convinced that there was something extraordinary, they took his message to their master, saying that he had a parcel which he would deliver only into the viceroy's own hands. Supposing it to contain secret despatches, the old man was forthwith admitted. When, however, the parcel was opened it was found to contain a folded lantern, which, when expanded, all recognised as the credentials of an imperial envoy, commissioned to travel *incognito* through the country, to observe the administration, and empowered to impeach, and even suspend, the highest officials.

The viceroy at once knelt thrice and made nine prostrations before the imperial lantern. When he had heard the old man's story, in great alarm he despatched "flying carriers" to release the envoy, following himself with all speed in a sedan chair with only two bearers, while sending his own with eight bearers for the envoy.

In the meantime the mandarin in charge of the Customs' junk had risen, breakfasted, and at his leisure had come out to see the prisoner.

"Who are you, sir," he demanded in a loud voice, "who dares to violate our commands?"

"I, sir," replied the stranger, "am his Imperial Majesty's envoy, and command you to kneel down, take off your hat, and throw your button into the canal."

To the amazement of all the men, he instantly obeyed. Tremblingly he drew near to unloose the handcuffs, but the envoy sternly ordered him off, and sent him to the city to report himself to the viceroy. Soon afterwards the viceroy himself arrived, and with many prostrations and salutations besought his clemency. The envoy refused to allow anyone to remove the handcuffs, until the will of his royal master should be heard.

At length however, he was induced so far to relent as to agree to go into the city, on condition that the old man should be indemnified at the rate of an ounce of silver per egg; that he and his family should be freed from all customs' duty for life, and that all the people from his village be freed from paying duty on eggs—a privilege they enjoy to this day. It is further stated that the old woman was never afterwards heard to rail at her husband as a stupid old man.

Missionary Correspondence.

MAULMAIN EURASIAN SCHOOL.

We have been permitted to make the following extracts from a letter from Mrs. Longley, of Maulmain, to Mrs. Soltau, dated Sept. 29th, 1875 :—

"Through the kindness of your son (Mr. Henry Soltau) we have had the opportunity of reading much from his father's valuable works, by which my heart has been strengthened and refreshed and my faith revived. I cannot but feel a deep sense of gratitude to the kind Father who guided him here just at a time when, as workers in His vineyard, we were having more than usual to bear. Our burdens in this land, so far distant from home and country, seemed very heavy to carry; and we were needing cheer and comfort, as we were striving to give the knowledge of salvation to the perishing heathen around us. Had Mr. Soltau accomplished nothing else in British Burmah than to strengthen and cheer the hearts of our burdened missionaries, and help them to a higher faith and deeper trust as he has done by his own beautiful example, he would have accomplished a great work. I am sure that the lessons of simple, childlike faith learned from him will never be forgotten.

"When he came to Maulmain, he found the little mission circle sadly depressed. Dr. Haswell, the senior missionary, is paralysed and is perfectly helpless; while with his mind perfectly clear he sees the *needs* of the work and suffers because he cannot do it, although his prayers and his advice do a great amount of good. His son is perfectly deaf, can be communicated with only by writing, and his head troubles him badly. On him devolves the care of the entire Burman mission; he cannot do a tithe of what *should* be done, and he knows it, and it makes his heart ache. Mr. Rand, the Karen missionary at this place, has for some months been feeling that his failing health would oblige him to relinquish his work and return to America, which has been a great trial to him. Miss Haswell was born in this country and commenced her work when quite young; she has the language as she has English; consequently, her work is firmly established, having a very nice building and eighty-five boarding pupils, beside a class of day scholars numbering over thirty.

ORIGIN OF THE EURASIAN SCHOOL.

"I came to assist her in the Burmese school, but as I was obliged to begin the study of the language, I took a class of thirteen little Eurasian* girls whom Miss Haswell had received out of pity (as they were destitute), and heard their lessons in English. My heart went out to these poor little waifs, and I asked the question, what will become of these children when I have acquired Burmese sufficiently to teach? That was a problem, I was told, as there was no shelter or school for destitute Eurasian children except that of the Roman Catholics who do all in their power to gather them in. In this they are very successful, as they do not scruple to cater to Budhism by substituting images of saints for those of Gaudama, thus changing one form of idolatry for another. When their boys are grown to manhood, and even before, they do everything that is possible to marry them to Protestant girls in order to weaken the power of Christianity in this land.

"Learning these facts, I did not hesitate a moment. I felt *this* was the work God would have me do; and committing it to Him, I resolved that, with His help, I would have as good a school for Eurasians as there was for Burmans. I have been here a year and a half, and in that time my school has grown in

* Children of European fathers and Asiatic mothers.

(See page 97.)

A GARDEN IN CANTON.

From "The Graphic."

numbers from thirteen to fifty-four. If I had proper accommodation I could double the number in another year, but I have not; the house they are in is small and totally inadequate to their present needs.

ENGLISH HELP NEEDED.

"I wrote to the Board with which I am connected asking for help in this important work. They refused it, however, on the principle that as these children are of mixed origin, and they had taken the Burmese work and could not do what *ought* to be done for *both*, they felt that *English* people should feel an interest in this matter. I wrote them that I presumed English Christians *would* if they knew of it; but as Americans had taken up Burmah as their mission field, other people out of courtesy had not encroached. I feel that if any one could see as I have done, pretty Eurasian children led by their mothers to pagodas, and these same children (dressed in our costume and with faces nearly as white as our own) making offerings to these hideous images, they would not wait to question to whom the work belonged, for being God's work it is the work of *any* of His children.

MR. SOLTAU'S WORK.

"Mr. Soltau was principally engaged among the Eurasians while here, and his efforts were greatly blessed. When he arrived, I was feeling very badly from my failure to procure money for my school; indeed at times I was almost discouraged. He came into our midst as one of our number; came into our homes and our hearts, where he will ever live, and ever be welcome. He came into our *work* also, with a freshness of life, and spirit, and cheer that did us *all* a good we can never forget. He came into my school and taught the children the beautiful hymns that have been sermons to them, and sermons that have reached their hearts. And he told me that my work was the Lord's work, and that He would take care of it, whether the American Board of Missions could or not—a fact, I presume, I knew before he told me, but in my *worry* had lost sight of, and was trying to carry my own burden instead of casting it upon Him. He was a greater help to me than I can express; and when he left we all felt that we had lost a brother indeed. Last evening we had a mission prayer meeting, and I think it would have cheered your heart to hear the fervent prayers that were offered for him. In these little meetings we come very near to each other, and to God. Last night Mr. Haswell, junior, made this remark, 'God has been good to us in sending our brother Soltau here: I feel that his visit was direct from His hand; and my heart is full of gratitude as I realize how much lighter my work seems, and how different everything looks, for that man's work and life here.'

"Thus you see that he was indeed a blessing to us: but he did more than this. In his simple but beautiful way of telling the truth as it is in Jesus, he touched the hearts of many, especially the young, and brought them to see themselves as they were—sinners before God. He also aroused some who were cold and lifeless in the cause they had once espoused, and stirred them to new life and zeal; while in our schools, a work has been done that has made our hearts glad. Seed had been sown that we could see no fruit of, and we feared was lying useless, but he brought it to life, or rather aroused them to the influence of the Holy Spirit until it sprang up to bear fruit, we trust, to God's glory. Miss Haswell has written to your daughter something of the work in her school, and although it has not been so extensive in mine, as my number of pupils is much smaller than hers, a good work has been done, and I am very happy in the influence *left* upon them.

MRS. LONGLEY'S SCHOOL.

"My school is Eurasian. The children generally speak English and wear the English dress, but possess most of the vices, without the virtues of either race. Most of my boarding pupils are left to the care of the mothers, and are quite as much heathen as the Burmans themselves. I had been feeling very anxious about one of them for some time before Mr. Soltau came. At one time her heart seemed very tender, and I hoped she was a Christian; but she was obliged to leave school and associate entirely with Burmans, so that I feared the little light she had received would be lost. Shortly after Mr. Soltau came, she returned; and the visits which he often made to the school, and the children's weekly meeting which he held, again touched her heart. Two others, a brother and sister (children of a heathen mother), who before they had come to my school had worshipped at pagodas, were also blessed; and I had the happiness of seeing the three led into the baptismal waters before he went away; and there are others who will shortly follow. My heart cries out, 'Bless the Lord, oh! my soul.' I know you cannot but be happy in feeling that the labours of your son have been so blessed of the Lord thus in the beginning of his life in the East; and we all rejoice with you."

[We would ask the prayers of our readers for Mrs. Longley's work, and if any of them should desire to aid her, we will gladly receive and forward their contributions to her. Such contributions should be distinctly specified as for Mrs. Longley's work. Ed. CHINA'S MILLIONS.]

Missionary Journeys.

VISITS TO THE KARENS (*concluded*).

BY MR. HENRY SOLTAU.

"We arrived at Don-yan at 10.30 a.m., and experienced the same difficulty in getting the boat near the bank as before. We waded through water and thick, black mud to the school-house. The rain began to pour down in torrents, so we did not put on our boots again, but waded on to the pastor's house. I did not mention, in describing the house at See-ti-yan, that we had to climb up a bamboo ladder to get into the house. We found it rather difficult to ascend the ladder outside the pastor's house. Imagine us sitting down with the pastor's wife and daughters and others, our trousers tucked up to our knees, our feet and legs bare, and no collars round our necks. The pastor was away for the day: his wife received us kindly. One of his daughters could speak English a little. We took all our meals there, as the pastor is more *civilized* than the rest of his people, and had a table and two chairs in his sitting-room. On the walls was the text in English—'The Son of Man is come to seek and to save that which was lost;' and close by, an illuminated advertisement of 'Jayne's Family Medicines;' while a little way off was a picture, from an illustrated paper, of the Queen and the Duchess of Edinburgh driving into London.

"Underneath the pastor's house is a kind of farm yard. Ducks, buffaloes, geese, and fowls assemble there, and the odour ascending through the floor is, at times, anything but pleasant. I was asked many questions by Mrs. Pastor, through Mr. Rand. Where I had come from? Whether Mr. Rand knew me before he came out to Burmah? Whether we lived near together in England and America? How old I was? I said I was going on for 100 years of age. At this they laughed, saying they were sure I was not 100. I told them to guess. Had I a mamma? meaning a wife. No. They thought that a very serious calamity, and looked at me with great commiseration.

"The work at Don-yan was commenced by Miss McComber, who went to the village and found every one drunk. However, nothing daunted, she remained until they became sober, and then began speaking to them, with encouraging results. Now there are over 100 names on the church books, and the Christians are going on steadily.

"The pastor is a sound, steady, true Christian man. He works for his living, but receives help, as well, from the Karens. They have built a tolerably large chapel, close by the water's edge.

"We went to visit the school, in which there are twenty-five pupils, but fourteen of these only were present, in consequence of the floods. Mr. Rand spent some time in examining them. Returning to the pastor's house, we found he had returned. He can speak a little English, and understands a great deal that is said to him in that language. He is about forty years of age. Some time since he was taken to America by one of the missionaries, consequently he has enlarged ideas of things in general. After tea, the gong sounded for evening prayers. A good number assembled, sitting round the room against the wall. The pastor himself conducted prayers. A hymn was sung, scripture read, and a few remarks made; then all fell on their knees while he prayed. The doxology was sung and the service concluded. Mr. Rand and I were asked to sing something in English. We had brought 'Songs and Solos,' and sang 'Sowing Seed,' 'Ring the Bells,' and 'The Home over There.'

"The schoolmistress and a niece of the pastor, who could speak a little English, and were able to sing from notes, joined us afterwards, and sang some of the pieces very well, in their broken English. They were greatly pleased with some of the tunes. What strange stories some of these hymns could tell if they could give account of all the people who have sung them, and all the circumstances under which they were sung! We spent a very happy evening at the pastor's house. I felt drawn out in love to these humble followers of the Lord Jesus. Our Gospel must be divine, for it so exactly suits all sorts and conditions of men. Wading back to our school-house, we retired to rest.

"*Thursday, Aug. 12th.*—Breakfasted at the pastor's. Shewed him and a few others the pictures of the Tabernacle. Mr. Rand interpreted the meaning and description given.

"Left the village, after paying another visit to the school. Mr. Rand was satisfied with the progress the scholars were making. Amid pouring rain, we waded back, through mud and water, to the boat, and moved off in the direction of another village in the same valley.

DRINK AND OPIUM.

"Don-yan is a large village containing about 300 houses. The people there who are not Christians are very lawless. Drink and opium are ruining them fast, and some believe the place will soon be depopulated by these poisons. The English have allowed opium to be introduced, and receive large revenues from it. The Karens get such a craving for it that, in order to satisfy it, they will plunder and rob one another.

"At length we reached the small village, and waded among mud and water, round some rice fields, to the school house and the house of a Christian.

"The rain was pouring down. After climbing the bamboo ladder as well as we could, to the house of the native Christian, we were kindly received. Water for us to drink was brought, in a large brass basin, by the hostess, with a little brass cup inside it, for us to drink out of. 'She brought water in a lordly dish.'

"Bye-and-bye, the school bell rang, and Mr. Rand crossed over to the school house. Imagine a school inspector examining a school of boys, with their shoes and stockings off, and his trousers tucked up to the knees. The school house was a very rough affair: a bamboo ladder with about eight steps, leads up to a flooring of split bamboos, supported on wooden posts. A simple roof, made of dried grass, covers this. The sides are all open, bamboos being fastened horizontally and perpendicularly around, to prevent the scholars falling over the sides, making the building look like a cage.

"The boys were all naked with the exception of a cloth round their loins. They sat on the floor, the master having one table for his books to rest upon. The little fellows seemed very happy, and were all chanting their lessons at the top of their voices, a strange noise which would very much perplex an English schoolmaster.

"The school here has made the least progress of any, the master being new, and the scholars irregular and very ignorant. Mr. Rand having given the master sundry instructions, and having examined the boys, we left at 2 o'clock for See-ti-yan, where we were to pass the night.

"We reached See-ti-yan about 5 o'clock, and immediately proceeded to the same house we had previously occupied. The owner had returned, having left his wife in Maulmain; he was very glad to receive us. After dinner, the people assembled for evening meeting, in the verandah, as before, the pastor of Don-yan, who has also charge of this village, having come over to baptize those who wished to confess Christ. The people told Mr. Rand, they thought it would be very nice if the English teacher would speak to them, through him.

"After singing a hymn, Mr. Rand read 1 Peter iii, and I spoke on the verse—'Christ hath once suffered for sin.' At the close, another hymn was sung and prayer offered. The examination of candidates for Baptism then took place. The pastor examined the one who came forward. All the members of the church were then invited to put any questions to him. Mr. Rand asked him some, to which he gave good replies. The pastor then requested all who were in favour of his being received into the church and baptized to hold up their hands. The whole company immediately held up their hands, and the lad was told he was accepted as a candidate.

"*Friday, Aug. 13th.*—Pouring rain. After we had taken our tea, the people assembled, at the sound of the gong, for morning prayers. At the close, the other two candidates were publicly examined. The one was a woman who had a baby in her arms. Her husband is a heathen, but she has been converted since their marriage. The pastor examined her, and all were perfectly satisfied with her replies. She was passed for Baptism. A lad present was also examined. His parents are heathen, and are rather opposed to his becoming a Christian. He also answered satisfactorily, and was received. After breakfast, the company again assembled in the verandah, for the baptismal service, and then all adjourned to the river-side. The pastor repeated the words—'I baptize thee in the name of the Father,' &c., and then immersed them. At the close all sang the doxology, and, having shaken hands with us, the company separated. We entered our boat for our return journey home. At length we reached our destination and were not sorry to get some dinner and a good bath."

Hong-kong.

FROM THE DIARY OF MR. G. W. CLARKE.

Hong-kong, Sunday, Sept. 19th.—Had a profitable time on Luke xiii. About 3 a.m. we sighted land, and as we proceeded towards this port, we passed hundreds of small islands, very rugged and with scanty vegetation.

Before the bustle of leaving began, I gave my pupils some slips of Gospel news in large print, having first asked the Lord to bless the message.

We entered the beautiful harbour of Hong-kong about 10.45 a.m. and as soon as possible left for church. A stranger is struck with the method of carrying passengers here; there are no public "garries," as at Singapore, but sedan* chairmen stand in the street. Some chairs are carried by two men, others by four.

The first church we could see was

THE CATHEDRAL.

It is very beautifully situated upon the hill-side facing the harbour. Upon approaching, the sight was peculiar; instead of carriages waiting, a large number of sedan chairs were to be seen about the grounds, the bearers lying about till the service was over. I observed a number of men outside the church pulling ropes. Upon entering the building I found that a large number of "punkas" were hanging from the ceiling, and were being worked by the men outside. These "punkas" are large fans, about ten feet long and ten or more inches in depth; they are made of calico nailed to a frame, and by their motion keep the place cool.

In the evening I had a little singing with three or four of the sailors in the forecastle, and the Lord enabled me to put the Gospel before them.

The town of Victoria is situated on the slope of the hill (see page 83), and it looked very pretty when lighted up. The harbour was enlivened by a large number of lights from ships, and by the rays of the rising moon.

Monday, Sept. 20th.—Arose about 5.45 a.m. and enjoyed reading the Word.

I went to see St. Paul's College: Bishop Burdon received me very kindly. There are about sixty boys attending the College, taught by Mr. May and two assistants. The Bishop kindly invited us to take tea with him this evening, and if in port to-morrow evening to go to a missionary prayer meeting in his house. It was cheering to hear how the Lord had blessed the visit of the Rev. Sholto Douglas. In the evening went again to the College and spent a very profitable time. "I left it all with Jesus" and the "Higher Rock" were sung, after which the Bishop read and prayed, and in parting wished us God-speed.

Tuesday, Sept. 21st.—Arose at 6 a.m. and studied Luke xiv. 15-35.

It was very pleasant to watch the sun rise upon the beautiful harbour, alive with large ships lying at anchor, and the numerous native boats rowing about taking Chinamen to their work.

At night attended the

MONTHLY MISSIONARY PRAYER MEETING,

held in the Bishop's house. A good number were gathered together, and the Lord was in our midst. Several engaged in prayer; the singing was good, and in conclusion the Bishop spoke a few encouraging words upon the missions in India. He was fully persuaded that in China the triumphs of the Gospel would be as great. It was very refreshing to observe the loving spirit manifested among those present. Mr. Hutchinson, of the Church Missionary Society, kindly invited us to breakfast at his house in the morning.

Wednesday, Sept. 22nd.—Found it sweet to meditate upon the seven "I wills" in Exodus vi. 6, 9.

We left the ship about 8.10 a.m. and made our way to Mr. Hutchinson's house, which is a very substantial one, beautifully situated facing the Bay. Though some of the walls are 2½ feet thick, yet in a typhoon the house rocks, and every blast makes it quiver: so this will give a faint idea of the terrible typhoon which visited the colony a year ago.

Mr. and Mrs. Hutchinson very kindly received us. After breakfast and prayers, Mr. Hutchinson offered to show us a little of the mission work carried on. The first place we visited was the mission station of the

BASLE EVANGELIZATION SOCIETY.

There is a block of several buildings for the work. We were kindly received by a German brother, who showed us the girls' school, in which were about fifty girls, whose ages were between five and twenty. There are a number of Christian girls among them, most of them engaged to be married. They sung two hymns very sweetly to us. There is a large chapel; and the Lord has blessed the efforts of this mission.

CHURCH MISSIONARY SOCIETY'S MISSION PREMISES.

Upon leaving this place we went through a few poor streets and came to Mr. Hutchinson's Mission premises. He has a large school for boys; at the last Government examination it passed very well. We had the pleasure of meeting his native Pastor and also a Catechist, who were glad to meet us and to bid us God-speed. We crossed a little green moat and went into the Church. It is a very plain building, comfortably seated, and lighted with gas.

This Church is solely for Chinese; it is open every evening for the preaching of the Gospel to the heathen, when it is crowded. A few have been added to the Church, and one of its members is working in the interior.

He next took us into

A CHINESE TEMPLE

to the "god of letters." It was a very dingy looking place inside, and as we went further back it was darker. There were a number of candles burning which showed many dirty and peculiar looking objects. In one corner we heard a sharp sound and asked Mr. Hutchinson what it was: he replied, "It is someone praying." Soon a poor decrepid looking woman came out of a corner looking very sad. I asked how the noise was caused. He explained that it was made by two pieces of wood lying upon a table before us. When the person prays, these are thrown up, and if they fall a certain way their prayer is heard, if not, they buy and burn another candle and try again. Those who have sons or others at sea burn paper boats. I noticed a large iron censor nearly full of ashes. Upon one table were a number of sticks in a vessel, by which their fortunes are told. A stick is drawn and the writing upon it is referred to a book for its solution.

I raised my heart in prayer that some of the devotees of this place might be shown the truth.

Mr. Hutchinson then took us to Dr. Eitel of the

LONDON MISSIONARY SOCIETY.

He was preaching to the heathen in his church. There were a good number present, and a stranger could not help noticing the earnestness of the preacher and the interest of the hearers, many of them inclining forward to catch the news. The service being concluded, Dr. Eitel gave a tract to each person. It seemed peculiar, at the conclusion of the meeting, to see one man bring in a number of pipes on a stand, which put me in mind of an umbrella stand, and another man bring some tea. Some lit their pipes and others had tea.

We had a very profitable time with Dr. Eitel. It was very encouraging to hear of the Lord's work in this mission. The Christian natives manage their Church government, so that it is not dependent on foreign help. They support their own ministers, and there are eight who preach in their spare time to the brethren.

We left Hong-kong at 5 p.m., and my heart's desire was, that the Lord would abundantly bless His servants and His work there.

* See cuts on pages 83 and 91.

China's Millions.

PAGODAS AT PEGU, AN ANCIENT CAPITAL OF BURMAH.

Burmo-Chinese Missions.

We now present our readers with another Burmese scene, and would seek to engage the prayerful interest and sympathy of all our Christian friends for Burmah and the Burmo-Chinese branch of our work. It is through the kindness of the king of Burmah that our missionaries have been able to proceed to Bhamo, and to settle there under such favourable circumstances. And not only has he treated them kindly, and given them a grant of land for mission purposes in Bhamo, but he has specially asked America, England, and Scotland, to send missionaries to his own town, Mandalay, the capital of Burmah.

Will not our readers pray for him, and for his people? Let us ask that the band of devoted American missionaries, who have so long laboured in their midst, may soon have the desire of their hearts, in a rich harvest of saved souls. Let us ask God, by His Spirit to prepare the whole country for the Gospel, and to send many labourers into this part of the great field.

> "Shall we, whose souls are lighted
> With wisdom from on high—
> Shall we, to men benighted,
> The lamp of light deny?
> Salvation! Oh, Salvation!
> The joyful sound proclaim,
> Till each remotest nation
> Has learnt Messiah's name."

Notice of the departure of Mr. and Mrs. Harvey, to commence a Medical Mission at Bhamo, will be found on page 181; and are there not some of our readers who, in this request from the king of Burmah, will hear the call of God? Shall the command to *go* and the request to *come* have no response from *you?*

A Country Journey.

MRS. CROMBIE'S VISIT TO 'O-Z.

I AM happy to tell you that my dear children are better than they have been for some time, but my own complaint seems to be incurable.

I have just returned from 'O-z, a treat which I have not had for a long time. I never enjoy a Sabbath so much anywhere else. Formerly I went often with Mr. Crombie to visit the stations, but lately have had so little strength and so much work that I have been unable.

It was a lovely day when I started with the native pastor, Mr. Vaen. The birds were singing merrily, the sun was shining, and everything around seemed to turn a bright and grateful face towards Him who is the Light of the World. It was the latter harvest, and as I looked at the people beating out the handfuls of rice I thought how different it was from the expeditious way of working in England; and yet the poor Chinaman saves his grain as well and wisely as the Englishman.

I think this road affords one of the most varied and lovely scenes this earth can display. It is not now the season for the beautiful flowers on the hills, but they presented almost as rich an aspect, being clothed with every tint of foliage. Here a patch of bamboos waving their feathery branches in the air, there a few tea-plants with their yellow, waxy-looking blossoms just in bloom. Now and then a strong oil tree, with its large balls almost fit for gathering and its fig-like leaves making a pleasant sunshade. All along the roadside the tallow tree was very plentiful. At a little distance the bunches of tallow have just the appearance of grapes when green. Inside the tallow is another shell with a kernel, from which oil is made. One tree of fair size will yield about 900 or 1,000 cash worth of tallow every season. Now and again I pass by a brick kiln with plenty of busy workers. Then I come to a place where straw paper is made, and further on to another kiln for making tiles. Such is the varied scene one meets with on the way to 'O-z. I could not but admire the wisdom of Him "who filleth all in all." My very soul seemed to rejoice in the abundance of peace which cometh from God. Doth He so clothe the grass with beauty, and shall He not care for us?

ARRIVAL AT THE VILLAGE.

But I have reached my destination at last—a flat, low, uninteresting village. A stranger might say, "Can any good come out of 'O-z?" But we know the secret of the Lord is there.

They were much pleased to see me. I found many of the old members had fallen asleep since I last visited them. One woman who was waiting for baptism has gone without the baptism of water, but I trust she had been baptised with the Holy Ghost. A cup of tea was soon put into my hand, of which I was not a little glad, for the long day's jog, jog in the Sedan chair had given me much pain. After talking a while I went to see their gardens, and after supper we had worship, and I went to bed as soon as the many talkers would allow me. I could not sleep for pain, but my spirit rejoiced to be there once more. The bed, or rather boards, seemed harder than they used to be. It seemed lonely not to know the time, as my watch will not go.

SUNDAY MORNING.

But the precious Sabbath seemed to be breaking at last. I got up and dressed, and looking out of the window (rather a strange one, for it was made of foreign calico) I saw them bringing me a cup of tea. We then sent messengers to tell those living at a distance of the arrival of the native pastor; not that this was usually necessary, but some of them were ill, and, as it rained a little, might not come, and afterwards would have been much disappointed. I sent my Sedan chair for a poor blind woman, but her husband would not let her come.

We had breakfast, and then the people came to morning worship, during which a young woman was baptised. Afterwards we remembered the dying of the Lord. It was a very sweet service. The native pastor was very earnest; he preached from Eph. ii. 8-9—"By grace are ye saved."

After dinner I was suffering much pain, and had to lie down to see if I could get a little rest, but you know that is next to impossible where there are Chinese. In the afternoon a good many came to hear, and the members seemed to think it "high day." After the service I went out to visit the neighbours, and told them how sad it was they lived so near where the Gospel was preached, but did not come to hear. They said they had heard! By and by we had supper, and then the evening worship.

RETURN—SYMPATHY OF THE CHRISTIANS.

I had another restless night, and got up early, anxious to go home to my little pets; so I roused up the Sedan chair man, and told the native pastor I should like to get off as soon as possible. We had breakfast, and afterwards most of the members came round me; some whom I had long known seemed really affected at parting, especially when I told them the doctor said, "he could not make me any better." They had many kind words to say, and words were not all, for they loaded me with their gifts—three parcels of cakes, one of fruit, another of acorns, a fine fowl, and a number of eggs, besides some young palm trees for planting.

'O-z is a very unhealthy place; there is so much ague and typhus fever that almost whole families die off. One of the members' boys came back with us for some medicine.

TIDINGS FROM FUNG-HWA.

From Mrs. Crombie.

You will be glad to hear that the Lord is blessing the women here; they seem to love the word of God, and there is a spirit of union amongst them. They go to call on each other, and each one seems to wish to bring one or more with her to the services. They come regularly to my women's class twice a week, and are nearly all able to read. They ask many questions, and I allow them to choose the chapter for our reading, that I may know what they like and remember. One said she heard me speak many years ago of our home in Heaven, and that I read the chapter about the precious stones, and she would like to hear it again. Another day the chapters that speak of Jesus being nailed to the cross, and Jesus the Good Shepherd, were chosen. This shows they like the best gifts, and the precious gems of God's holy Word.

The Spirit is working, though we hear not His voice, and some are coming in good earnest *now* who listened for a while nine years ago, and then left off coming. One, especially, was received as a candidate for baptism, but hindered by her husband. Now he is not only willing for her to join the Church, but makes things easy for her attending the meetings. This is the LORD'S doing, and the glory shall be HIS.

Bereavement.

By the late Miss Blatchley.

"I WILL NOT LEAVE YOU COMFORTLESS."

Lines written on the departure of a beloved member of the China Inland Mission in 1870.

For thee, O loved! for thee, the light of lights:
For me, the shadow of thine absence falls!
To thee, sweet Sabbath rest hath fully risen;
Thy brow hath lost its coronet of care,
Thy fair, frail frame, its langour and its pain.
Sweet rest is thine, dear weary, weary one.
Glad joy is thine, oh, patient sufferer;
Joy mensurate to thy deep capacity!
O happy satisfaction! thro' the glow
Of that high Temple *following the Lamb*
Whithersoe'er He goeth! this to *thee*
Is heaven, is heaven of heavens.

But unto me life turns a sadder face!
The glow and smile have faded, since thy voice
And presence have departed. I shall live,
And work, and joy, and sorrow! But the *glow*
Has faded.

Yet a holier voice's sweet persuasion
Steals o'er the darkness like a star of dawn.
If this transplanting of my heart's dear treasure
Lift mine eyes upward, and the hungry void
Be filled with JESUS—surely "it is *well*."
He doeth all things well! I would trust Him
That somehow loss shall ripen into gain.

"THEY THAT WEEP, AS THOUGH THEY WEPT NOT." (1 Cor. vii. 10.)

"It does not say they are *not* to weep, but they are to act, to labour, to live, as though they had no cause for weeping; to go on steadily, denying self and pleasing Christ, just as though their hearts were not broken; not fixing their eyes on the wound, but covering it from all but Jesus, and walking on, on.

"Being full of sorrow I asked Jesus to speak to me through the Word, and He chose this clause, and it has greatly comforted me. I wanted a special word from Him, and this just suits. I was, besides feeling physically weak and overwrought, as well as tried and burdened with the pressure of sorrowful thoughts that *will* crowd into my mind when they can—though they do not touch the deep peace that Jesus confirms to me. 'They that weep, *as though* they wept not.' Not that they are not to weep; but that there is for us in Jesus a *power* to live above the weeping; while the heart bleeds, to *live* as though it bled not; while the whole soul is shaken by some trial from which there is no escape, for which there is no mitigation, to be a quiet comfort, and a steady helper to those around. If God has taken away an earthly sympathizing bosom, there is still the secret chamber where we may occasionally find, though alone, the relief of tears; and tears wept on Jesu's bosom *ought* to be as great a relief as those shed in the arms of the dearest earthly friend. And surely they leave more power to go out and stand before others 'as though we wept not.'

"And then the 31st verse also: Wordsworth remarks, on the word rendered 'abusing,' that it means not cleaving to the use, not using to the full. That it denotes a *downward* affection of the mind, which shows itself by a riveted devotion to its object, and may be illustrated by the attitude and temper of the men of Gideon who fell *down on their knees* to gulp down the water, in contradistinction to the 300 who only *lapped* it and *passed on*. This was the test prescribed by God. They who lapped were chosen; the others were rejected; and the Apostle advises here to lap the waters of life's flowing stream, but not to kneel down and drink it.

"In love and mercy to me God has cut off my flowing stream, at which He saw I should have drunk too deeply. Such a sweet stream; such a painful weaning; and, therefore, such a great blessing must await me, for Jesus to bear to see me have so much pain!"

THE LATE HON. AND REV. BAPTIST W. NOEL, M.A.

Missionary Address.

BY THE

LATE HON. AND REV. B. W. NOEL.

We have no common pleasure in being able to give a place in "China's Millions" to the portrait of one who was held in such universal and deserved esteem during life by all who knew him, and who for many years was an earnest friend of missions in China. We have scarcely less satisfaction in reproducing in our columns, the earnest words he spoke when addressing a meeting in London, nearly twenty years ago, on behalf of the "Chinese Evangelization Society."

That society ceased to exist a few years later, and of those who laboured under its direction the writer is almost the only one still connected with mission work.

The "China Inland Mission" has since then been formed with similar aims, and Mr. Noel's speech so well sets forth the undenominational character of the mission that, if the words "China Inland Mission" were substituted for "Chinese Evangelization Society," it would exactly represent our present plan of operations*; and in Mr. Noel's words respecting the circulation of the "Chinese Missionary Gleaner" (also no longer existing) we find, as we trust our readers will, fresh encouragement to circulate our periodical "China's Millions." [Ed. C. M.]

The Hon. and Rev. Baptist W. Noel said: The Apostle Paul had stated it to be a Christian principle that the Christian was a debtor to all men to do as much good as he could. Having been redeemed by the blood of our Saviour, rescued from intolerable misery, and made the heir of eternal happiness by the free gift of God, he owed Him so much that it became him to do as much good as possible in the world. "I am a debtor," Paul said, "both to the Greek and the barbarian;" and he was ready to meet all demands, because he felt his obligations to the Saviour. That, of course, was equally true of all Christians. But they should feel *attracted to China* on several grounds. To say the least, the population was more than ten times the population of Great Britain and Ireland; and that should not be overlooked by those who wished to do good in the world. The Chinese were inferior in intelligence to no heathen nation, the Hindoos not excepted. And, perhaps, the missions established among that people would, upon examination, be found to have been as productive of the highest fruits as any other missions upon record. The question was, therefore, by what means should Christianity be promulgated in China? There were societies which had, much to their credit, entered on the work. The Church Missionary Society had not over-looked it long ago; still earlier, and more largely, the London Missionary Society had gone into the matter. Whether it might not be sufficient for Christian men to pour their contributions into those two treasuries, and try to increase the efforts so properly commenced, instead of forming and establishing a separate society like the Chinese Evangelization Society, was perhaps a consideration in some minds; but he would take the liberty to touch upon one or two of what he deemed to be distinctive features of the society, because it was a society which specially commended itself to his mind, and, he hoped, to the minds of others. He should have no hesitation whatever in contributing any sum to the work of the Church Missionary Society in China. Its missionaries were excellent men, and it was doing a great work. He should have at least equal pleasure in supporting the very zealous and intelligent work accomplished by the London Missionary Society; or he should aid with like pleasure the Presbyterian and Baptist boards working for that great country. But most of those societies made China a part of a very complicated and extended sphere of operations—and only, as it were, put China into a corner; whereas, other fields were more largely cultivated by them all. China seemed to him to deserve very special attention; and, therefore, it was a good thing that a society should make it *the one field of its efforts*, and should turn the attention of Britain to it, if it could, far more than heretofore. He should be very glad to find that all present could see that it was right to circulate the *Chinese Missionary Gleaner*, published by the society. Let religious persons in this country have the claims of China brought home to their consciences and hearts. In order to do that, a society ought to make it its principal, if not its exclusive, object; and thus, he conceived, the Chinese Evangelization Society was doing right. The society had, however, adopted

A PRINCIPLE WHICH WAS NOVEL,

and which was in advance of every other society of the kind. The combination of all denominations of Christians in the promotion of religious and benevolent objects was, happily, by no means new in this country; but the combination of all denominations in the employment of pastors of Christian Churches, or evangelists to form Churches, was quite new. There was nothing elsewhere like it. The only consideration was, was it a right thing? Was it latitudinarian, or was it sound? Was it wild, or prudent? Gentlemen would recollect that the object of the society was to send out to China, to work side by side in the same field, Episcopalians, Presbyterians, Congregationalists, Baptists, and Wesleyans, if they chose to go; in fact, all good men of every denomination. It was only required that they should be men manifestly taught of God, with the qualifications the Spirit of God gave for evangelising, and that they were willing to go on the terms of the society. Was that practical? It had been believed hitherto to be not so, for while the London Missionary Society had

* See article on "The Plan of the Operations of the China Inland Mission," in the number for September last.

adopted it as a principle, they never appeared able to carry it out; the Church of Scotland had not acted upon the system. The Baptists of India never employed a Congregationalist. He believed, therefore, he was right in saying the principle of the Chinese Evangelization Society was novel. They sent out, side by side, and to act in the same field, one a Baptist and another a Congregationalist, or one a Congregationalist and another a Presbyterian, or one a Presbyterian and another an Episcopalian. Was it right? Setting principle aside,

COULD IT POSSIBLY WORK WELL?

They would permit him, he did not doubt, freely to express his views upon the subject. He held his own opinions very firmly; and, indeed, he was sometimes surprised that all the world did not see as he saw. He could have, then, no hesitation in acting as the Society proposed to act. Were he in China, and if a Baptist, he should still hold the opinions of a Baptist, and yet would be content to have established close by him, or in conjunction with him, a Congregationalist Church, if he believed the pastor to be a wise, good man, whom God was blessing, and who was, under the Spirit of God, doing all that he believed to be right; and, therefore, he ought thus to express before the world his sense of brotherhood, and allow him to have the same liberty to judge as he (Mr. Noel) had. The conduct of the society was a step in advance, because none of the societies had done it hitherto. The Bible Society combined men of all religions; but the Bible that they circulated was the book of the faith. The Tract Society combined men of all religions; but the Tract Society issued only summaries of what was believed by all. The City Mission employed agents of all denominations; but only on condition that they did not bring into the society their own different persuasions. In the Chinese Evangelization Society, however, the principle was not merely advocated, not simply was the experiment made, (which he believed the Great Head of the Church would signally honour,) but all its missionaries, of whatever denomination, laboured together, each feeling he was doing what he believed to be right, and thus testifying to the world most signally that they were one in Christ. Suppose their Baptist and Congregationalist missionaries working side by side, and a Presbyterian should come and he should be blessed of God, and first one should follow him and then another, so that in the course of time ten or twenty churches might be formed by the blessing of God upon the labour of that good man,—could those missionaries, holding their different views, act in conjunction with a number of good men, who said they must be governed by a presbytery and a synod, or external power of governing the Church, or a combination of ministers with certain lay delegates?

COULD THEY ACT TOGETHER?

He thought they could.* Then, perhaps, came an Episcopalian minister, and he was followed by brethren, and the Lord blessed them, and they were equally men of God, devoted to their work, and God prospered the work. These four denominations, he conceived, could act together, whilst each was doing what he deemed right and best for his Master; and that they might cluster to Baptist Churches, to Congregationalist Churches, to Presbyterian Churches in association, and to Episcopalian Churches under one prelate. That the society was doing. It might be said that such a union might lead those missionaries to quarrel together, for human nature was very infirm; that one would try to force his principles upon one brother, and another missionary might try to force his opinions upon another. Now, he quite admitted that the committee ought to act with very great vigilance and very great temper, lest such quarrels, which would be very discreditable to all, should take place; but the chance of quarrelling was far less among their missionaries than if those brethren acted under different societies. It was quite obvious that if there was a temper at home tending to keep them all together, they were much more likely to act harmoniously than if societies which were somewhat at variance at home sent them out, and so far they were lessening the danger of disagreement, whilst they admitted it would exist so long as human nature continued as at present. So among converts: one might be taught and teach his fellows that all his children should be baptised, or that the church should be governed by a presbytery or a prelate; and much confusion might then be looked for, and it might be said that the differences would drive the converts to infidelity. From the number of missionaries of various Christian denominations in China sent out by various societies the people could not help learning those differences of opinion; but if they learned those various views from men who were acting as brethren together, they would learn, too, that the differences, whencesoever resulting, still allowed the holders of them to be one family in Christ. Thus the convert would catch the very temper of the missionary and would say, "We see there are these differences, but we will consent to act with one another even as the ministers who are preaching the knowledge of Christ are doing." If that was the course taken, it showed the most signal triumph, approaching that very state in which Christians were meant to be—a mutual band in which all should have one heart and one mind. Doubtless, there were many Christians, as shown in Romans xiv., differing in some minor points, yet they were all of one heart and one soul, and all devoted to the work of the Lord, and each adding to the number of converts daily. So that, if in China they could give that exhibition of a number of devoted men, having in secondary matters different opinions, all acting harmoniously for the salvation of their neighbours, or promoting the cause of the Saviour with equal fidelity, and seeking manifestations of God's grace and blessing, it would not only do good to China, but have an influence reflectively among themselves, making them ashamed to exaggerate the points of difference which still existed. He did not undervalue the evil, and never should, and nothing would make him esteem any precept taught by an Apostle as insignificant and trivial; for what the Apostle had taught they should learn and welcome, and what he had commanded they should obey; yet it was quite plain that some truths were immensely more important than others: it was quite certain that some precepts were much more clearly established than others, and consequently that Christian men ought to allow to each other that liberty of interpretation they claimed for themselves. That point seemed to him the distinctive feature of the society, though some friends might differ upon the subject.

The other features of the society were common to other associations. *The endeavour*

TO PENETRATE INTO THE INTERIOR

was manifestly a wise thing. They would never conquer China by continuing on the coast; but men who were sufficiently courageous and devoted

* The experience of 20 years has happily proved the truth of this conclusion.

to hazard a little danger should venture into the interior; and though other societies had attempted the work, he thought others had not made it so prominent as the Chinese Evangelization Society. Gutzlaff had strongly recommended the step.

Another point of the society was combining a knowledge of medicine with missionary work. He did not think that a novelty.

If the principles he had enunciated were sound, he hoped gentlemen present would feel it to be a part of their duty to China, and a part of their grateful obligation to the Son of God, to endeavour to promote the work of a Society which ultimately might bring great good to numbers of their fellow-creatures.

For the Young.

WHAT A BOY DID FOR CHRIST.

Another Letter from Mr. Stott.

"I PROMISED to tell you a story of what a boy did for Christ. It happened while we were away on the journey, of which I told you in my letter of last month. There were two men in charge of one of our out-stations, and before leaving home I had to call in one of them here, to look after the book-shops till my return. I sent one of the boys from the school to be a companion for the other man at the out-station.

"Well, one day while there, this boy walked out to an idol temple by the west gate of the city, and there saw an elderly man very busy worshipping all the idols in turn, and chanting prayers to them. He went and stood by him, and when he got an opportunity, said to him, 'Grandfather, (a title of great respect) these idols cannot see you or hear the prayers you offer. Why not worship the living God in heaven, who has given you food and raiment all these years, and by whose power and goodness you live?'

"The old man seemed startled, and gazed earnestly at the lad, and then said, 'Where can I go to find that Being?' The boy then quoted a Chinese proverb, which says, 'Three feet above your head there is God!' and went on to tell him about the love of God to man in sending Jesus to be our substitute. The old man caught at the word 'substitute' as if he felt that was what he wanted. He went with the boy to the mission-house, and the native preacher and the boy talked to him a long time. Day after day he came to hear more, and then he took away all his things from the temple and brought them to the chapel, and lived for a time with our people.

"One day he said, 'This doctrine is really precious; I must let my old woman hear it'—meaning his wife. He said to the boy, 'You must go with me and tell the *old mother* all you have told me.'

"They went, and the boy found the 'old mother' as easy to instruct as the 'old father,' and with this advantage, that she has a better memory and so remembers better what she has been told. For instance, the boy told them to thank God for their food before every meal, and taught them what to say. Sometimes the 'old father' would forget, but the 'old mother' would remind him after he had begun: he would then lay down his basin of rice and his chopsticks, and ask God to forgive him for forgetting, and then ask his usual blessing. He and the 'old mother' have taken a great liking for the boy. They are not poor people, and have treated him very kindly. He has been to their house twice, and the old man has been here several times. I like him very much, and think he is in earnest. I earnestly pray that the truth may find a lasting lodgment in his heart, and also in the heart of his aged wife. Will you please pray for them too?"

SPECIMEN OF NING-PO ROMANIZED COLLOQUIAL.

From Miss Turner.

"I WAS very pleased with the July CHINA'S MILLIONS, and hope it will have a wide circulation, and be the means of stirring up a great interest in China's spiritual condition. One of my Chinese girls gave me a different ending to the Chinese story, which is the form current here. I give it in Chinese and English:—

"Ing-we t'in yi kw'a liang-de, gyi ts'eng-ts'eng keh-go nyü-nying wa feh kw'eng, iao-bông ve kw'eng. Keh-go zeh wô,—

'Coh-pi, coh-pi.
Siao tông dziao-li.'

"Keh nyü-nying ting p'ô ing-we si-si-wu-long wô-go; gyi ziu kw'a kw'eng-de, liang c'ü-c'ü n. Keh-go zeh pô gyi-go tong-si t'eo-leh-ky'i-de. Keh nyü-nying t'in-liang bô-ky'i k'en-kyin tong-si t'eo-leh-ky'i-de, ziu hyiao-teh z zeh wô-go, ing-we wô z-'eo, feh hyiao-teh z soh-si."

[When he saw the poor woman put the first two pieces together for the third time the wrong way] "because the morning was almost dawning he thought the woman, not having yet gone to bed, probably would not do so. The thief then said,—

'The small piece turn within,
And your luck will begin.'

"The woman greatly feared because the words were spoken in a whisper; so she quickly lay down, blowing out the light. The thief then took the materials and stole them. In the morning when the woman awoke, seeing her things were stolen, she knew it was the thief whose voice she had heard, for she could not tell at the time whence the voice came."

"There is a Chinese lady in this city who has been here three or four times. I have been twice to visit her, once with Mrs. Yang, once with Mrs. Nying; her husband is an assistant Mandarin. She had begun to pray to the only Living and True God in her own room. She was here almost the whole of one day with her woman servant, who also seems interested in the truth as it is in Jesus. The lady herself seems to listen and ask questions with the simplicity of a little child. Pray for her that she may be saved."

Visit to our Mission Stations.

III.—NING-PO.

OUR mission premises at Lake Head Street, humble as they now are, present a very different appearance from what they had when we first lodged in them in the year 1856. We have a very distinct remembrance of writing our initials on the snow which during the night had collected on our coverlet as we slept in the large, barn-like upper room, which is now subdivided into four or five smaller ones, everyone of which is comfortably ceiled. The tiling of an unceiled Chinese house will keep off the rain—that is if it *happens* to be sound—but it does not afford so good a protection against the snow, which will beat up through crannies and crevices, and find its way within.

But leaving the past, and not venturing now to refer to the many who have been at one time or another members of the little church in this place, let us first introduce our readers to

THE NATIVE PASTOR, MR. CHU,

a translation of whose letter, about the spontaneous effort of the native church to build a new chapel for themselves, appeared in our January number. You notice the deep scars on his cheek and forehead; they tell a tale of suffering and danger passed through soon after his conversion. His aged mother had heard something from a Roman Catholic Chinese, which led her to desire to know more of the Christian religion. On enquiring at the house of Mr. Jones, my late colleague, for a Roman Catholic book, she was presented instead with a New Testament, which she took home and had read to her by her son, Mr. Chu. Their interest was deepened; further inquiries were made; and eventually mother, son, his wife, and other members of the family, were converted.

For a time Mr. Chu went on very well, but, afterwards, wishing to better his fortune, he concluded to go to Shanghai, though strongly dissuaded by Mr. Jones, who feared that, if the step conduced to temporal advantage, it might yet be detrimental to his soul's interest.

IN THE HANDS OF THE REBELS.

However, determined to go, he set out, and proceeded by way of Hangchow; but on the journey he fell into the hands of the rebels, who, finding he was a Christian, spared his life, but at once set him to laborious work as a carrier of burdens. An educated man, never accustomed to toil, he often felt as if he must faint by the way. The rebels were very cruel, and at once beheaded those who professed or proved to be unable to carry their burdens, saying they did not wish to feed lazy men. Numbers of lives were taken in this way. Mr. Chu, however, was sustained. After a long stay amongst them, being caught in an attempt to escape, he was branded on the cheek and forehead with the style of the rebel dynasty. This made escape almost impossible, as the imperial soldiers were in the habit of summarily beheading any persons caught with this brand upon them.

THE PRAYING CHURCH.

The little church in Ning-po, however, never ceased to pray for this man, and to their joy and amazement one morning he walked into their meeting, but so altered as to be scarcely recognisable. He told a marvellous tale of God's preserving care, and of the preciousness he had found in the Word of God as his only companion and comfort. He had read it night and morning with the feeling that it might be the last time he would be permitted to open his precious New Testament. The deep scars on his face were produced partly by the branding, and partly by the surgical operations he underwent for the removal of characters which might have cost him his life if unobliterated.

WORKING IN THE VINEYARD.

Since that time he has done good service in the Lord's work in several stations in Cheh-kiang and Kiang-su. He has feeble health, and was obliged to retire from active work for a time, but has resumed with earnestness and energy his labours in Ning-po. He has an unusually extensive acquaintance with the Scriptures, and he possesses a respectable knowledge of English, as well as of Chinese. Some years ago he commenced the study of Greek and Hebrew, and made very creditable progress, till compelled to relinquish it for want of a suitable teacher and apparatus in the inland station where he went to work alone.

His style of preaching is gentle and persuasive; his mild and gracious manners, as well as the real merit of what he says, seldom fail to produce a favourable impression, though, alas, few of the many who hear him receive Christ as their Saviour. Nevertheless, he has been one of our most successful native preachers.

THE MOTHER OF THE LATE PASTOR.

Do you notice that dear old lady who is waiting with so much eagerness to speak to us? She is the mother of Mr. Tsiu, whose biography was given in "Occasional Paper" No. 31,* and was the first Chinawoman I had the pleasure of baptising. She and her late son have been most successful soul-winners and soul-watchers. There is scarcely a station connected with the Mission in which he did not reap some fruit. How little we thought, when we last bade him farewell, that our next meeting would be in the presence of the Master! His loss was one of those which it seems impossible to repair.

Mr. Tsiu's mother was baptised early in 1858, and ever since has been a diligent worker for God. Whilst failing health has lessened the amount of labour, it does not appear to lessen her influence for good, especially among the younger female converts. If not the first, she was amongst the earliest Chinawomen who laboured in the Gospel in Cheh-kiang, and few known to us have been instrumental in bringing more to the feet of Jesus. For some years she worked as a Bible-woman, but latterly has visited and held meetings amongst church members and others as she has been able.

Death has been very busy among those who were members of this little church; and as the most able and experienced of our native pastors, evangelists, and colporteurs have been drawn from this place, and are now labouring in other districts, those who are now waiting to unite with us in prayer and praise form but a small part of the number to whom Lake Head Street has been a spiritual birthplace. Perhaps of 150 or more who have been baptised in connection with this church, not more than one-third are now living and on the roll at this station. Until the year 1866, Ning-po was the head-quarters of our Mission, and for two years longer it was under the supervision of a European missionary. Since then the work has been carried on entirely by native brethren, occasionally visited by our English missionaries from Hang-chau and Shao-hing.

THE CITY AND SUBURBS.

We have many warm and valued friends residing in Ning-po. The city itself, too, is one that will well repay the attention of a visitor. With its suburbs it has a population of more than 400,000. Some of the streets are very fine. We have not been able to procure a correct delineation of any of them, but give a woodcut of a street in Canton sufficiently like many of the principal streets inside and outside the East Gate. The Ning-po streets are somewhat wider than that pictured in our illustration, and the houses are not quite so high. The matting sometimes placed over the streets in summer, to keep out the sun's rays, gives to them a somewhat bazaar-like appearance. Beautifully varnished and elegantly gilded signboards, hanging perpendicularly outside the windows, give a peculiarly lively aspect to a

* To be had at the office of the Mission, price, with postage, 1½d.

A STREET IN CANTON.

Chinese street, which a mere woodcut in the absence of colours fails to convey.

VARIOUS MISSIONARY AGENCIES.

The Church Missionary Society has several chapels in this city. Bishop Russell and Mr. Gough are among the oldest missionaries resident in Ning-po, and there are several other missionaries of the same society at this port. A little farther on, in one of the suburbs outside the North Gate, resides our honoured friend, Dr. Lord, of the American Baptist Mission, who, however, is not the only member of that mission residing here. Across the ferry, on the north bank of the river, are the premises of the American Presbyterian Mission, who for many years have done a good work in the city and surrounding districts. Latterly the Methodist Free Church have also had a mission in Ning-po. Their senior missionary, Mr. Galpin, has had many sorrows during his residence, but has had large blessings resting upon his labours.

CANAL NAVIGATION.

And now we return from our calls, and find the convenience of Chinese canal navigation. A boat is awaiting us outside the back door of our mission premises, into which we transfer our bedding, book and tracts for sale and distribution, and our indispensable luggage. We will have a few more words of prayer with our native brethren, who are somewhat disappointed at our short stay. Then, waving an adieu, we are soon on our way to Fung-hwa, at which we hope to arrive in time for a late breakfast to-morrow morning.

THE JOURNEY TO FUNG-HWA.

Passing through the lake within the city we are struck with the beauty of the ancestral temples which skirt its banks, the architecture of which quite raises the estimation of those who are unaccustomed to the better style of Chinese building. A little longer and we pass under the fine city wall, and pursue our journey along the smooth waters of the canal. But the shadows of evening gather around us, and the twilight is short, so drawing on the cover of our boat we dispatch our evening meal. The hot steaming rice has been prepared by one of the boatmen, whilst the other has been sculling us along; the other provisions were procured for us in Ning-po.

CROSSING THE PA.

But bump! "What," you exclaim, "can be this shock which threatens to overturn our little set out of crockery, and to send the contents of our teapot into the bedding lying on the floor?" See how one end of the boat is rising! we shall have to look after all our moveable effects, for we are just about being hoisted up one side of a *pa*, at an angle of some 40 degrees, and shall very soon be swiftly sliding down the other side into the tidal river, which is to convey us along the next stage of our journey. The canal runs alongside the river, and every few miles there are *pas* like the one we have just passed over. They are a sort of dry stone bridge, thickly covered with soft, greasy clay, kept smooth and well watered on the surface. The boats are dragged up one side of the *pa* by a couple of winches, and then allowed to slide down the other into the stream below. The tide is so rapid that it is impossible to propel the boat against it. The boatman therefore skulls along in the canal until the tide becomes favourable in the river below; then, paying a few cash to the keepers of the *pa*, he soon avails himself of the rising tide, which now carries him rapidly with little labour up the country. We shall not lose the influence of that tide until we reach Fung-hwa. The best thing we can now do is to put out our lights, which tend to make the darkness outside more dense to the boatmen; and, commending ourselves to the care of "our Father," to seek the sleep and rest which will best prepare us for the busy scene which awaits us at Fung-hwa.

Missionary Correspondence.

DESERTED INFANTS.

From Mrs. Duncan.

"*Chin-kiang, Oct. 10th.*—For some time after I came here I felt very lonely and sad. My constant prayer was that God would give me plenty of work to do, and would Himself satisfy all my longings. He has done so: the responsibility of the schools and the work among the women fill my hands with abundance of work, and though alone in this house, I never feel lonely. Day after day I am busy from morning to night, and I was never more happy in China. In our school there are sixteen boys and five girls, and I have five babies besides. There are many claims from without, and housekeeping to attend to, so that I have no time now for visiting among the houses of the Chinese. But I send two of the Christian women out frequently, and every Sunday afternoon have a large room full of people who listen very attentively, often asking questions. I am asking God to raise up a suitable Bible-woman. Will you help me to pray about this?

"I am very anxious to have a good girls' school here, but the people are so unwilling to indenture girls that I am taking babies. I may not live to see them grow up, but all I have taken yet, have been simply to save their lives or at least give them a chance of life. When I had been here only a fortnight, I was out visiting one day and went into the house of a poor woman who had lost her husband not long ago, and was very destitute. I gave her a little help then and have done so since from time to time. One morning, about a month after I first met her, while we were having breakfast, she came seeking for me to tell me that one of her neighbours had given birth to a female child on the evening of the previous day. The husband was not at home, but the mother did not want the child because it was a girl, and left it lying on the mud floor all night, just as it was born. Now, the father had come home, and had brought a bucket of water to drown it. But she had gone in at the time and had besought him to wait till she asked me if I would take it, because she knew I was fond of children.

"I went with her to satisfy myself as to the truth of the story, and found it just as she had represented it. I asked the woman to lift the child from the floor and get something to wrap it in, and to bring it home to me. I tried to find a wet nurse but was not successful, so began to bring it up by bottle.

"Soon after, the same woman came again with a similar story, but this time the parents wanted to sell the child to be brought up to a life of shame. If unsuccessful, they intended to leave it on the hills, when it would have been devoured by the wild dogs. As my first baby was not thriving on the bottle, and caused me a great deal of anxiety, I offered the mother of this one wages to nurse it for me: this she agreed to. The first wasted and died.

WIFE SOLD TO BUY OPIUM.

"About three weeks after this, a poor, ragged opium-smoker came one day carrying a poor sickly babe of eight months old and asked to see me. I went down, thinking he had come for medicine either for himself or for the child, and was not a little surprised when he told me his story. He said that his wife had run away a week ago, and left him with this child: he could not care for it any longer, it was having ague every day, and had diarrhœa. He wanted to sell it. I told him I did not buy children, they were all given to me. I gave him a little money to buy a shirt for himself, took the child and had her in my room, nursing and doctoring it night and day. I am already repaid for many sleepless nights by seeing her begin to look like a child. I have found out the truth about the mother. The poor wretched man sold her to another like himself, and is spending the money he got for her, in smoking opium. I must leave the

story of the other two babies for another time. Thus I have quite a family to care for, and should more come to me, I would not turn them away to perish.

"P.S.—Since concluding this note a sixth baby has been brought to me—the sixth in less than five months. Pray that they may live, and then in a few years we shall have a school of my children."

The Work in Shao-hing.

From Mr. Meadows, of Shao-hing.

"The Lord is graciously encouraging us here, though we have seen with sorrow two backsliders, who were restored some months ago, fall back again. One of them was cured of opinm smoking by Mr. Douthwaite, and seemed to run well for a time, but he grew cold, and again took to the opium dens, sponging upon the strength of his poor wife. The other man has 'joined with Ahab,' but I still have some hope of him. They are both experiencing the truthfulness of those words, 'The way of transgressors is hard.'"

TWENTY CANDIDATES FOR BAPTISM.

"Some weeks ago we had the privilege and pleasure of examining eight candidates for baptism here at Shao-hing. Three of them, I believe, were first brought to inquire about salvation by coming to Mr. Douthwaite for medicine. And you will be filled with gratitude and delight when I tell you that another of the eight was the man called 'Twenty-seven.' Many times have I spoken to him privately, but could never elicit an answer from him; he always gave me a dogged look. One night he said he did not know that there was anything to hinder him from obtaining the forgiveness of his sins; 'but,' he added, 'they are not forgiven now.' When he openly declared that his sins were laid on Jesus I quite gave way; my heart and eyes filled, and in the depth of my soul I thanked God for His grace to this stubborn and self-willed young man. To add to our delight, his young wife, only sixteen years of age, who was a heathen girl when he married her, and indeed up to the time of her coming to Mrs. Douthwaite as servant, gave a very clear testimony of her sins being taken away by the Lamb of God. They were baptised together on Sunday, Oct. 24th, with a man who is a rice-bag maker by trade.

"Two others of the eight were Mr. Fu, an embroiderer, cured, by Mr. Douthwaite, of opium smoking, and a young man from Sin-chang. These two were accepted by the church for baptism, though not baptised with the rest.

"Among those not yet received was Mrs. Meadows's nurse. She appeared quite earnest about the matter, and seemed to understand a good deal. Another was a literary man from Shing-hien, who left his father's house—a good home—on account of some dispute or dislike to his step-mother. We told him to go and first be reconciled to his parents, and then come and offer his gift. You know the deep duplicity of the *literati* of China; of all the men in the empire they are *the worst*. We have to be exceedingly cautious in receiving such into the church, as 'a little leaven leaveneth the whole lump.'

"Besides the above-mentioned candidates, Miss Turner has four girls in the school who give good evidence of a saving acquaintance with the Lord Jesus. We hope to receive them, with the remaining three of the eight, very soon. We have also seven or eight persons waiting baptism up at Shing-hien—all, we trust, genuine converts. Blessed be God for such real encouragements!

"We need not say, 'Pray for us!' We believe you do. But pray that we may have more faith in the promises of God, and may realize more of the power of the Holy Spirit in saving souls. *He* ought to have His proper place, not only in our work, but in our hearts too. A man may preach very eloquently indeed about 'Christ and Him crucified,' but, except the Holy Ghost teach the sinner about Christ, it is all in vain. The more I believe in the power of the Holy Spirit as the sole agency in the salvation of the sinners, the more I see the littleness of my faith.

FRESH NATIVE EFFORTS.

"The Church here at Shao-hing have opened a place with their own subscriptions, at a market town about thirty-five li from this, called Bing-si, a very busy place, and large trading mart. I have nearly enough money left (after deducting expenses of repairs, and a year's rent) in hand for a year's salary; but I think they would like, at present at least, to have a man supported by the Mission, and *they themselves pay the rent*, which is 28,000 cash a year.

"Two Shing-hien members promised to find the rent for a house in their own village, if I would find a man to preach. Their village has about 1,000 families in it. An old lady in the church at Sin-chang, on hearing from our pastor that the church at Lake Head-street, Ning-po, were hoping to build a chapel for the Lord, said to him, "We'll have one here too, and I will give eight dollars towards it. I'll give four now (going away to get the money), and at the end of the year I'll give you the other four.' The pastor brought me the four dollars, but really I don't know what to do wfth them. Mrs. Yang also gave, willingly, a donation of two dollars to the Ning-po Church, to help forward the building,—a large sum for such a poor person to give, taking the *relative value* of money into account."

ILLNESS AND DEATH OF MR. NYING.*

From Miss Turner.

"October 1st.—Mr. and Mrs. Nying are still with us, we have sometimes thought that Mr. Nying was passing away; but we trust our prayers will be answered and that he will be spared to us. Mrs. Nying seems very grateful for being here, she told me she did not think she herself would have got better in her own room. Her sister has lately sent me a packet of tea. Siao-vong, the pastor, has lately paid her a visit, and was pleased to find that though she was cursed and reviled for her religion, she was still looking to Jesus, and trying to follow in his footsteps. She sent a message asking me to pray for her, and said she was praying that *God would give her one friend* that they might read and pray together. God grant that her prayer may soon be answered, and may there not only be one more witness for Jesus, but many who shall live to the praise of our Lord and Saviour.

"When the native pastor paid a visit to Shing-hien, a week or two ago, he found eight enquirers; the five men he thought might be received at once, but though the three women were very hopeful candidates, he thought they had better wait a little while for further instruction.

"November 5th.—Mrs. Nying says she knows her hus-

* By the death of this valued labourer the mission has sustained a heavy loss: we hope to refer to him again.

band is in God's hands, and they *know* His will is best. Mr. Nying says he is ready to depart and be with Christ; or if Jesus wills it so he is ready to live and work for Him. One feels sure that *they* have been taught by the Holy Spirit the 'earnest of our inheritance.'

THE LITTLE ONES.

"I have hope, too, that my three girls Love, Victory, and Golden-sister, are trusting in Jesus for the forgiveness of their sins; they seem to have a very clear idea of salvation through Jesus, and Jesus only. I believe they try, too, in their lessons and play to please Jesus. The Pastor, Siao-vong, has examined each of the above-named children. He expressed himself as very pleased with the answers they gave him. He said they seemed to understand the work of Christ for them, and the work of the Holy Spirit in them, better than the generality of people admitted to the church. He said, 'Surely God Himself has been teaching them.'

"Little Peace, too, has at length engaged in audible prayer with some of the other girls; it appears, from what she told one of the girls, that her reason for not praying before was that, when she went home last year, her mother threatened and warned her not to become a Christian.

"However, the poor child said she had been thinking that it would be worse to die without Christ, or not be ready when He appeared, than to be turned out of the house by her mother. The Pastor's little girl Rest has begun to pray; and says she loves Jesus.

A CHINESE LADY.

"A week or two ago, Mrs. Nying and I called on Na-na* next door; the door being open† we got in before they knew it. We had a long talk with Na-na; when we were speaking of Jesus and how much we hoped she would trust in Him and be saved, she took my hand, and her eyes filled with tears, which she had to wipe away. We told her that some in England were praying for her. She did not ask us to call again [probably dare not], but I hope to do so.

FALLING ASLEEP.

"November 12th.—I must write to you at once to let you know that our dear brother, Mr. Nying, fell asleep in Jesus last Monday morning, the 8th inst., about four o'clock. Truly it was to him falling asleep, and now we know he is 'absent from the body, present with the Lord.' Now he can see his Saviour 'face to face,' whom not having seen he had learned to love.

"Mr. Meadows went to him twice on the Sunday evening, and gave him some wine and medicine; he spoke a few words and prayed. I do not at all think he thought he was seeing and speaking to him for the last time; but so it was. After that Mrs. Nying was praying for him; he said to her, 'Go to bed and rest; I am very comfortable, and my heart has great peace.' Then speech and hearing failed him, but his face looked as though he were praying; so he breathed his last.

"Mrs. Nying says she is so thankful that her husband went home at this place, for if he had died at Shinghien she would have found it almost impossible to have prevented her brother-in-law having some idolatrous rites."

*Na-na,—a Mandarin's lady.

† Of this lady, Mr. Stevenson, then in Shao-hing, wrote on April, 1874:—"The lady who lives next door to us appears to be converted. My heart was melted to hear her speak as she did after the baptism of the two ladies on Tuesday night. She related with tears the persecution and derision that she has already met with for Christ's sake." Miss Turner writing at the same time said:—"We had a short service in the chapel, after which Mrs. Nying's sister and mother were baptised. We sent an invitation to the lady next door; she came and seemed much impressed. We think she has already passed from darkness to light, though as yet it is but dawn with her. She said that her people counted her as dead; but that God's grace was her last thought at night, and first in the morning. Last Sunday I asked her if she had forgotten the verse she had learned with me in the week. She replied, 'I *could not* forget it,' and then so earnestly repeated the verse which runs in Chinese—

"'Gracious Saviour (I) pray Thee lead me
Through this world's drear barren land;
I've *no* strength, but Thou art *mighty*
Help me all the journey through;
Heavenly Manna
Evermore on me bestow.'

"I think that the visit of the Nying family has been a great help to her. How God's blessing seems to rest upon that family! I think it is because they have so fully yielded themselves up to Him."

Soon after that time the Na-na's family prevented her from either visiting Miss Turner, or receiving visits from any of the Christians; and for a year and a half she had been secluded from all Christian intercourse.

Departures and Arrivals.

DEPARTURES FOR BURMAH.

WILL our readers remember in prayer Mr. and Mrs. Harvey, while on their way for Rangoon. Their steamer, the *Irrawaddy*, sailing from Glasgow on Feb. 26th, will be due in Rangoon about the end of March. We also ask sympathy and prayer for Mr. Stevenson, of Bhamo; his mother died in Jan., and his youngest child, Anne, succumbed to an attack of measles in February. His other four children have safely passed through the same disease.

ARRIVALS IN CHINA.

THE *Crocus*, in which Misses Knight and Goodman sailed, reached Hong-kong on Feb. 2nd, and probably Shanghai, a week latter. Letters from Messrs. McCarthy, Turner, and Budd, posted at Hong-kong on Dec. 30th, tell of a happy voyage so far. They had all particularly enjoyed their stay in Ceylon and Singapore.

ON THE WAY.

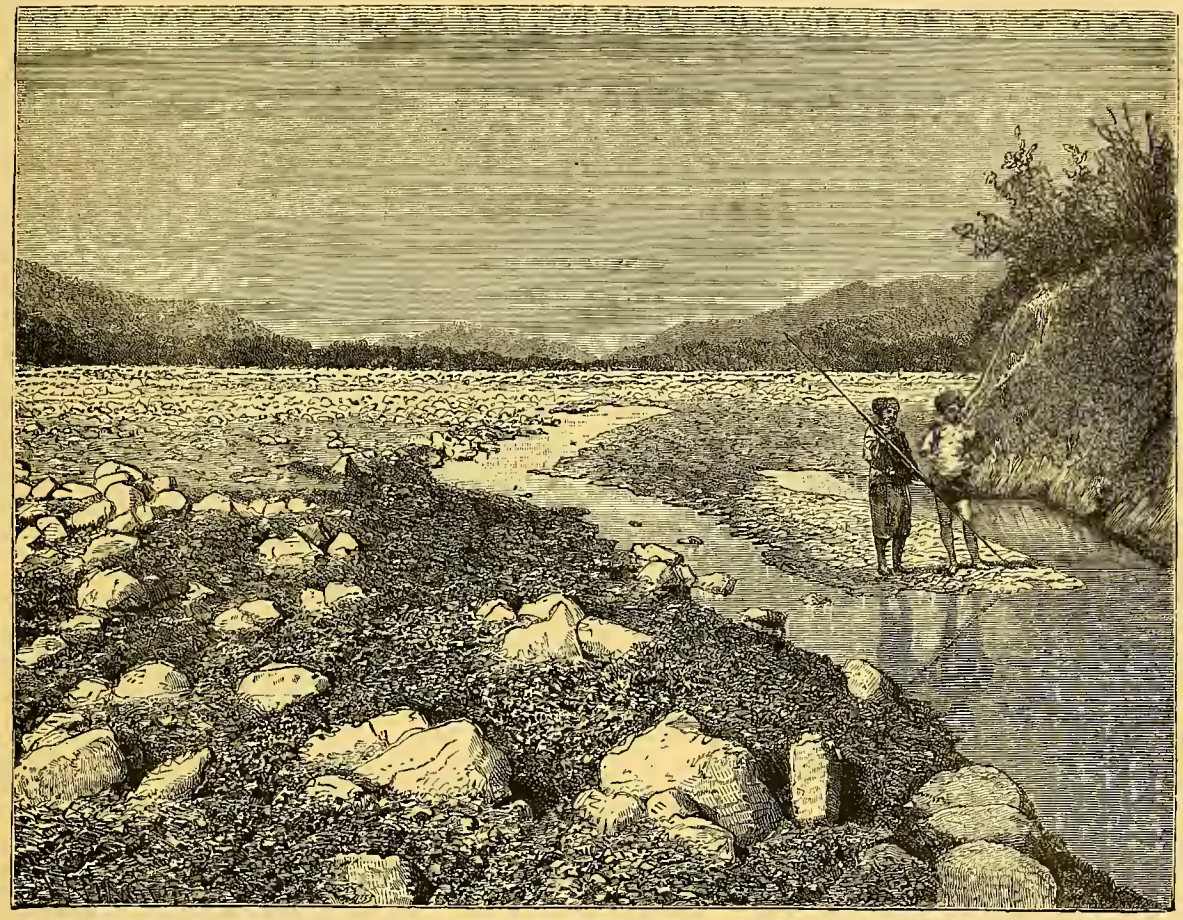
PLEASING letters have been received from Miss Wilson, and from Messrs. Pearse and James. Their journey through France, and the first part of their voyage in the *Hoogly*, which left Marseilles on Jan. 30, had been attended with many mercies. They are due in Singapore on March 1st. We were unable to refer in our last number to

THE VALEDICTORY MEETINGS

On the occasion of their departure. They were as follows:—

Jan. 16	Burdett Road Congational Church	Rev. J. L. Pearse, brother of one of the departing missionaries
„ 17	Stratford Congregational Church	Rev. J. Knaggs.
„ 20	Mildmay Park Wesleyan Chapel	Rev. J. Watson.
„ 24	The Metropolitan Tabernacle	Rev. C. H. Spurgeon.

Prayer meetings were also held at Pyrland-road and at Brook-street, Tottenham. Notes of some of the addresses we are compelled to hold over till next month.



BED OF A MOUNTAIN STREAM.

Description of Fung-hwa.

BY MR. CROMBIE.

FUNG-HWA is situated on the northern bank of a mountain stream, which,* after receiving several tributaries, becomes considerably enlarged, and joins the Yung River at Ning-po. Fung-hwa is about thirty miles distant from the latter place, in a south-westerly direction. The city, with its immediate suburbs, contains about 3,750 families, so if we reckon five persons as the average of a family, we have a population of 18,750 persons.

Up to the time that we visited the city, no Missionary had resided there, and, except the European soldiers who drove out the T'ai-p'ing rebels in 1861, few foreigners had visited it. With one or two exceptions, none of the inhabitants knew anything of Christianity, and the great majority had not even heard the name of Jesus.

We found that a large proportion of the men, and a good many of the women, were opium smokers; and, although the city was comparatively a small one, yet Confucianism had a stronger hold there than in many other places ten times its size. When I say that Fung-hwa was a stronghold of Confucianism, it must not be thought that we found a good, honest, quiet, moral-living people in Fung-hwa. On the contrary, we found them to be proud, unteachable, self-righteous and wicked. The Fung-hwa people were notorious as wild, unruly, and dangerous characters; so much so, that a few years previous to our going there, our Consul did not think it prudent to

* Not so wide or rocky as that shown in the cut, which represents it better somewhat nearer its source.

allow British subjects to visit the city at all. Even the native officials were unable to reduce the people to obedience. On one occasion, the chief mandarin of the city gave some offence to the inhabitants, and the consequence was that several hundreds of them rose up against him, and, having seized and forced him into a sedan chair, they carried him all the way to Ning-po and coolly told the mandarins there that they would not have him any longer. Such conduct to a mandarin would, in ordinary cases, have brought down severe punishment upon the perpetrators; but it would appear that it was thought unwise to stir up the wrath of the Fung-hwa people, so they got another mandarin, and escaped unpunished. About the same time, another official gave offence to the people, and, as in the former case, a mob surrounded his house. He, thinking to frighten them away, sent out threatening messages by his underlings; but the mob became infuriated, knocked the house down upon him, and killed him. Before we arrived, however, they had been compelled to submit more to their mandarins, and everything was going on quietly; but, like all other dark places, it was the habitation of horrible cruelties. Suicide was a thing of almost daily occurrence, and infanticide was practised by rich and poor to a fearful extent. The Buddhist and Tauist temples that had been destroyed during the T'ai-p'ing rebellion were being rebuilt, and the people were as mad after their idols as ever.

GOOD NEWS FROM BURMAH.

From Mr. Stevenson, of Bhamo.

"JAN. 7TH.—I am very glad that you have decided to accept Mr. Adams, and I pray and trust that eventually he may become an honoured servant of the Lord in South Western China. It will be best for him in the meantime to study Burmese, as you desire, in Rangoon, and at the same time to carry on Evangelistic work in English.

"We have just accepted a piece of land from the Governor of Bhamo. The size is about 80ft. by 150ft. We should have much preferred a piece on the principal street, but the governor seemed adverse to that,—not ostensibly, but really and effectually so.

LAND OBTAINED.

"The present site is rather out of the way, in a lane to the south of the East gate, but inside the stockade. We have had a difficulty even to get a piece inside the stockade. We shall hope soon (D.V.) to begin building, and propose to put up a teak-house, built after the fashion of the Burman houses. I cannot say what it will cost, but I fancy more than 2,000 rupees (£200): we shall endeavour to economise as much as possible.

ROMISH MISSIONS.

"The Roman Catholics have just obtained a small piece of land upon the bank of the river. They intend to put up a substantial brick building, as they purpose making Bhamo the centre or channel of communication between Europe and China (i.e. Western China).

"The three priests that are living here belong to the Mission Etrangères, which has the provinces Yun-nan, Sï-chuen, Kwei-chau, Kwang-si, and Kwang-tong, in China, and also Burmah, Siam, and Cochin-China, as their special field of labour. Father Lecomte told me some time ago that his people have been urging the establishment of a mission in Bhamo, and also upon the hills among Kak-hyens and Shans, thus to effect communication with their missionaries in Yun-nan. He said they are looking forward to all the missionaries from Europe for Yun-nan, Sï-chuen, and Kwei-chau to enter China *viâ* Bhamo; and that invalided missionaries from these provinces will come to Bhamo. The Catholics are wise, and know that this is the nearest and most natural route to Western China. They are all eagerly watching the negotiations pending with reference to the opening-up of Western China to trade, *viâ* Bhamo, and are now diligently preparing for that day.

"The nearest mission station they have to this is in a village near Ta-li-fu, where a foreign priest is stationed, and has lived for many years. They have no converts or stations in either Teng-yueh-chau or Yung-chang.

CONVERSATIONS.

"I have had interesting conversations with men from both Sï-chuen and Yun-nan, who come in here from China. I hear various reports of the Roman Catholic Missions in these provinces from the different Chinamen I talk to. I feel Yun-nan, with its millions of perishing souls, laid upon my heart more and more, as I meet with Yun-nanese and pray for them. Often do I cry, 'O God, speedily, in great mercy, send Thy Gospel to Yun-nan, and save many souls there.'"

A STRANGE BUT TRUE STORY.

By Mrs. H. Grattan Guinness.

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of labourers. He had occasion to leave the country in which his property was situated for some years, but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and labourers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no! Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture. Nay,

by far the larger part of the farm seemed never to have been visited by his servants.

Had they then been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labour, and skilled labour too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with his neighbour. And a vast amount of labour too had been *lost* in sowing the very same patch, for instance, with corn fifty times over in one season so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet. The farmer was positively astonished at the misplaced ingenuity with which labour and seed and manure, skill and time and strength had been wasted for no result. The very same amount of toil and capital expended according to his directions would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various but all reclaimable soil barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these labourers act so absurdly? Did they wish to labour in vain? On the contrary! They were for ever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well! they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not *do* it. Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh no! the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labours of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know that Master said, "Go ye into *all the world*, and preach the Gospel to every creature," and 1876 years after they had *not even mentioned that there was a Gospel to one-half of the world!*

Poetry.

THE LAST WORDS UTTERED BY OUR LORD ON EARTH.

"Ye shall be witnesses unto Me . . . to the uttermost parts of the earth. And when he had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight."—Acts i. 8, 9.

"To the uttermost parts of the earth,"
The risen Saviour said,
Speed forth, O friends, as My witnesses;
Proclaim that I've left the dead,
And ascended up on high
Remission of sins to give,
And repentance too, and faith,
That perishing men may live.

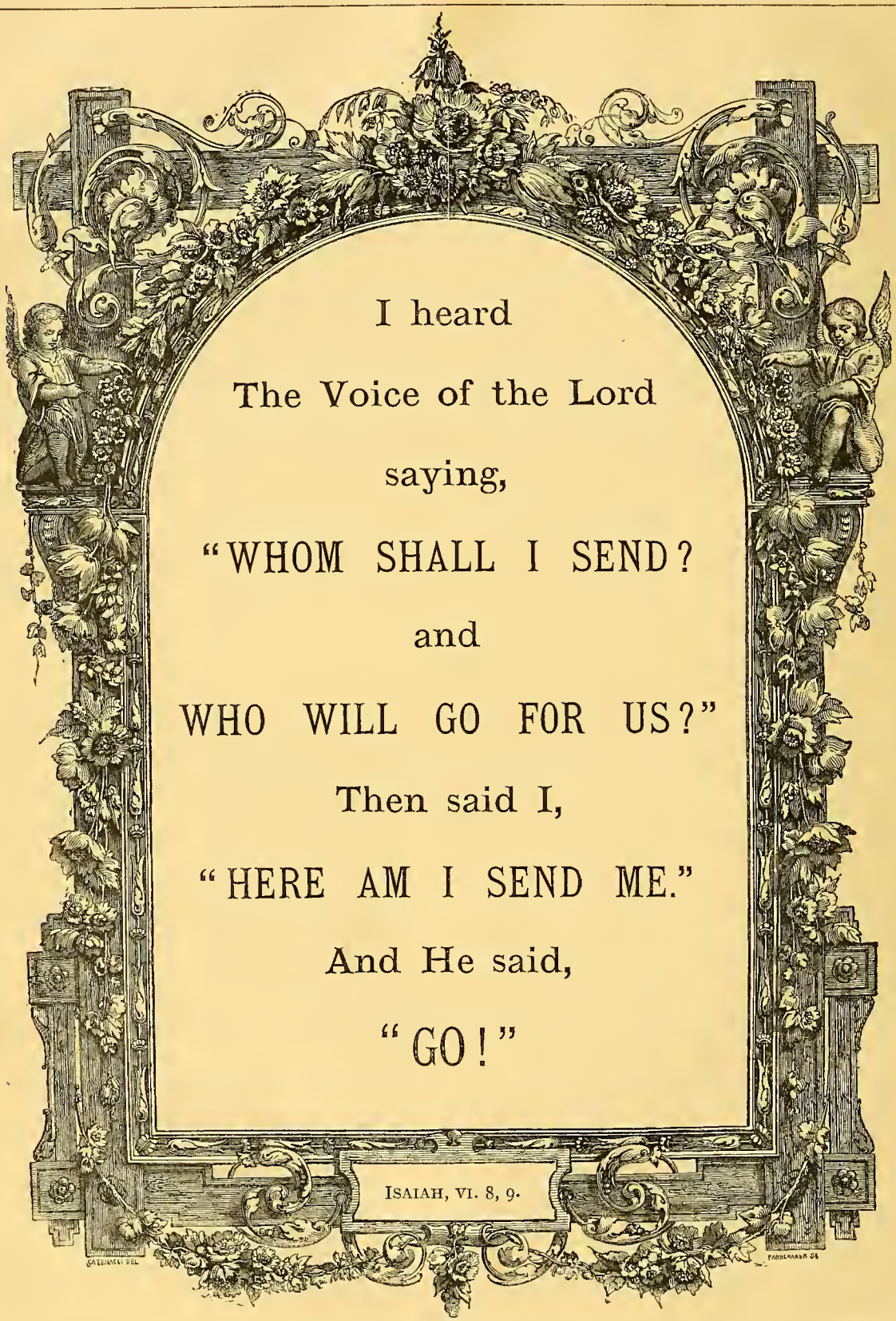
"To the uttermost parts of the earth:"
Speed forth, O friends, and tell
Of the need of a new, a second birth,
To save mankind from hell;
Tell men I was lifted up
On Calvary's cursed tree,
Go, tell what ye have seen and heard
And draw all men to Me.

"To the uttermost parts of the earth:"
O mark ye well *the bound*;
The distant isles of the Gentiles *all*
Must hear the joyful sound!
To My murderers preach it first,
At Jerusalem begin,
But linger not at that starting-point,
For the world lies dead in sin.

For "the uttermost parts of the earth"
Eternal life I've won,
On the gloom of universal death
Shines now the risen sun:
Go forth, let every creature hear,
Let all the world be told,
That the woman's suffering seed has crush'd
The head of the serpent old.

"To the uttermost parts of the earth:"
Friends! 'tis my *last* command,
My parting charge that ye bear the words
Of salvation to *every* land.
Let every erring child of man
Be assured that God is love,
And freely offer'd to each and all
Be a home with Me above.

"To the uttermost parts of the earth:"
O Lord, the words unfold,
Thy heart how large! Thy love, how warm!
Our hearts how cramp'd and cold!
Full eighteen hundred years have pass'd
Since Thy final accents fell,
But "the uttermost parts of the earth" are left
In death and darkness still. F. E. G.



I heard

The Voice of the Lord

saying,

"WHOM SHALL I SEND?

and

WHO WILL GO FOR US?"

Then said I,

"HERE AM I SEND ME."

And He said,

"GO!"

ISAIAH, VI. 8, 9.

Farewell Words.

BY MR. EDWARD PEARSE.

[We cannot, perhaps, give a better comment on the text chosen for this month than the farewell words of Mr. Pearse, spoken at the Valedictory Meeting held in the Mildmay Park Wesleyan Chapel prior to the departure of Messrs. Pearse and James and Miss Wilson for China. It may be helpful to others passing through similar experience.—ED. C. M.]

I HAVE been asked to give my reasons for believing that God has called me to go to China as a missionary, and to furnish a brief account of the way in which He has led me to this. I will do so in as few words as possible. That I go forth to this work in obedience to God's command I have not the slightest doubt. I should be very sorry were it otherwise, for I can conceive of nothing so calculated to discourage as uncertainty as to whether one is *really* walking in the path God has marked out for him, or not. Were I merely gratifying my own wishes, and following my own inclinations in the matter, there might be room to doubt; but so far is that from being the case, that I fought against the conviction that God was calling me to this work as long as I possibly could: and I only yielded to the call when it became, as it seemed to me, a test of the reality of my consecration to Him.

About three years ago, after reading of the claims of the heathen world, I deliberately and solemnly gave myself to the Lord for mission work. Soon afterwards I came to London to seek an open door; but the path I had marked out for myself was closed against me. Doubtless other ways of entering the field would have opened to me had I not been too easily turned aside from my purpose; but at this time an event took place which made my settling in England appear desirable. So, although somewhat doubtful as to whether I was following God or not, I returned to my work in the country, and for the time gave up the idea of mission work. I tried to persuade myself that I was doing right, and that my work was in England; but God's voice had sounded in my ear so clearly, telling me to go abroad, that this was no easy task. *He* did not forget the promise I had made to Him although *I* tried to do so; and ever and anon I felt as I think Jonah must have felt when trying to flee from the presence of the Lord, when he had been told to go to Nineveh to preach against it.

Two circumstances I especially remember which took place when I was in London at the time I have referred to. One of these was the calling upon a brother in the Lord who had been the instrument of my conversion to ask his advice about my future life. He gave to me one of the China Inland Mission Occasional Papers to read; but so afraid was I that it would speak to me too loudly of China's needs, that I locked it up in my box without reading it, and there it remained for a long time a witness to my unfaithfulness and self-will.

The other circumstance to which I have referred was my attending, about the same time, a meeting for Christian workers, in the Mildmay Conference Hall. At that meeting a very powerful appeal was made by Mr. Henry Reid (now in Tasmania), to Christians present to give themselves to the Lord for foreign mission work. Quoting the words of God in Isaiah vi. "Whom shall I send and who will go for Us?" he said, "Listen to God's voice. God the Father asks, 'Who will go for Us?' God the Son asks, 'Who will go for Us?' God the Spirit asks, 'Who will go for Us?' What response are *you* making? Does the heart say 'Here am I, send *me*'? or is there silence? Remember God is reading every heart. A very solemn responsibility" he added, "rests upon every one here for this evening's meeting."

I well remember the effect produced upon my heart by those words, how every sentence seemed meant for me, and how sensible I was that I was holding back something from the Lord who had given Himself for me. Still I was not willing to obey the call: I shrunk from the self-sacrifice and privation which I knew a missionary's life would involve. But, blessed be God, His grace triumphed at last. Whilst attending some special meetings last spring, I was enabled to say "Here am I, send me"; and the result is that I am here to-night as a missionary about to embark for China.

Many other circumstances, trivial in themselves perhaps, but not unimportant to one who, deeply humbled on account of past failures was watching for every indication of God's will, have tended to deepen my conviction that China was the field in which the Lord would have me labour. Since that time my way has more than once been blocked up by obstacles that seemed likely to effectually hinder the carrying out of my purpose; but one by one they have given way before the earnest prayers of God's people. Now I am going forth in the full assurance that He who has so signally interposed to take me to that far off land, will be with me there even to the end, according to His promise.

Am I, I wonder, speaking to any to-night who are consciously withholding something from the Lord who bought them with His blood—who in spite of the voice of conscience are refusing to say "Here am I, send me"? We prayed before we came here to-night that God would lay hold of some young man in this congregation, and send him to China; and why may it not be so? If there is anything lacking to-night in your consecration, or in mine, I pray that it may be revealed to us. A few weeks ago I was preaching at a Mission Hall in a town in Yorkshire. At the close of the service, a young woman stayed behind, evidently in concern about her soul; but although I urged her to decide for the Lord there and then, I got no response. After a while I quoted to her that beautiful verse of a well-known hymn:—

> "Just as I am: Thy love unknown
> Has broken every barrier down:
> Now to be Thine, and Thine alone,
> O Lamb of God, I come."

I asked her if she could say it from her heart, and if while repeating that verse, she would consecrate herself to God. Still there was no response. By and bye we

knelt in prayer, and when I had sought the power and teaching of the Holy Spirit for this precious soul, and another brother had done the same, the young woman began to pray for herself. "Lord I *will* be thine," she cried, and then came the words I waited to hear,

"Just as I am: Thy love unknown
Has broken every barrier down:
Now to be Thine, and Thine alone,
O Lamb of God, I come."

She rose from her knees resting, I trust, in the crucified and living Jesus. Some here who have said "Just as I am" for *salvation*, may have never yet said the same for service: may God help us all to say with reference to service as well as to salvation—

"Just as I am: Thy love unknown
Has broken every barrier down:
Now to be Thine, and Thine alone,
O Lamb of God, I come."

For the Young.

AH-SHIH, THE LITTLE CHINESE GIRL.

A True Story, by Mrs. Hudson Taylor.

DEAR CHILDREN OF ENGLAND,—I have often thought that I should like to tell you the story of one of my little Chinese scholars; and now I am going to do so.

A few years ago I lived in the fine and prettily located city of Hang-chau. I walked about its streets day by day, visiting the poor women and telling them in their own homes of the love of Jesus, and how happy He could make them. It was a strange story to them and to their children, for they had never heard His name before. They were living sad, unloving, unloveable lives, and could not believe that *they* could ever go to heaven; but they liked to see the foreign lady and to hear her speak their language, so they were very kind to me, and that made me feel for them the more. I went into their temples, and saw the ugly gods of wood and clay which they worshipped; I saw them teach their little children to kneel and bow before the gilded idols, and my heart felt very sad.

I had a school for boys, where every day they learned the Word of God from a Christian teacher; and then I wanted a school for girls too, but for a long while no one would send me their little girls. "What did girls want to learn?" some said; and others, who would have been glad to have them provided for, either thought that the warm bath I should give them once a week would kill them, or that the unbinding of their little feet would cause them to be despised, and ruin their prospects for life; and so for some time I had to wait.

The first scholars God gave me were a young widow who wanted a home and thought she would like to learn to read our books, and her little girl of three years of age. Then a little baby a month old was given to me for my own, and I took her to train in the school when she should be old enough. Next a brother and a sister of eight and ten were sent, and then two little sisters came to me, one of whom was Ah-shih. Their father had been carried away from them in the dreadful rebellion, but their mother had been spared, and had afterwards learned to believe in Jesus.

The younger of these sisters was a delicate little thing about four years old, so spoilt and self-willed that I often had to punish her, though I sometimes wondered whether she would live; she is a better child now, however, and has grown fat and strong. She is still in the school, and says that she loves Jesus; but I am not now going to tell you more about her. The elder, Ah-shih, was about eight years of age, a quiet, good child, not so quick or bright as her little sister, but apparently strong and healthy. She liked the hymns we sang very much, and tried hard to learn to read them, and the Bible stories which she heard. One hymn which was an especial favourite of hers she often asked for; it began—

"Happy they who trust in Jesus!"

I daresay you, dear children, have often sung it in English.

She was a dear trusting child, and soon became very fond of me, and was pleased to come to my room to be talked to and prayed with before she went to bed each night. One day, on the occasion of some baptisms, she said to the little companion about her own age, "*We* must be baptized when we grow older;" and I, though I did not know then that she had said this, was hoping to see her grow up loving Jesus herself, and useful in leading others to Him. But the Lord saw fit to take my little scholar away, and I *think* He took her into His own school, and that she is now praising Him there. But I have often wished that I was *quite sure* that she *had* given her heart to Jesus, and trusted Him to wash all her sins away.

It was in the middle of summer that she died, very suddenly and unexpectedly. I found when I was going out one afternoon that she seemed to have a complaint very common in China, the ague; so I gave her some medicine to prevent its coming on again. The day after, however, it returned more severely. The next day was Sunday, and she took some breakfast and would have got up as usual, but the teacher said she must lie still until I had seen her. She was much disappointed, for she loved the Sunday services. Before I saw her the fever had come on again. She was hot and restless, but put her hand in mine, and was so pleased when I sat down by her and fanned and bathed her burning hands and face. I quite thought she would be well again in a day or two, but I sent every one else to the chapel, and decided to sit with her and take care of her myself that morning. Well, as I watched her I found that her mind wandered, and I noticed that her face had a chiselled look that I had not seen before; and then, a few minutes after the service was over, her spirit passed away, and I felt quite stunned.

Oh, how I longed to know, had she *really* come to Jesus, or was she only intending to come? She had not expected to die so soon; was she ready? I could only hope that she was, and urge upon the other dear children round me *at once* to seek the Lord.

And you, dear children, if you died as suddenly, would *you* be ready? and would those who know and love you feel *sure* that you were safe and happy with Jesus? Oh! if not, let the story of this little Chinese girl lead you to come to Him *at once*.

Missionary Intelligence.

FURTHER BLESSING IN SHAO-HING.

From Miss Turner.

DEC. 10TH, 1875.—"I am sure you will rejoice with me when I tell you that last Sunday morning four of my girls were examined and received by the Church—their names are Peace, Victory, Beloved, and Golden-sister; they one by one confessed their faith in Jesus as the Son of God and their Saviour, and said they believed His blood had washed away their sins.

"Mr. Meadows asked me what I had to say about their conduct, and whether I thought they might be received at once. I replied, 'I believe they try to please Jesus, and think they might be received at once.' Mrs. Yiang and two of the Christian girls also bore testimony as to their good conduct. They said that, as far as they could see, their conduct was in accordance with God's will.

"I believe God has been working in their hearts for some time; they have been very attentive at our meetings for Bible reading and prayer.

"The last few Sunday evenings we have had a prayer meeting in my sitting-room; just eight of us (counting Mrs. Yiang and myself), each one a professed disciple of Jesus. The girls choose and read the hymns, and engage in prayer. I have found it a pleasant time, and I think all have; for when I asked them if they would like to meet once a month, once a fortnight, or once a week, they replied, 'Each week.'

"It is indeed a cause of gratitude to our God and Father that I can look upon seven out of my twelve children as sisters in Christ Jesus. I believe too that Mr. Nying's death has been blessed to the girls. They saw that, trusting in Jesus, he was not afraid to die; that to him was fulfilled the promise 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.' They saw too that the widow's heart was comforted, and that she could smile through her tears and say, 'I know he has fallen asleep in Jesus, and now he is with Him, enjoying eternal happiness.' God grant that each one of my girls may truly love and serve our Saviour; may they 'be faithful unto death,' and receive the crown of life which Jesus will give to all those who love Him.

"I had a nice little note from Mr. Nying's daughter the other day; she is at home with her mother on a visit. I expect her to return to school in a few weeks. The son is also at Shing-hien. Mrs. Nying told me that after prayer and talking together, both Mr. Nying and herself came to the conclusion that they would rather their daughter never married; but that she should spend her life with me in work for Christ. Mrs. Nying said the girl herself had the same wish. She is still quite young, and if she should change her mind I should not think it right to bind her to this; still I feel grateful that God has put this wish in her heart, I think she is one that might prove a great help to me. I am fond of my quiet Yüô-kying (Mrs. Nying's daughter), my merry Kyiüh-ing—indeed, I love them all: yes, even Ju-i, though she has been a great grief to me. Ah-kyiao is, I hope, growing in grace': may God guide us about her; her future is still unsettled.

"We continue to have our Saturday evening prayer meeting and the women's prayer meeting on Wednesday afternoon. I am sorry to say that few outsiders come; still, I believe it is a means of blessing to ourselves, and the people and children about the house or houses; and we have the promise of Jesus for 'two or three' who gather in His name, have we not?

"We believe that Mrs. Meadows' nurse has been converted; she says it was hearing of old teacher's peaceful death and trust in Jesus* that made her begin to pray that her sins might be forgiven and that she might escape the misery of hell. She was examined and received last Sunday morning: her clear, simple answers quite touched my heart, she seemed so clearly to understand God's plan of salvation. The native pastor asked her, 'When you leave here and go home to your relatives and friends, and they curse and even persecute you for being a Christian, what will you do then?' She replied, 'I will look to Jesus, and put all my affairs in His hands.'

"Some weeks ago some of her relations fetched her away under the pretence that her mother was seriously ill: when she found it was all false, they told her they had brought her away to save her from having her liver and eyes taken out by the foreigners! They begged her not to return here; but she would not listen to them, and came back at once.

"Both she and the wife of 'Twenty-seven' have learnt to read: may God's Word be a lamp to their feet and a light to their path. I am keeping well and happy in Jesus. I am glad to think you remember me in your prayers: we also remember you. Last mail I had a very kind letter from Miss S—— and one from Miss B——. I hope to answer them very soon. Their loving, prayerful sympathy has quite cheered me; it is a real pleasure to receive and answer such letters."

CHEERING TIDINGS.

From Mr. Douthwaite, of Shao-hing.

DEC. 21ST.—"I and two of the assistants have visited Kiu-chau, and leased a small house for the native helper there. In a letter since received from the latter he says that since his removal into the new house he has had a good audience every day, which he never had in the old place.

"We also visited the prefectural city of Kin-hwa, and rented a house for mission purposes, in a good situation for present use, and left Mr. Li there, with instructions to be on the look-out for more permanent premises. As soon as it became known that the house was to be made into a preaching hall, some of the people began to make a stir; but I have just had a note from Mr. Li, in which he says that all is quiet now.

"I have arranged to hold a conference of all the workers connected with Hang-chau at that city, on the 5th and 6th January. I hope and pray that God will bless this effort to stir up our native helpers to greater zeal in His cause."

TWENTY MORE CANDIDATES FOR BAPTISM.†

"The son of our landlady in Tsông-kô-bu has for a long time been an enquirer. Now he has taken a decided step, and has sent his "god of riches" to Mr. Meadows, saying he has "no longer any faith in it." There are also *five other* enquirers in the same town. This is a great cause for rejoicing.

"*Dec. 25th.*—We have heard to-day of *ten more* enquirers at Shing-hien (making eighteen there in all), and of *four or five* at Sien-ngæn. The Lord be praised for this answer to prayer."

* See account of this in page 100 of February No.

† We had the joy of mentioning 20 candidates in this district last month. The 20 here mentioned raises the number to 40. Let us continue in prayer for yet larger blessing.

Visit to our Mission Stations.

IV.—FUNG-HWA.

(*Continued from page* 116).

THE cradle-like motion of the boat ceases, the boatman pulls in his scull, the boat's side rubs gently against the grassy bank, and we are quickly moored. It is barely dawn. Where are we! Surely this is not Fung-hwa! No. We are now amongst the hills, though not yet beyond the reach of the tide, and close by is the little town of Nen-du. Enquiring of our boatman, we find that we shall have to wait nearly an hour before the tide is high enough to float us along the narrow mountain stream, on which we are to complete our journey to Fung-hwa. During the rains, the freshets from the hills convert the small stream into a wide foaming torrent, requiring much skill for its navigation. At other times the channel, except near high water, is very narrow, with only sufficient water to convey light rafts, or small boats of peculiar construction, drawing at most three or four inches of water. But our frontispiece will give a better idea of this kind of stream, of which we shall meet with many in our subsequent travels, than a prolonged description, so to it we refer our readers.

THE TOWN OF NEN-DU.

Let us draw on our boots, and take a run through the town, whilst waiting for the tide. It is situated some twenty li (six miles) from Fung-hwa. The main street, as you see, is almost wholly occupied with boat-offices, inns for travellers, and warehouses for the temporary storage of their goods. During the dry season, goods and passengers have to embark for Ningpo at this point, instead of at Fung-hwa, there being too little water in the higher part of the stream.

NATIVE EVANGELISTIC EFFORTS.

One of the native Christians residing in Fung-hwa, a farmer by trade, walks over to this town every Sunday, to preach the Gospel, after having attended the morning service in the city. He is an industrious, hard-working man, seeking to serve God faithfully in his ordinary occupations during the week, and not less zealously in what he seeks to do for his Master on the Lord's Day. It is oftentimes a puzzle to the heathen, that men who are diligent in business, and know how to improve their opportunities, should sacrifice one-seventh of their time to the worship and service of God. They see the worldly loss, but do not understand the eternal gain.

THE TEA-SHOP.

Let us step into this tea-shop, and refresh ourselves with a cup of tea. If you prefer it, we will leave the boat to make its way slowly along, and after a little rest set out on foot across the country for Fung-hwa. "Are tea-shops usually like this?" you ask, "large rooms on the ground floor, with a number of square tables, surrounded by four stools, each accommodating one or two persons?" Yes, this is the common style of thing. In luxurious cities, such as Su-chau, Hang-chau, &c., you will often find places much more richly got up and adorned, and with an upper floor, in which the charges are slightly higher, and the refreshments furnished of a better quality; but the average run of tea-shops is very much like the one we are in.

GOSPEL WORK IN THE TEA-SHOP.

Did you notice how freely those two men came and sat down by our side, evidently wishing to enter into conversation with us, thus affording us an opportunity of telling them of our mission, and of the Master we serve? And see, as we converse with these men, how others in the room move over to adjoining tables, who freely take part in the conversation, and listen attentively to our remarks. Let us give them a few sheet tracts, containing a simple statement of the Gospel, and ask them to post them up on the walls of their homes when they arrive there; and as we go along the way we will seek God's blessing on the seed we have scattered.

The boatman just enters to tell us that there is water enough to allow of our proceeding. We direct him, however, to go on, saying that we intend to walk to Fung-hwa, unless we become tired and join him by the way. The boatman goes; and we take out the ten cash (a halfpenny) that are to pay for tea for two. But the master of the shop returns it, as one of the Chinamen has already paid for our tea with his own—an instance of kindly feeling and politeness that we shall not unfrequently meet with as we journey along. Let us only show a kindly interest in, and give a hearty welcome to, these somewhat rough, but honest people, and we shall find them fully prepared to reciprocate.

What a beautiful morning for a walk. The song of the blackbird and the thrush, and the sweet sonnet of the lark, would make us feel ashamed of ourselves indeed, if our own hearts were not going out in praise to Him who has filled the heaven with His glory, and covered the earth with His bounty. The country about Fung-hwa is full of wild birds. Notice that pair of beautiful doves on the tree before us, and observe how, as we come within gunshot, they fly away to the bamboo grove beyond; and you learn that the sportsman not unfrequently visits this district. How green is the young corn, and how sweet the smell of the bean flowers. But see those two men beyond us. The one with bales of goods is surely the man who paid for our tea; let us see if we cannot overtake him. His companion with the buckets is evidently going out to water his crops. We may have a little further conversation with them by the way. Our friend with the bales is, like ourselves, going to T'ai-chau, and these are the purchases he has made at Ningpo in exchange for his little stock of

PALM FIBRE AND VEGETABLE TALLOW.

This fibre is largely produced in the Fung-hwa and T'ai-chau districts. You see the stunted palms growing at the side of the path: notice that brown fibre, like cocoa-nut fibre, which envelopes the top of the stem and supports the young branches. This is annually collected from the palms, and is manufactured into various kinds of waterproof articles. Coats and caps are made of it to secure the wearer from the rain (see the woodcut on page 128). That brown fibrous mat wrapped around our bedding is made of the same material; and among other articles the soles of the boots worn in wet weather are made from the same fibre. The tallow which our friend has been selling in Ningpo is also a vegetable product. You see these dry, peculiar-looking trees, whose buds are not yet burst, though all around is forward—these are all tallow-trees, and as is evident from their appearance, most of them have been grafted when young.* Grafting makes the trees produce more fruit, though in growth they are not so luxurious as the ungrafted trees. Here our friend with the buckets leaves us: this is his farm on the left, and the little hamlet we see over the way is his homestead. Let us hope there is some one there who can read the sheet tract, which he has promised to paste up on the walls of his sitting-room, and that he will accept our invitation

* See Mrs. Crombie's description of the tallow-tree in our March Number, page 108.

to visit the chapel at Fung-hwa, when he comes up to the city on market-days.

Along we go with our Chinese friend, who says he knows of our chapel in T'ai-chau very well, but has never been in it. He promises, however, to try to look in about the time we expect to be there; so we may see him again, and perhaps some of the members of his family also.

But look! that high building before us is the tower over the city wall of Fung-hwa. Would you believe it possible that we have already walked five out of the six miles, and feel refreshed rather than weary! And see that small object a little to the left, surmounting the city wall. That is the belfry of our little chapel, which is not far from the city gate, and which alone stands higher than the wall. The town on our left is called Do-gyiao (literally, great bridge). It takes its name from that large bridge, with shops on either side like a street, and the whole roofed over. We must not, however, venture into this large suburb, but proceed at once to the east gate, passing through which, another minute's walk brings us to the chapel.

CHAPEL AT FUNG-HWA.

We are very thankful for this chapel, which was opened last year. At none of our stations have we had greater inconvenience from the want of suitable premises for the worship of God, and for the proclamation of the Gospel. From the character of the people (see description of Fung-hwa and its people, in the first article of this number), great difficulty was experienced in finding suitable accommodation. At one time we had a room in a private house; but the character of some of the occupants was such that, though the room was convenient, it was inexpedient to remain there. Then we obtained a hall connected with the premises in which Mr. Crombie resided; but worship there was always liable to interruptions from other occupants of the compound, who with ourselves had a right to use this hall on certain occasions. A third room was opened, the entrance to which, however, was not direct from the street, but from a yard common to three houses. One Sunday morning, while Divine service was going on, the hearts of the worshippers were distressed by the pitiful cries of an infant, whose brains were being literally beaten out by its own parent in the adjacent yard. It was a girl, and would not pay for the expense of keeping!

How thankful we were to escape from such a neighbourhood, when the site of our present chapel was secured by Mr. Williamson, may be imagined! The tumbled-down buildings, however, were in such a state that after some parts had fallen of themselves, the rest were removed, as it was dangerous to occupy them. Then meetings had to be carried on in an outhouse, until the liberal donation of a kind friend enabled us to begin the building of a chapel; which, as we were able to spare a few pounds, was carried on, and finally completed.*

As in most of our mission premises, there are rooms over the chapel for the residence of the missionary, or native helpers. By passing round to the back we find the staircase, by which we ascend, and receive a warm welcome from our friends, Mr. and Mrs. Crombie, and from the native pastor and his wife, Mr. and Mrs. Vaen, who come running in as soon as they hear of our arrival. The latter reside in a little cottage adjoining the chapel premises.

THE OLD FARMER AND THE BASKET-MAKER.

But see, who is coming in now! That odd-looking

* In several of our stations we are still much in need of premises; the building of those most desired would involve the outlay of little short of £1,000.

old man with the immense spectacles, the circular glasses of which are fully two inches in diameter, is the old farmer, of 'O-z, the story of whose conversion and subsequent work are so well known to most of our friends. His station, unfortunately, does not lie in our route; but as a description of a visit to it by Mrs. Crombie was given in our last number, this will be the less cause of regret. We inquire after other well-known friends, and find that our brother Neng-kwe is expected from his out-station (Ky'i-k'eo). He was once a basket-maker, but now for many years has been a colporteur. We shall be glad to meet him again, and to hear how the work in his hands is progressing. It is twenty years since we visited the town where he labours. There were no Christians there at that time; but two of our most efficient native preachers who came from it, were after their conversion much in prayer for their native place. Subsequently the Church at Fung-hwa was led to think of it, and the native Christians provide by their own contributions the rent of our mission premises there, while the teachers and children of a Sunday School in the West of London provide the support of our brother Neng-kwe, who now labours in the town and surrounding district. We may add that our friend the old farmer has been for many years supported by a lady in England, who we feel sure sustains him, not only by her pecuniary contributions, but also by her Christian sympathy and prayers. The other native helpers connected with the Fung-hwa circle of stations we shall meet in the course of our journey.*

We are thankful to find Mrs. Crombie's health somewhat improved, though her children are still very delicate. Is it not a cause for gratitude and praise that in this station, where nine or ten years ago there was not a single Christian, there are now fifty or sixty believers in fellowship? not to speak of those who have already fallen asleep in Jesus, whose number is large compared with the aggregate of Church members. It is indeed remarkable how many aged persons are converted in China. They are not *gospel hardened* ones, as aged people at home often are, but are persons who are literally called for the *first* time at the eleventh hour, and who with a prolonged experience of the vanity of earthly things and a consciousness of the nearness of death, have given serious and thankful attention to the good tidings of an assured salvation through the finished work of Christ.

Some of our friends may remember the touching words spoken by an aged woman in this city, when it was suggested to her, on her application for baptism, that she should defer it for a season, until she had been more fully instructed in the Scriptures: "I am eighty-two years of age; my day is nearly spent; the sun is going down; there is no time for deferring in my case." ("Occasional Paper," 32, page 48). She was received at once, there being no doubt as to her sincerity; and after nearly two years of consistent walk, in which the reality of her change of heart was fully manifested, she fell asleep, and from a life of hardship and suffering went into the presence of the King.

THE BIBLE WOMAN.

I must tell you a little about Mrs. Vaen before we bid her good bye. With Mr. Crombie's permission we will ask her husband to accompany us to the next station in his circuit, and on the way you will have an opportunity of making his acquaintance more fully. Mr. Vaen was converted in the year 1863 and his wife in the following year. They have helped Mr. and Mrs. Crombie in the

* The history of the conversion and early labours of the old farmer and of Neng-kwe, were given in "Occasional Papers," 32, 33, to which we refer our readers. They can be obtained from 6, Pyrland Road, price with postage, threepence.

work at Fung-hwa from its commencement; and scattered through the "Occasional Papers" will be found letters from Mr. Vaen; much information too about them and their work will be found in the letters of Mr. and Mrs. Crombie. Through God's blessing upon the efforts of Mrs. Vaen, who is an indefatigable visitor and Bible woman, not a few have been first interested in the truth and brought by her to Mrs. Crombie's classes, where they have found peace in believing. She is now 33 or 34 years of age. May she be long spared to be a helper to her husband, and a blessing to her fellow-country-women. *(To be continued.)*

Upon Rangoon to Bhamo.

Extracts from the Journal of Mr. Henry Soltau.

THURSDAY, SEPT. 10—Rose at five, and set off for the steamer at six. Mr. McCall accompanied us to the ship; we found quite a company there to bid us good-bye, Mr. Rose having decided to come with us, he of course drew forth the sympathy of all his friends. Mr. James Haswell cheered me much by reading portions of a letter from his sister in Maulmain, stating that the work in her school was extending and deepening, and that all the Christian girls are holding on their way. Several are continually coming to be conversed with.

OFF AT LAST.

After all the good-byes had been said, and we had heard the last "God bless and help you," from our brethren, as we watched the Golden Pagoda of Rangoon fade away in the distance, a solemn feeling crept over me in the thought of what we were going into, and of what stupendous consequences may, and we trust *will* follow. Three weak men, going forth in dependence upon God to do His will, and if needs be to suffer for His sake! Precious it is to know that we have an unchangeable, unerring Friend and Guide, into whose powerful and loving hands we commit all.

OUR STEAMER.

The river steamer "Rangoon" is a fine, large boat with two decks. On the upper one are the cabins and saloon. Behind the rail which divides the fore-part from the remainder of the deck, all the Burmans, Chinese, and natives of India spread their rugs and live. On either side of the steamer, connected with it by strong hawsers, are flats or barges laden with goods. One of them has an upper deck, also covered with passengers. Both the steamer and the barges have iron roofs over their whole lengths, and an awning underneath. Broad planks form passage ways between the steamer and the flats.

Everyone seems to be amazed at the idea of our going to Mandalay and Bhamo now, on account not only of the unsettled state of the country, but also of the malaria always prevalent at this time of the year. Many prophesy that we shall be back in Rangoon in a few months. The time seems to be come when a move should be made, and God is able to preserve us from the pestilence and from the powers of darkness.

Friday, September 11.—We are now slowly steaming up the gigantic Irrawaddy; may it be the highway for hundreds of labourers in the Gospel! The river as we enter it is from one-and-a-half to two miles broad. A swift current rushes past us, carrying the little canoes laden with plantains or paddy for transplanting, with it.

HENTHADA.

Saturday, Sept. 12.—By seven a.m. we were within sight of Henthada, a large town prettily embosomed among mango and palm trees. A few substantial teak houses among the native huts give the place an aspect of importance. A large crowd of people come down to the bank to watch our approach, and a very picturesque group they form. In the river are the children disporting themselves in their almost native element. Behind them, crouching on their haunches, is a long line of natives, Burmans and Karens, men and women, with bright red, blue, and yellow turbans and costumes, intermixed with white; and beyond these stands a long row of natives, smoking and talking. Under the shed which serves for a wharf, and alongside of which we soon anchor, is a group of Europeans, or white-faced men, with solar topes on. Mr. George, a missionary working under the American Baptist Mission Board, is there to meet us. He takes us to his house, where he and Mrs. George, with Miss Watson and the Crawleys, reside.

MISSIONARY FRIENDS.

Mr. George works among the Burmans in this district. In a previous journal I copied some extracts from a letter written by him to Mr. James Haswell, about the revival which had broken out in a neighbouring village. This still continues. He has already baptized 69, and expects to baptize some 12 more at his next visit. Each convert is becoming a missionary; the men are showing such true evidences of change of heart. Mr. George is a bright, tough, somewhat rough, loving, outspoken man. His wife is a very pleasant quiet person, who looks as if she had known much sorrow, as indeed she has, for they have lost two dear little children. They still have two. If the loss of little ones at home is great, how much more must it be out here, where they are almost the only joy in a land of sorrow and darkness.

Miss Watson has been out about 18 months. She superintends a Burmah girls' school, in which 17 scholars board. Five of these have lately confessed Christ, and others are true Christians.

Mrs. Thomas, who lives close by, came to breakfast. She is a widow. Her husband was an indefatigable and honoured labourer among the Karens. His health broke down, and he was urged to go home and recruit; but his love for his work and his people was so strong, and his sense of the vast need of labourers so great, that he would not leave his post. Ultimately, when he became too weak to do anything, he took a voyage to America, but he reached that land only to die: the change had been taken too late. He leaves behind a son, a clever young fellow who speaks Karen like a native, and who, though endowed with abilities which would help him to rise to a good position at home, is preparing to take up his father's work, and to aid his widowed mother. Mrs. Thomas is a wonderful little woman, with much energy and determination, and much love for the people. She has a large girl's school at Henthada, and just now she is passing through a trial of faith. One of the girls committed suicide the other day by jumping into the river. Her elder sister, when the same age, did the very same thing; an aunt also committed suicide. Of course it has frightened the superstitious Karens, who have extraordinary belief in ghosts and evil spirits; and at present it seems probable that this incident will be the means of breaking up the school for some time. It is expected that all the parents will withdraw their children; I hope not.

After singing a hymn, and prayer, we sat down to breakfast; and almost immediately after had to leave for our steamer again. Mr. George accompanied us to the ship, and we had opportunity for long conversation on various topics. Ko Ah, one of his evangelist pastors, came with us: he is a bright, earnest Christian. Mr.

George says, as an evangelist and pastor, he does not know his equal in Burmah. He considers him one of the best labourers in the country. His knowledge of the Scriptures and his style of preaching are quite uncommon. With no book but the Bible, he is an instance of how much may be learned by the teaching of the Holy Spirit without other aid.

Missionary Correspondence.

TIDINGS FROM HO-NAN.

We hear through Mr. Judd of the welfare of Mr. M. Henry Taylor, who has been itinerating in Ho-nan for three months. He wrote to Hankow on Dec. 10th from K'ai-fung-fu, the capital of the Province, and was then well. We have only room here to quote one sentence from Mr. M. H. Taylor's letter:—"*The Lord has indeed helped us in every city.*" For this let us give thanks, and be encouraged to continue in prayer.

BAPTISMS IN T'AI-CHAU.

FROM MR. JACKSON, OF WUN-CHAU.

December 5.—"I left here *October* 28, direct for Dien-tsi, and reached there on the 31st. The members of the church had almost given up hope of seeing me. I found that the former proprietor of the Temple had gone to Lu-gyiao, to meet Djun-yiao the evangelist who was expected that day. He did not come, so it was fortunate that I was there to take the Sunday services.

"All the members were present except two, who were prevented by sickness. It being harvest time, I felt deeply thankful to God to see them assemble with one accord to worship Him on the Lord's day.

"In the afternoon, we had a Church meeting, and received one new member; and then had the Communion. Thus ended a happy day.

"On Monday, I went to a market town, called Yiang-fu-miao, to see a candidate for baptism. Had a very hospitable reception at the house of a member. In the afternoon examined a candidate. I found him to have a good knowledge of salvation through Christ, and he was accepted for baptism. In the evening, the villagers came together to worship. I selected the parable of the prodigal son, and spoke for about forty minutes. All appeared interested, and when I had done, repeated my remarks to one another. The members here are very anxious to have a preacher stationed here.

"We returned next day to Dien-tsi, in a boat belonging to one of the members, and started the same night for T'ai-ping, where we arrived the following morning. On account of the illness of the assistant's wife, I found it inconvenient to stay long; so called the inquirers and candidates together for a church-meeting, which we held on board a boat a short distance from the city.

"I was never more satisfied with answers to questions relative to belief in the gospel, and especially with those by an old man of 73 years of age. To test their courage, I said, 'Do you wish to go to Dien-tsi and be baptised? or, will you be baptised in your native district?' They all answered, 'By all means here; for if we went to Dien-tsi few would know of it, but if we are baptised here it will spread far and wide, and will be a testimony for God.'

"In the afternoon I baptised five persons in a mountain-stream outside of the city, in the presence of a large number of the heathen. I wonder if the old man of 73 is the one Mr. Taylor met on his visit to that city who was so troubled about his sins. May God keep them from falling!

TEN PERSONS BAPTISED.

"I returned via Dien-tsi to T'ai-chau and Ky'i-'ô. The total number baptised was ten, as under: five at T'ai-ping, two at Dien-tsi, one at T'ai-chau (a woman), and two at Ky'i-ô (an old woman at 72 and her son). The harvest is ripe; come and gather in the sheaves!"

Arrivals and Departures.

ARRIVALS IN CHINA.

The *Hoogly*, in which Miss Wilson and Messrs. Pearse and James sailed, would probably reach Shanghai on the 16th of March. Interesting letters received from Aden tell of many mercies during the first part of the journey. Letters from them after their arrival in Shanghai may be looked for about the end of April or early in May.

DEPARTURES FOR CHINA.

We ask prayer for Messrs. George Parker (from Mr. Guinness's East End Training Institute) and J. Scott Monro, of Aberdeen, that their voyage in the *Ava* from Marseilles to China may be safe and prosperous. Leaving Marseilles, March 26th, they are due at Port Said on April 1st, and Shanghai on May 8th.

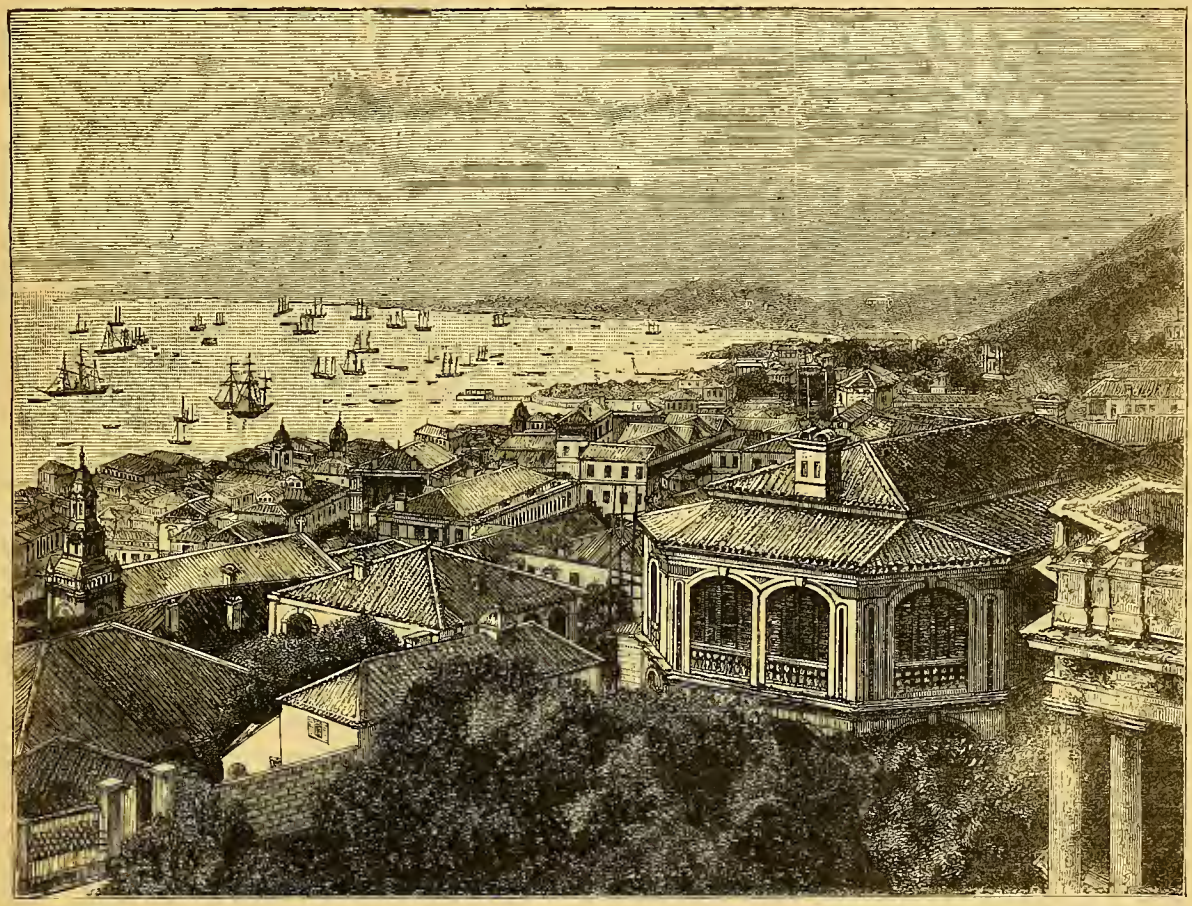
ARRIVALS IN BURMAH.

By the time that this paper reaches the hands of our readers, we hope to have tidings of the arrival of Mr. and Mrs. Harvey in Rangoon.

The Efficacy of Prayer.—Dr. Judson felt a deep interest in the Jews, and about the year 1832 he collected a sum of money, with the hope of inducing the Baptist Society to support a mission to Palestine. The scheme failed, however, and his intense desire to be made the means of blessing to Israel seemed most unlikely to be accomplished.

Not a fortnight before his death, Mrs. Judson read to him a newspaper paragraph, which told how a tract containing an account of his labours in Ava had been blessed to the conversion of some Jews in Germany. It had also reached Trebizond, where a Jew had translated it for his brethren there, and where it had awakened such a spirit of interest and inquiry among many of them that they had sent to Constantinople to request that a missionary might be sent to them. Mrs. Judson, relating these facts, continues:—His eyes were filled with tears when I had done reading; but still he at first spoke playfully, and in a way that a little disappointed me. Then a look of most unearthly solemnity came over him, and, clinging fast to my hand, as though to assure himself of being really in the world, he said, "Love, this frightens me! I do not know what to make of it." "What?" "Why, what you have just been reading. *I never was deeply interested in any object,—I never prayed sincerely and earnestly for anything,—but it came.* At some time, no matter at how distant a day,—somehow, in some shape, probably the last I should have devised,—it came. And yet I have always had so little faith! May God forgive me, and while he condescends to use me as His instrument, wipe the sin of unbelief from my heart!"—*Life of Dr Judson, by Dr. H. Bonar.*

China's Millions.



HONG-KONG.

The Protestant Missions at Hong-kong.

We condense from the *China Mail* the following excellent address delivered by the Rev. Dr. Eitel, of the London Missionary Society, at St. Paul's College, Hongkong :—

HAVING been invited by Bishop Burdon to give an address on Missions in this part of China, and considering that this meeting is for prayer on behalf of Missions, I will briefly review the past history of Hongkong Missions, and state their exact position at this day. Remarkable successes have been obtained by some Protestant Missions in China, like those of Amoy and Foo-chow, where there are numbers of self-sustaining churches scattered over the interior. But if this paper prove anything, it will demonstrate that even with exclusive reference to Hongkong there is as much cause for gratitude to Almighty God, as for self-humiliation ; that Hongkong Missions have real positive success to thank God for, as well as to accuse themselves of comparative failure in certain points.

The different Missions of Hongkong, with their out-stations on the adjacent mainland, have up to this day gathered no less than 2,200 native Christians under the banner of Christ, of which number more than 1,400 are regular attendants at the Lord's table. This is the result of over thirty years' uphill wor . Small as it may appear to those who expect great things in the harvest-field of the Lord, it will yet be seen to be something to be thankful for, when we consider how

many years it took Protestant missionaries to find out the right way of going to work in this field of labour. Even now all we missionaries are doing is but sowing in weakness, looking to the Lord of the harvest to give his blessing on the work, and to bring on the day of harvest, distant as it may be.

Looking over the history of Hongkong Missions, reviewing the early growth of the several German Missions, the London Mission, St. Paul's College and the Church Mission, with its schools for boys and girls, our attention is immediately arrested by four remarkable characters. Around them the varied events, failures, and successes of Hongkong Missions naturally group themselves. These four personages are, to arrange them in chronological order:—Dr. Gützlaff, the originator of all the German Missions in South China; Dr. Legge, the founder of the London Mission churches of Hongkong and Poklo; Bishop Smith, the founder of St. Paul's College and Church Mission work here; and finally Miss Baxter, the indefatigable worker among Chinese women and orphans, among the destitute and outcasts of all nations.

DR. GÜTZLAFF.

The first in the field was Dr. Gützlaff. He had been sent by a Dutch Society first to Java, then to Siam, where he laboured among Chinese immigrants, and with his remarkable linguistic talent learned the Fohkien dialect in a short time. Having lost his wife and child by death, and having inherited a small fortune, he disdained working among the scattered Chinese immigrants at Siam, and set his heart on missionary work in China. His Society declined sending him there; but he, nothing daunted, took passage in a Chinese junk, and on arrival in China, finding it impossible to effect an entrance, enlisted as Chinese interpreter on opium ships. In this capacity he travelled up and down the China coast for several years, all the time hard at work at a translation he made in the Chinese character of the whole Bible, and preparing many tracts in Chinese. These he printed at his own expense, and used every opportunity to distribute the New Testament and his tracts. He never approved of the opium traffic, and readily took service with the English Government in 1839, which, at the outbreak of the war with China, was glad to avail itself of Gützlaff's services. Besides Mr. Morrison and Mr. Thom, he was almost the only European in China who combined an excellent knowledge of the Chinese written language with a thorough practical acquaintance with several dialects. He acted as third interpreter throughout the negociations resulting in the Treaty of Nanking in 1842: was for some time Superintendent of Chusan; and finally accepted the post of Chinese Secretary, to which the Hongkong Government appointed him in 1843, and which he retained to his death.

As soon as he settled in Hongkong he set to work, combining with his official work the most energetic missionary labours. Every morning from seven to eight he gathered round him at the Government offices large numbers of Chinese, to whom he expounded the Scriptures in the Fohkien dialect; then, after a hasty breakfast in his office, he gave from 8.30 to 9.30 another Bible lecture to Chinese, speaking the Punti or Hakka dialects. Every evening after office hours he went into the towns or villages preaching among the Chinese, or worked at home finishing his translation of the Old Testament.

ORIGIN OF THE CHINESE UNION.

From those who attended his Bible classes he selected the most attentive, and sent them with bags full of New Testaments and tracts into the interior, to the most distant provinces. He parcelled out among them the whole of China, supplying them with passage-money, and paying them a salary of six dollars per month, at first out of his own pocket, and afterwards with the additional aid of contributions he received for the purpose from America and Europe. No wonder the Government offices were thronged with anxious inquirers for the good things to be obtained at Gützlaff's Bible classes.

He had at one time 366 such colporteurs, or rather preachers, as he called them. They came and went with the utmost regularity, starting from Gützlaff's office with bags full of Bibles, travelling money, and directions for the route, and returning at the proper time with well-written journals of travels they had never made, sketches of sermons they had never preached, and lists of converts they had never baptised. Poor Gützlaff! he believed them all to be inspired with his holy zeal; he translated their hypocritical reports, couched in the most fervent strains of piety and devotion, and sent them to all parts of the world, asking for the support of his "Chinese Union," as he called this host of sham evangelists, which he verily believed was destined to win the whole of China for Christ. Poor Gützlaff! the very Bibles he bought from the Chinese printer with his hard-earned money, and handed to the members of his Chinese Union, were sold by them to the printer, who resold them to Gützlaff.

He was too charitable to find serious fault with his men, though he did not trust them altogether, for it was one of the principal features of his plan for the conversion of China that his colporteurs should make their journeys in the interior under the supervision of foreign missionaries. For that reason he spent hours every night writing to every Missionary Society and to every friend of Missions he knew, urging them with all his powers of eloquent persuasion and enthusiastic zeal to send him men who would not settle down in the open ports like other missionaries, but would adopt Chinese customs, live in Chinese style, and be prepared to live and die in the interior of China. And such missionaries did come, and with warmest enthusiasm they fell in with his plans, joined his Chinese Union, dressed and lived in Chinese style, went into the interior, patiently submitted to being robbed and plundered, driven from place to place, till, striken down with fever, they died, or returned to Hong-kong to recruit their shattered health.

But these missionaries, as soon as they began to understand the language, also began to see the hollow-

ness of this Chinese Union. They protested against Gützlaff's credulity, warned him against impostors, and finally exposed the whole sham, whilst yet retaining their esteem for Gützlaff's own Christian character and well-meaning, though injudicious zeal. Thus this missionary bubble burst, and Gützlaff survived it but a very short time. He died in 1851, having just returned from a short visit to Europe, where he had succeeded in establishing several Missionary Societies for the conversion of China.

He died; but thanks to his energetic spirit, the missionaries who had come out to join him had gone through an excellent training school in their connection with the Chinese Union. As they had acquired a thorough acquaintance with the Chinese, their language and their vices, they had learned from the failure of this Chinese Union to discard the dreams of a speedy conquest of China through paid agents. They had resolved to settle down to quiet, steady work in church and school, laying in earnest perseverance the solid foundations of Christian family life, to build up thereon a Christian Church life, and to trust to these native churches to bring forth the teachers and agents who shall conquer China for Christ in the time appointed. Thus it was that the German missionaries founded in the interior of the Canton Province and in Hongkong a series of native churches on the basis of a sound faith and strict discipline. The Basel Mission in Hongkong, in the Sunon and Ch'onglok district, the Barmen Mission and Berlin Men's Union in the Sunon, Tungkun and Fayün districts, the Berlin Foundling House of Hongkong, all owe their first origin to Gützlaff's enthusiastic solicitations, and their success to the salutary warning afforded by the sad failure of this Chinese Union.

(To be continued.)

Poetry.

"WEEPING MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING."

By the late Miss Blatchley.

"BLACK . . . . AS THE TENTS OF KEDAR." (*Cant. i.* 5.)

So vile! so full of anguish—anguish most
For my great vileness and failed purposes.
The tears burst sometimes—scant, hot, burning tears,
Just few enough to pain and not relieve:
Or, oftener far, my heart sinks cold and flat
As any stony pathway trodden hard
By unclean feet; and yet not wholly dead,
But not alive; still seeing my ideal,
But weak, weak, weak to grasp it. Self-abhorr'd!

Oh life that should be! life of holy trust—
High, broad, deep trust in God, and strong pursuit
Of worthy purposes, and self, self triumphed o'er.
Oh, life that might be! might be, this I know,
For God is truth; yet knowing this I fail.
O God, from whom the everlasting hills
Shut in no treasure but Thine eye beholds,
From Whom the depths of Hades nothing hide,
Thou knows't the pale desire that starts and sleeps,
And sleeps and starts, or like a captive lies
Half-conscious in the darkest corner, starved,
Neglected, hush'd and naked—the desire
To serve Thee *wholly*. Now it dormant lies;
And now 'tis wakened, till it creeps
Like Spring, through every fibre of the heart,
Supplanting other thoughts, and hopes, and aims—
Lov'd thoughts, perhaps, as dear as life itself;
Long-cherished aims, it may be, hard to crush,
And hopes that cling and weep in that divorce—
All, all awhile are subject unto Thee.

Awhile! my soul craves something more than this,
Than these mere transient flashes of a light
That still to me, to me is wrapt in cloud.
Must I still long in vain, and live in vain?
Oh! will there never, *never* be for *me*
The Master's brightening smile, the sweet "Well done"?
No victor's crown, no labourer's hire for me?
The accursed thing, the abominable thing—
Pride, intellectual pride, unblushing throned
In God's own holy place, has eaten out
All use, all sweetness, from my wasted youth.
I passed thro' common pleasures with a front
Too elevated, or they might have bless'd—
And would have bless'd, well used, being God's gift.
Life's simple duties, lying in my path,
Neglected, spread and tangle round my feet!
And still the gleaming star I sought to touch
I touch not, standing so among the weeds.

O God, I would have serv'd Thee—in *my* way,
But that Thou would'st not. I was blind, too blind;
And now I reap the Summer of that Spring.
My fields are waste, or thick with noxious weeds:
This is my portion; and a polar night
Too swift displaces fitful gleams of joy!

"SHOWING HIMSELF THROUGH THE LATTICE." (*Cant. ii.* 9.)

THAT is how it used to be with me. I saw Him through a lattice: saw Him—a very different thing from embracing the Beloved One. And sometimes a bar of the lattice would come between my eye and His; and I lost, for a time, its loving expression.

But in another place we read of the bride, that His arms are about her. He has come in; there is no longer a lattice between them. That is how it is *now*. His arms are round me. I *have* Him. And oh, there is all the difference in the world between these two things. Then I loved and yearned, and my heart was not at rest. Now I love, and am satisfied, and my heart *does rest* in His love;—yes, even when painful wounds are bleeding, even when sorrowing most, because the sorrow seems to make Him tighten His embrace.

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."—*2 Thess. iii. 1.*

MISSIONARIES, NATIVE PASTORS, and other NATIVE HELPERS, in connection with the China Inland Mission.

MISSIONARIES. (36 and 16 wives of Missionaries: total, 52.)

* J. Hudson Taylor, Director,	arrived in China	1854.	
* James Meadows,	,,	1862.	
* George Crombie,	,,	1865.	
* George Stott,	,,	1866.	
* J. W. Stevenson,	,,	1866.	
* James Williamson,	,,	1866.	
* W. D. Rudland,	,,	1866.	
* J. A. Jackson,	,,	1866.	
Miss Desgraz,	,,	1866.	
* John McCarthy,	,,	1867.	
* J. E. Cardwell,	,,	1868.	
* C. H. Judd,	,,	1868.	
* Edward Fishe,	,,	1868.	
* T. P. Harvey, L.R.C.P., &c., Lond.	,,	1869.	
* C. T. Fishe,	,,	1869.	
Miss Turner,	,,	1872.	
* F. W. Baller,	,,	1873.	
M. Henry Taylor,	,,	1873.	
* A. W. Douthwaite,	arrived in China	1874.	
Henry Soltau,	arrived in Burmah	1875.	
Jos. S. Adams,	,,	1875.	
George King,	arrived in China	1875.	
James Cameron,	,,	1875.	
George Nicoll,	,,	1875.	
G. W. Clarke,	,,	1875.	
J. F. Broumton,	,,	1875.	
G. F. Easton,	,,	1875.	
J. J. Turner,	,,	1876.	
Charles Budd,	,,	1876.	
Miss Knight,	,,	1876.	
Miss Goodman,	,,	1876.	
Miss Wilson,	,,	1876.	
Edward Pearse,	,,	1876.	
Francis James,	,,	1876.	
George Parker,	sailed April 5,	1876.	
Horace Randle,	,,	1876.	

The * indicates the Missionaries who are married.

NATIVE PASTORS. (7.)

Wông Læ-djün.	Tsiang Siao-vong.	Tsiang Ah-liang.
Chü Ying-tsiu.	Liu Sin-sang.	Tsiang Soh-liang.
Vaen Sin-sang		

EVANGELISTS. (33.)

'O Ah-ho.	Zi Sin-sang.	Chang Sien-seng.
Tsiang Liang-yüong.	Dong Sin-sang.	Ch'un Sien-seng.
Kao Ziao-gyi.	Fông Neng-kwe.	Chu Sien-seng.
Wông Teng-yüing.	Wông Kyüô-yiao.	Hsü Sien-seng.
Loh Ah-ts'ih.	Wông Sin-ch'ing.	Wu Cheng-tsan.
Vong Sin-sang.	Tsiang Ping-hwe.	Tæ Sin-sang.
Sï Jün-kao.	Loh Kying-sih.	Tsiu Fông-kying.
Nyien Sin-sang.	Kôh Yih-djün.	Han Sien-seng.
Vaen Kwông-pao.	U Djün-yiao.	Yiao Sien-seng.
Nying Tsï-ky'ing.	Tsiang Yüong-kao.	Lo Gan-fuh.
Tsiu Uong-yiang.	Ch'en Wen-loh.	Chang Sien-seng.

COLPORTEURS. (27.)

Yiao Sï-vu.	Wông Yi-hying.	King-shu.
Li Sin-sang.	Ling Tsiao-sông.	Dzing Lao-yiao.
Dzing Sï-vu.	Kying Tsing-saen.	Tai Sï-fu.
Sing Sin-sang.	Tsiu Din-ky'ing.	T'ông Sin-sang.
Moh Dziang-ling.	Seng Shü-nyün.	Long-chong.
Lao Yiu-dzing.	Lo Sï-fu.	T'eng Sï-fu.
Shih Da-tseng.	P'un Sï-fu.	Ts'üen-ling.
Liu Si-yüing.	Ch'eng Sï-fu.	P'en Sien-seng.
Ling Hyin-djü.	Wu Sï-fu.	Yao Sï-fu.

BIBLE WOMEN. (6.)

Tsiu Sï-meo (senr.)	Vaen Sï-meo.	Yang Sï-meo.
Tsiu Sï-meo (junr.)	Shih Sï-meo.	Li Sï-meo.

NATIVE SCHOOLMASTERS. (2.)

Veng-ing. | Ing Sin-sang.

For the Stations of the Mission, see Table of Stations in Supplement to the number of "CHINA'S MILLIONS" for July, 1875. Price One Penny.

Brethren, Pray for us.

(2 *Thess. iii.* 1.)

APPEAL FOR PRAYER.

"BRETHREN, PRAY FOR US."—Thus wrote, in large Chinese characters, our departed brother, Mr. Nying. "I cannot go myself to foreign lands to plead with brethren and sisters in Jesus; let this be my letter to them. They cannot read it, yet let them see it. Do you," said he to Mr. Stevenson, "read it to them: explain it, and urge its appeal, for us—their far-off brethren." Our brother now sleeps in Jesus, but his large scroll still speaks to our eyes and hearts on behalf of Chinese labourers in the gospel; and surely it will not be without response.

Not less earnestly does almost every letter received from our missionaries in the field plead, "Pray for us." The millions of China are no myth to them: they see them, they feel their deep needs, and realize their own utter inability to meet them. Most deeply are they impressed with the fact, that the Spirit of God alone can give light to the blind eyes, and soften the hard hearts; alone can open the closed doors, and rescue the perishing from the mighty hand of the destroyer. "Faint, yet pursuing," they cry, "Pray, O pray for us."

On the opposite page we give a list of our missionaries and native workers—a mere list of names. It cannot tell the deep exercises of soul through which they pass, ofttimes known only to God, as was Moses cry, of which the only notice is God's reply, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

Ofttimes our brethren see the sea before them, and the mountains on either side; and they hear the not distant roll of the chariots of the enemy. Of return they never dream; to stand still is impossible; but how can they go forward? Will not our readers as they look at this list of names, breathe forth a heartfelt prayer that God will indeed supply all the needs of each one "according to His riches in Glory, by Christ Jesus."

Arrivals and Departures.

BURMAH.

THE *Irrawaddy*, in which Mr. and Mrs. Harvey sailed for Rangoon, arrived at that port on the 4th of April. We learn from a recent letter of Mr. H. Soltau's that by the time they arrived the building of the house at Bhamo, on the site presented by the King of Burmah, would be completed; so that they and Mr. Adams would be able to proceed at once up the river towards the Chinese frontier.

CHINA.

THE *Hooghly*, in which Miss Wilson and Messrs. Pearse and James sailed, reached Hong-kong on March 11, and doubtless arrived at Shanghai a week later; it is not customary to telegraph the French mails from that port. Interesting letters posted by them at Singapore have reached us.

In our last number we announced the intended departure of Messrs. Parker and Monro. After going

to press, and within a few days of the time for sailing, Mr. Monro was benighted in a snowdrift in Scotland, and nearly lost his life, and has since been much shattered. For the present Mr. H. Randle takes his place, and our friends left us on the 5th of April.

Missionary Intelligence.

EVANGELISTIC WORK IN GAN-HWUY PROVINCE.

From Mr. J. W. Baller.

[We have been much encouraged by this account. A few years ago when journeying in this province there were *none* to be met with who knew anything of the Gospel.—Ed. C. M.]

CHINKIANG, JAN. 6TH.—When I left Gan-k'ing on this journey, Brothers King and Cameron were in very good spirits, the latter making good progress in study. The more I see of him the more I like his sterling Christian character and stability of purpose. Mr. King is doing very well, and will make one of the best scholars in the mission. I cannot tell you how grateful my dear wife and I feel for the goodness of our God in sending us two such earnest, loving brethren.

Here in Chinkiang I find Messrs. Easton and Broumton making good progress in the language: they will be able to preach Christ within six months of their arrival.

T'AI-PING FU.

Since I last wrote I have visited the out-stations twice, and have been much cheered by what I have seen. At *T'ai-ping* there had been some disturbing rumours, but I hope all is again quiet now. They arose from the fact that a number of houses had been set on fire in different parts of the city. Reports were industriously circulated that the Roman Catholics had assumed the name of Jesus-men (Protestants), and had sought to induce the people of the city to adopt their religion. Failing in the attempt, they now sought to be revenged by setting the houses on fire! The Roman Catholics are held in such utter detestation (largely from the confessional, &c.) that it is important in preaching the Gospel to teach the natives the difference between us and them.

The colporteur, Ts'üen-ling, seems to be getting on very well, and advancing in spiritual things.

CH'I-CHAU.

At Ch'ï-chau the work is going on much as usual, but there are as yet no converts. Two of the inquirers I mentioned in a former letter are still attending; the rest have either left the place or grown cold.

GAN-K'ING.

The examinations are almost over in Gan-k'ing, and have passed off without any riot. The chapel has been filled every afternoon. During the first examination the authorities requested us to avoid open-air preaching till the city was a little more empty. To this I consented, but we had the chapel open daily. Chu Sien-seng and his wife are going on very well; the old man preaches the Gospel very clearly.

I paid the second visit to Ta-tung and Wu-hu with one of the missionaries belonging to the American Methodist Mission at Kiu-kiang who was going to Wu-hu on an evangelistic tour. We arrived at

TA-TUNG

on a Friday morning, and preached and sold books during the remainder of the day. I visited the chapel in the evening, and found both King-shu and his colleague well. They reported no enquirers, but a good average congregation daily.

The next day (Saturday), after preaching in the streets on both sides of the river, we dropped down about fifteen li to a place called

T'ONG-LING-K'IA,

on the mouth of a small river that led to T'ong-ling Hien. We sold a few books, and preached awhile till dark.

On Sunday I had good congregations both morning and evening. Owing to adverse wind a number of boats put into the creek. Several in the crowd

HAD HEARD THE GOSPEL BEFORE,

while one man gave evidence that he was not far from the kingdom. He knew the Gospel well, but was not very clear as to worship. May he be led "to know the Father, and worship Him in spirit and in truth."

On descending the bank to go on board, a man in a small boat by the side of ours asked me to sit down and talk. He surprised me by the remark that he hoped the Lord would give us a fair wind to-morrow, as he wanted to go to Wu-hu. On questioning him I found his knowledge of the Gospel very good. He had heard it several times in Hankow, and was just

HALTING BETWEEN TWO OPINIONS.

He fully believed it was true, but was in difficulty about observing the Lord's Day. "You see," he said, "supposing I have one or two passengers (who of course do not believe the Gospel), I cannot avoid travelling on the Lord's Day; besides which, if I stop at any small place there is no worship hall." I sought to show sympathy with him in his difficulty, and referred him to 2 Cor. viii. 12, pointing out to him that a chapel is not essential to the worship of God, but that

> "Where'er we seek Him, He is found,
> And every place is hallowed ground."

We talked on till late. Before we separated, he promised to think of what I had said, and I with a full heart commended him to our gracious Lord, who gathers the lambs in His arms, and carries them in His bosom.

My heart was greatly encouraged to find how the knowledge of the truth was spreading, and how God is able to nourish the seed sown in weakness.

On Monday morning we visited T'ong-ling Hien, and had a good time of preaching there. The city has suffered greatly from the rebellion, there being only one street of any importance in the whole place.

ANOTHER HOPEFUL CASE.

In returning, we dropped down to a place called T'u-k'iao, and had good congregations right on till after

dark. I was much pleased and cheered by the attention of one man named Wu, who asked several intelligent questions. As it was almost dark, and too late fully to explain all I wished, next morning I invited him to the boat, where we had a most interesting conversation. He had heard the Gospel from Wu Cheng-tsan, our evangelist formerly at Ta-tung, almost two years ago, *and had been thinking about it ever since!* He knew a good deal of truth, but there was a good deal of works mixed up with it. Like the Jews of old, he wanted to know what should he *do* to work the works of God. I sought to explain to him that it was not by *doing*, but believing, that we *obtained* salvation—that this was "the work of God, to believe on Him whom He hath sent."

I gave him some small books on various subjects. He had a very good knowledge of the character, and seemed to understand very well, and I cannot tell you how full my heart was when I parted from him. May our loving Father graciously preserve and bless him. "In due season we shall reap, if we faint not." It was one of the happiest hours I ever spent when I sought to lead him to Jesus. I promised to come again in about a month's time and give him further instruction. He keeps a small shop, and has two brothers, who are scholars. Please pray for him.

We spent the morning of the following day at a small place governed by T'ai-ping Fu. Had very good congregations, and sold a fair number of books. May our gracious Father bless the seed sown.

WU-HU.

Next day we arrived at Wu-hu. I went straight to the chapel, and found Tæ Sin-sang and his wife quite well: his report was most encouraging. I will give you it briefly.

Mr. McCarthy baptised last year at Wu-hu a relative of Han Sien-sing named Long, who had been a vegetarian for some years, and who, at the time of hearing the truth, was about to become a priest. He had become a vegetarian through the instrumentality of a man named Ho—a leading man of the sect called the Sien-t'ien sect, which is composed of men who are a little dissatisfied with the idolatry of Buddhism, and the Rationalism of the Confucianists. They labour very earnestly to extend their doctrine, supporting themselves in a new place, and promulgating their views at the same time. After Long had received baptism he returned home, taking some Christian books with him, and evidently

NOT HIDING HIS LIGHT

under a bushel. Ho, on hearing he had broken his vow and was no longer a vegetarian, very strongly opposed him at first, but afterwards began to inquire for himself. He read the New Testament and Evidences of Christianity, and being desirous of hearing more, paid his fare from Lü-chau Fu to Wu-hu, about two days' journey. He had left Wu-hu the day before I arrived, after spending three consecutive days with Tæ seeking a fuller acquaintance with the truth. Before he left he professed to have faith in Jesus, and expressed his determination to seek the conversion of those he had formerly led astray. He proposes to devote all his time to the preaching of the Gospel, if he can manage to support himself. I need not say how much this encouraged me. Surely such things as these are the beginning of greater. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

Woman's Work in China.

EXTRACTS FROM MRS. WILLIAMSON'S JOURNAL OF A VISIT NORTH OF CHEFOO.

[There is a too prevalent impression that there is little room for woman's work in the interior of China. That there are *difficulties* we admit, but are these to exclude nearly 200 millions of Chinese women and girls from the benefits of the Gospel? We reprint from the *United Presbyterian Missionary Record* this valuable article bearing practically on the question.—ED. C. M.]

WEI-HIEN.

WE entered the city at dusk, and met Mr. Mac Intyre just inside the north gate. We speedily found an inn, with a most spacious courtyard and plenty of out-houses, where we could see men and women apart. It was announced that on the morrow we would be prepared to see those who chose to come. Very early in the following morning the inn yard was well filled. I went out to the room where I had arranged to see the women. In a short time crowds of women came; some sick themselves, some with sick children, some to see the foreign lady. The fact that I had visited Wei Hien last year allayed the intense curiosity. I found they had talked me over, as I heard them tell each other minute particulars regarding the dress I wore, etc. Not being quite a novelty, I was able to speak to them without much interruption. Dr. Henderson's dispenser, Lee S. S., had the men and boys; I the women and girls. Dr. Henderson had kindly put up for me in doses such medicines as I understood. These I made use of, and called in Lee S. S. when my stock was too limited. At intervals, all during the day, I spoke to different crowds of women of our heavenly Father and His Son, our Lord and Saviour Jesus Christ. I never spoke to more interested audiences of women, who, for the first time, heard the Word of Life. Often the women got so interested that they sent out some crying child, who disturbed them in hearing far more than it did me in speaking.

The leaven is evidently working over the city. The foreigner is respected, and the doctrine is supposed to be worth hearing.

While this was going on inside the rooms, Mr. Mac Intyre and Dr. Williamson preached to large crowds outside. With the exception of a short time for a mid-day meal, we four were kept busy all day till sunset. I feel sure over two thousand persons heard the word that day. During the two days, I often heard of the wonderful medicine that had been dispensed by Dr. Henderson last year. Numbers came whom only such skill as Dr. Henderson's could relieve, and we had regretfully to tell them that he had not come this year to Wei Hien. Two clear days were passed in this way; and as we then could not stay any longer, we intimated that we would spend two or three days on our return.

Next morning we said good-bye to Mr. Mac Intyre, and set out for Tsing-chow-foo, only some thirty-five miles distant from Wei Hien, yet it is a *very long* day's journey in a mule litter. Jog, jog we go along shady lanes, and through picturesque villages, where beautiful naked little cherubs rush out to see the foreigners. Men, women, and children are quite prepared for the much-spoken-of bearded barbarian; but, by the expression on their faces, I see they are not prepared for this new importation, with smooth face, brown hair, and *earrings!* Generally a bright young woman shouts out, 'Oh, a lady!' and at once the rush of little-footed China to see one of its western great sisters is amusing. The women elbow the men back, and the girls slap the boys right and left out of their way, so that they may get complete possession of their portion of foreign humanity. We exchange a few words with them, and then it is passed from mouth to mouth all round the great crowd, 'Her speech is the same as ours.' Thus confidence is established, and they are ready either to hear the doctrine or apply for medicine. Sometimes the men are averse to women taking our drugs, because, they say, in that way we get their hearts to go after us. In one district where a great many have lately become Christians, they said it was entirely done through our giving medicine. Last

night Dr. Williamson told them it so happened that not one packet of medicine had been dispensed in that quarter of the country.

TSING-CHOW-FOO.

Tsing-chow, the next large city where we stayed, is very ancient, and all the surrounding district is famous in history. Before the time of Abraham it is recorded that this city sent pheasants' feathers as tribute to the emperors. The city is beautifully situated, with lofty hills to the west.

The city is surrounded by a fine wall, and the gates are lofty and strong. We had some difficulty in finding an inn. The first one we got into was one in which Dr. Williamson had resided several years ago; but, alas! it had so gone to decay that it was impossible to remain. The roof was broken, and mould and damp and dust were everywhere. Besides, there was no food for the mules, so we decided not to stay there. Dr. W. went in search of another shelter, and found one. It was just being vacated by a mandarin, and I was ushered in most unceremoniously, to avoid the crowds that thronged us. With the most dignified courtesy the mandarin showed me to a chair in an inner room; inquired if I was fatigued: How far I had come? How long was I going to stay? and, Where was I going? All this was done with a grace and dignity that would have served as a model for our gentlemen travellers in "bonnie" Scotland. After this he hurried his servant to collect his things, as the honourable lady was waiting. Well, we settled down to the comforts of the inn,—those comforts being a brick floor, coated inches thick with mud, two chairs, a table, and a rough bench for a bed; dirt everywhere, and the odour of opium very strong. Our sleep was disturbed by the visits of cats, and there were no means of stopping up the holes where they entered. During our meals, the inn yard was constantly full of a gaping crowd, and a sea of faces, packed as closely as they could be, peered through every door, window, and crevice. We walked all over the city, and found the people perfectly civil. Instead of the ugly name they give, I heard one man call to his boy, 'Look, come and see a great sister!'

Dr. W. went and stood at the inn gate and preached to the crowd, and at intervals sold books. All who were sick he admitted, and the dispenser, Lee S.S. and myself, in separate rooms, saw and prescribed for the sick. The women were kind and agreeable, and listened with attention when I spoke to them of the heavenly doctrine. They always laughed heartily when I found out an opium smoker. They told me that nearly half the women of the city smoked opium, and not one of these smokers but wished to give it up. We saw a great many patients; large numbers came with cataract in one eye, and very large numbers had goitre, which they call 'ying-su,' or eagles' wattles.

The women begged me to stay some days longer, *and many invited me to their homes*. These were all respectable people. Dr. W. had to exert his authority to keep back the rough, idle women.

For the sake of change and rest we took one or two walks through the streets; and as I stood in the midst of that ancient city, and knew that I was the first woman of a strange race who had ever trod its streets, or walked amid all these altars which had so long smoked with incense to false gods,—that no woman had ever been here who could point her sisters to that Living Sacrifice offered once for all,—I felt I occupied a most solemn position.

The memorable saying of Napoleon to his army in Egypt occurred to me: '*Forty centuries look down on you*;' but I felt another Eye and a nobler cloud of witnesses were upon me, and an infinitely more sacred exhortation and more profound motive presented itself to my mind. And under the sense of my own nothingness, I felt my whole being roused in prayer that God would send out more women to teach these millions of immortal beings; and under that same sense of need, I would implore you, O ye Christian women of Scotland! to think of the claims of your sisters in heathen lands. Women are one-half of the human race; there ought therefore to be as many women as men in the field, especially in such countries as China, where only women can properly and powerfully teach women. Surely God has some chosen vessels among you who will bear His name thither; women with steady zeal and firm nerve, who have already passed through the fire, and are prepared to face trials and death itself, if need be, for the sake of Him to whom we are indebted for everything precious we possess or hope for; women who have resolved to spend their lives in the most noble of all services under heaven, so that in that great day the Saviour's crown may be adorned with jewels from among the women of this, the most ancient people on earth.

The missionaries you send out work at a great disadvantage. Few of them can speak as St. Paul did of the "women who labour with them in the Gospel." In your own churches, where would be the life if you blot out the work that woman does? Here there would be work unlimited for medical women, and for those who have the gift of speaking either to the young or mature.

TSI-NAN-FOO.

We next proceeded to Tsi-nan-foo, the capital of the province, which is 330 miles distant from Chefoo. It is a fine city, but as it has been often described, I will refer only to our work. The missionaries of the American Presbyterian Board kindly offered us the use of their premises and their native helpers; and this proved most providential. The situation was good, the premises well adapted for work, and the native preachers most suitable men. We stayed nine days. The first day a good many women came; but they were chiefly scouts, to see what I was like, and what I intended to do. Next day a better class of women came, and every day there was an improvement, both as regards numbers and respectability. And our last day there was the best of all. We began work about 11 a.m., and were incessantly engaged till the evening. The women were received into a room by themselves, and the men were attended to in an outer apartment. I examined and prescribed for 342 women and girls during our stay, thus making an average of nearly 40 per day. But this gives no idea of the numbers who visited me. Every sick woman or child had one or two and often several friends with them. Whenever the room was full the door was closed, and they were addressed first by myself, and then by the elderly native preacher, on the great truths of our faith. They were then dismissed, and a new assembly met who were treated in the same way. A very large number of women, therefore, heard the great message of salvation for the first time. We all wished to stay longer, but a more lengthened sojourn was quite inexpedient at this time.

Not only at the cities, but on the road, at the inns and in the villages, wherever we stopped, we administered medicine; and Dr. Williamson and the native preacher spoke to the crowds which always assembled. But I need not prolong my narrative. Suffice it to say, that everywhere I found the women most pleasant and accessible, and feel sure that, if there were ladies here qualified for such work, great fruit would be gathered. At Wei Hien I prescribed for 254 women and children; I therefore beg again to commend this matter to my fellow countrywomen at home. I know the difficulties, I know the bitter pangs of parting with dear ones in my native land, I know and have passed through sore privations in the Master's work, but the peace and joy outweigh all. The promise is true, Mark x. 29, 30. We get the hundredfold in this life with persecutions, and in the world to come life everlasting.

Visit to our Mission Stations.

V.—FUNG-HWA TO SI-TIEN.

The colporteur, Neng-kwe (formerly a basket maker).

HERE comes our old friend, Neng-kwe, who is delighted to see us, and hopes that the sedan chairs in the yard below do not imply that we are leaving at once for the country. But indeed they do, and whilst the coolies are preparing them for our journey we must seize the time for a little chat with him. Poor Neng-kwe is not strong. We were almost afraid a year or two ago that we were going to lose him, but God graciously restored

him in measure, and though unable to take long journeys, as in his younger days, he has continued to work near home.

He speaks regretfully of the loss of his step-son, whose death indeed was a loss not to him only, but to the whole mission. Converted to God when about twelve years of age, he cheerfully resigned all claim to the ancestral property, because it could have been enjoyed only by participation in the idolatrous rites of ancestral worship. Again, at seventeen, and at twenty, the elders of his clan communicated with him, offering to restore to him his patrimony, provided he would comply with this custom. But, much as he would have prized it, as every Chinaman does, not merely for its pecuniary value, but on account of its long connection with the family, again and again he refused it. The Lord, however, took him home last year, and has given him a better inheritance, even a heavenly one.

Neng-kwe's two sons, we find, are well, and growing. He much regrets that we shall not see them this time. But the chair-men will not wait any longer, so we must go and see whether our things are arranged conveniently.

THE STREET STALL. From *The Graphic.*

MOUNTAIN CHAIRS.

What peculiar looking chairs, you may well remark. How is it possible to describe them? Suppose we suggest to our friends to look at the sedan chair which we

gave as a frontispiece to our January number, and to imagine the seat extended to the front, and the lower part closed in by wicker-work, making a box, into which are put our various travelling requisites. The covering of our chair (unlike the square-topped one delineated in that illustration) is drawn over arched hoops of bamboo, and closed at the back and two sides, leaving us only the prospect in front. "What are they doing with our bedding? Why are they opening it?" Oh, they are taking the matting and the heavier covering to put over the calico awning of our chair, so as to make us rain-proof; and the wadded coverlet which forms our bed and bedding will be arranged as a cushion along the back and bottom of the chair, for us to recline upon, sofa-like. No other conveyance is used along these roads;—the hills are so high and the roads so irregular, that even wheelbarrows are out of the question. There are no horses or asses for hire, so that we must walk the whole distance, or avail ourselves of these chairs. One pair of chair-bearers will convey us and our etceteras twenty or thirty miles a day; and we shall have plenty of opportunities of preaching the gospel by the wayside and of posting up bills, for which purpose the jar of paste, which excited your surprise, is put into the wicker box under our seat. Once more good-bye, and we are on our way.

WALK AMONG THE BAMBOOS.

Suppose we take a short walk whilst our chair-bearers are resting themselves under the Liang-ding, or rest pavilion.* I think you will much enjoy the next few miles. Can anything be more beautiful than these charming groves of bamboos, with their foliage like graceful ostrich feathers, the delicate light green leaves beautifully set off by the darker evergreens which one usually finds in close proximity to them? What would the Chinese do without their bamboos? There is no part of the plant which is not turned to economic purposes. The young shoots which sprout up from the roots in the early spring make a delicious vegetable for the table. The slender stems make walking sticks, curtain rods, umbrella handles, tobacco pipes, water dippers, fishing rods—they are turned to every imaginable purpose. The branches are almost like tinder for lighting fires. The leaves are invaluable for thatching boats and buildings, being water-proof. Bamboo splits with ease into thin strips, with which basket work is wrought, and of which our sedan chairs, among other things, are made. The larger stems are used for posts and beams in building country houses. The cradle of the baby is made of bamboo; the beds of the poorer people are formed of the same material; and when the Chinaman is carried to his last home, it is the poles of the never-failing bamboo that form the means of conveyance. Single knots of bamboo make the fluid measures of the shop-keeper, and the ordinary vessels in which oils and other liquids are stored and conveyed. In short, its applications are literally endless. It is to the Chinaman almost what iron and glass and india-rubber are to the English people.

* Our friends at home will get a good idea of these structures from the pleasure pavilion given in our illustration of a garden in Canton on page 103 of the February number. There are just the same four posts and roof, with a bench or two at one or more of the sides for the passers-by to sit upon whilst screened from the sun. We shall meet them every five li of our journey, (three li are an English mile), and our chair-bearers rest for a few minutes to smoke their short pipes, and occasionally to refresh themselves with tea or cakes, or such other provisions as some stall-keeper may supply for the mutual benefit of passing travellers and of vendor and family.

THE STREET STALL

(See Illustration on previous page).

But see, we are approaching the next stage. Here the coolies will take a lunch of rice gruel. Whilst they are doing so, and our friend Mr. Vaen is conversing with them and the other attendants of the street stall before us, and is preaching the gospel to them, we will take out the paste jar and post up a number of gospel placards and tracts. You are surprised that so soon after leaving the city you come to a town so large and populous as this is, with perhaps from seven to ten thousand inhabitants. Your surprise will not decrease as you come upon towns and villages all along the roadside—at least every third or fourth mile—and see vast numbers at a very short distance on the right and left of us as we pass along. This is the state of the country for hundreds of miles. We were just conversing about the bamboo. Do you notice that the chop-stocks with which the coolies are taking their lunch are made of split bamboos, and that the curious umbrella-like stall cover is made of a bamboo pole and some cross bamboo rods covered by a calico awning? The coolies' hats, too, are made of the same material. The waterproof bamboo leaves interwoven between the inner and outer layers make these hats at once effective umbrellas and sun-shades.

THE NATIVE PASTOR.

We soon leave the town far behind, and enjoy our conversation with Mr. Vaen, who is greatly cheered by the attention he has had from the people near the wayside stall. Though short in stature and far from vigorous in health, he has preached the Gospel in a great number of these villages, and tells us that it is very different work now from what it was a few years ago. Then the people had no idea of what Christianity was. Now many of them are acquainted with the general facts of the Gospel, and listen with an intelligence that makes preaching both pleasant and hopeful. Oh, for an outpouring of the Spirit of God on these villages! What a harvest might soon be gathered!

Now suppose we rest in our chairs awhile, and seek God's blessing on the remainder of our journey. We pass six or eight small villages between here and Si-tien, our next station south of Fung-hwa. After leaving Fong-meng, thirty li from Fung-hwa (where the road to 'O-z turns eastward, while ours continues in a southerly direction), the scenery increases in beauty. But where all is so beautiful it is difficult to describe it minutely, and we must leave our readers' imagination and Mrs. Crombie's description on page 108 of our March number to supply the deficiency.

THE FIRST LING OR PASS.

You notice how narrow the valleys are becoming, and that just before us is a steep hill with a road up its side. We must dismount here and walk. The pass through this hill is called Ts'ah-k'æ-ling, because traders have to open *(ts'ah-k'æ)* their burdens at this pass *(ling)* for the inspection of the custom-house officers. How charming the view from the summit! We look back on the rich valleys of the county Fung-hwa, through which we have just passed, and we look forward to the even finer scenery of the Ning-hai county. This hill is the boundary between the two prefectures of Ning-po and T'ai-chau, each of which contains six counties. The town that you see a couple of miles farther on is Si-tien, where we shall spend the night.

About an hour before sunset we reach Si-tien, and are warmly received by the native helper Tsiang Ping-hwe and his wife. His only daughter seems quite as pleased as her parents to receive the foreign visitors. A cup of

tea at once prepared is but a prelude to the evening meal, which our hospitable friends insist on serving before they will indulge themselves or us in a long chat. But supper is over, and the chapel is full of people. We must have a little meeting with them before we attempt more private conversations. Could any audience at home listen more attentively as we read and expound the Word of God? There certainly is room for an improvement in the singing; but as each one evidently composes a tune for himself, no one can complain of his neighbour. You will not find this the case where we have churches of older members, but we are now in one of our most recent stations, where the people have not yet learned to sing foreign tunes. Is it not nice to find that the druggist next door, and some of the members of his family, are amongst the first-fruits of work in this station? That looks as if the life of our dear brother did not gainsay his message. At two other villages within five miles of this we have a larger number of native Christians; but, on account of the importance of Si-tien, we have recently made it our headquarters.

(*To be continued.*)

For the Young.

HOW A POOR BOY BECAME A MISSIONARY.

A true story, from the Diary of Mr. Henry Soltau.

ALMOST as soon as we were moored at Prome, in British Burmah, a very strange-looking old gentleman came on board and greeted us warmly. He wore a very large, ugly, but useful hat on his head. His hair was grey, almost white. A shabby frock coat, white trousers with large black stains on them, and a rather worn-out pair of shoes completed his costume.

This strange little man is Brother Symons, one of the American Baptist missionaries. He is about 75 years of age, and possesses all his senses in good order. The only loss which he appears to have sustained is that of all his teeth, save one, to which he pointed to as a valid reason why he could not come to dine with us in the evening. His hearing, sight, and powers of walking are remarkably good.

He has been a missionary in Burmah forty-three years, and has been the longest in the country except the Bennetts. He has been married twice, and has a son in America who is filling a very high post as barrister, a kind of Attorney-General, at Washington. He has a daughter also in America, and his wife recently went there, as the heat of this climate does not suit her.

Mr. Symons' little bungalow (a one-storied house) is situated close by the river, opposite the place where our steamer anchored. For more than twenty years has he lived in this little house—the most uncomfortable of all the mission houses I have yet seen. He has never left Prome during that period, except to pay short missionary visits into the jungle. His sons have written begging him to come to America to end his days with them. This he decidedly refuses to do. We went to his little place, and he entertained Mr. Stevenson and myself with an account of his early days.

He is a Welshman, but was born in Woolwich, and lived there with his parents for some years. Whilst a lad that word came forcibly to his mind—"Seek ye *first* the Kingdom of God," &c. To use his own words: "The next thing, of course, was, You must come off that chair, kneel down, and say, 'O Lord, be Thou the Guide of my youth.'" From that time a change came over him. He used every night to attend a little prayer meeting held in a Congregational chapel, which was much blessed to his soul. Shortly afterwards he commenced teaching in the Sunday School. Some friends in Shropshire invited him to come and live with them. He went, and settled in Shrewsbury, where he learnt the trade of a baker, I think. There also he engaged in Sunday School work. The daughter of the minister of the chapel in which he then taught, who was much associated with him in Sunday School work, is now the wife of a missionary in India, while Symons eventually came to Burmah.

After a while some friends induced him to go to America with them. Here he rapidly got on, and was successful both in his secular and Sunday School work.

Two missionaries were one day sitting together. They were bound as labourers among the heathen. The one says to the other, "I want to get a good earnest Sunday School teacher to accompany me. Do you know of anyone?" "Symons, the baker is the man for you," says the other. Symons is asked about it. He considers it a call from God, and for two years labours with the missionary among the Indians. No fruit was seen then of that work; now there are several hundreds of converts among the Indians.

Some of the ministers thought that Symons ought to be educated for a preacher and missionary. He had no money, but knew the Lord would provide it, and would feed him also, if he were called to engage in that work. One minister said he would give him his board for six months; another said he would give him his tuition fees; and so on. Symons therefore went to College, and all his need was supplied while there. Eventually he was sent to Burmah as a missionary.

Whilst taking a missionary tour in the Bassein district, many years ago, he happened to put some tracts into an empty boat lying in the river. Many years after another missionary was travelling over that ground, and found there were some people who worshipped the Eternal God. On seeking them out and conversing with them, they said they had learnt about God from tracts that had been left in a boat by some teacher many years before. Thus the seed sown had yielded fruit.

Brother Symons is very fond of little children. About a dozen of them came out of school as we passed by the entrance to the school-house, which adjoins his house. He invited them into his garden, and gave the little things each a flower to wear in her hair. Evidently they are very fond of the old man, and he of them. Brother Symons is quite an institution in Prome. Every one knows and respects him, notwithstanding his eccentric ways and manner of living. He visits the schools every day, and takes a kind of general oversight of the Christians in Prome. There is a chapel there, and a good native pastor, whom we wanted to take with us, but Brother Symons would not spare him. We went to make a call, and on our return found a Christion Burmese woman and two little children awaiting us. This woman is a very superior, intelligent Christian, and does a great deal of good as Bible woman. Her husband once professed faith in Christ, but he is now a great drunkard, and treats her shamefully. The two little girls she brought with her are dear little things. One of her daughters is married. Another is at Miss Haswell's school at Maulmein, and will leave next October, I believe. This woman very kindly brought us each a tin of biscuits, which the little girls handed to us. She

said she thought we were going where there would be little food, and we should need something to eat. The love and thoughtfulness which prompted her to do this must have been highly pleasing to Him who searcheth the hearts; and of all the gifts we have received in His name, surely this has not been the least precious.

Seeing large black clouds rapidly gathering, we hastily returned to our steamer, wishing good-bye to Brother Symons.

Missionary Correspondence.

From Mr. George King, of Gan-k'ing.

"*Sunday, December 12th*, I took part of John x. for my subject. I hope the hearers took in what I said. One woman especially seemed to be listening attentively. She is a bright old lady, and possessed of more mind than many of her countrywomen. I find it no small help to take evening prayers daily, as I get a somewhat different line of thought by doing so than by constantly speaking to unbelievers. I do find danger, when I preach so frequently, of saying over the great truths of Christianity as just so much mere doctrine. It is a danger which constantly threatens me.

"*On Sunday, the 19th inst.*, at service in the morning I took for our subject Abraham's offering up Isaac, and felt much helped. I had a most encouraging time in the chapel in the afternoon; many came and listened most attentively. There was one who came with a companion, who seemed really very interested, and I was glad to see him on Monday, and also on Tuesday, when I gave him a copy of John's Gospel. Another man struck me on Monday afternoon as being very anxious to listen. But I felt most encouraged on Wednesday. The truth seemed to break in upon the minds of some of those who listened—how that Christ stood in the place of poor fellow sinners, and bore the punishment they deserved to receive. I may be rather sanguine, but I could not help thinking that the face of one seemed to beam with joy, and although much pressed by his companion, he could scarcely be prevailed upon by the other to go, at least for a long time. May God grant that the truth shall prove indeed the power of God unto his salvation. Our dear Chinese brother, Mr. Chu, preaches nearly daily in the chapel, and, I am glad to say, keeps close, as far as I can judge, to the story of Christ's love.

"*December 21st*, 1875.—For some time past the city has been more than ordinarily full, owing to the large influx of students who have come up to the literary examinations. We have therefore refrained from preaching in the streets till they were over. Mr. Cameron and myself went out one day to a little place about seventeen li (some six miles) off, to find only a few tea shops, and scarcely any other houses there. However, we made the best of it, distributed tracts, and sold what books we could. It did seem a change from the busy streets of Gan-k'ing, where, almost as soon as I take my stand, I get a pretty fair audience. I suppose there is as much grace needed to take advantage of what we might call small opportunities as to rightly use larger ones for God.

"Near Gan-k'ing, on our way back, I had a much larger congregation than before, and got rid of my tracts and books.

"*Thursday, December 23rd.*—Mr. Baller returned from a journey which he took with one of the American missionaries from Kiu-kiang. They went down the river as far as Wu-hu, and stopped at every place of importance on the way to sell books and preach. Mr. Baller having seen some manifest tokens of the Lord's working in the course of his journey, seemed much strengthened and blessed in soul.

"*Sunday, December 26th.*—At morning worship I took for my subject 'The Raising of Lazarus.' I do so feel the need of more language when I take service. I feel, too, more and more the necessity for waiting on the Lord. Not just a prayer now and then, but a constant attitude of humble and patient waiting upon God. China is indeed a place of testing. A soul that does not find its all in God must soon sink to its own level out here, for there are no inspiring meetings to buoy it up."

A LETTER FROM SIAO-VONG,

The Native Pastor at Shao-hing.

I HAVE now less leisure than when Mr. Stevenson was here, and am pretty fully occupied in visitations among the little churches; but I am kept well, thank God, and am glad to be employed in the service of the Lord Jesus. So do not be uneasy when you do not hear from me. I know you think of me, and I thank God for it.

Since you and Mr. Stevenson left the truth has progressed, and in each station there has been addition to our numbers. Here, in Miss Turner's school, four of the girls have been added to the church, together with Mrs. Meadows' woman-servant. At Shing-hien many persons are awaiting baptism—all thanks be to God. Now the number of our church members in this district exceeds seventy. May God the Holy Spirit lead in many more, which will be still better. Especially pray for us that God will increase the number of labourers in the Word, and increase the spiritual power of the churches.

We have now opened a new station in connection with the work, and the friends at Shing-hien want us to send a preacher to another place, the rent of which is provided by themselves. These disciples are very good. Alas! our brother, Mr. Nying, is removed, and the preachers left are not many.

May I ask you to write for me to Mr. Martin, to ask his welfare. He wrote to me, and I do not forget his words. I will try to write him myself by and bye. Please also to remember me to Mrs. Stevenson, and tell her that I, my three children, and my wife are well, as also my mother.

BAPTISMS IN CHIN-KIANG.

MR. WILIAMSON, writing from Chin-kiang, January 4th, 1876, says:—"Two weeks ago we baptized two persons here—one the wife of Mr. Koh, the country farmer; the other the girl Mien-tsi, who is in the school and is supported by Mrs. Judd."

Mr. Judd writes:—"On my way back from Shanghai I spent a few days profitably in Chin-kiang. I found that the little girl Mien-tsi, who we had some time ago given to us for eight years, has now become a believer in the Lord Jesus, Mrs. Duncan speaking quite warmly of her consistent conduct as a Christian girl. The father of this child is a most wretched and dissipated character."

FROM MR. NICOLL.

JAN. 8TH, 1876.—I have been very happy since I came to China. Jesus has been more precious to my soul than ever He was before. I have also had a few struggles with the devil; he has tried me two or three times about trusting God. When I received your last remittance (which came in a good time) I was cheered by receiving the 10s. from Miss P———. It told me that God could raise up friends who would think of both me and my dear child. I thank God with my whole heart that I have been enabled to trust my Father for all I need.

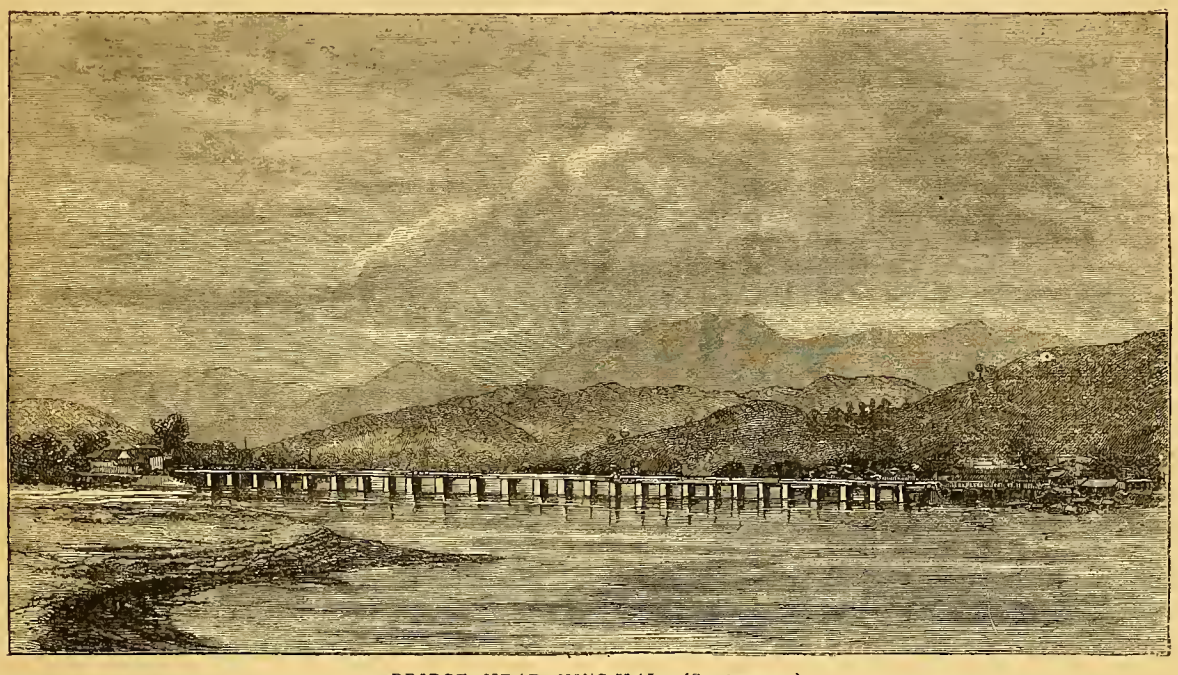
BAPTISMS IN WU-CHANG.

SOME time ago Mr. Judd baptized two persons, one of them a tailor named Hu. More recently he has baptized a teacher, whose education and zeal lead Mr. and Mrs. Judd to entertain much hope of his subsequent usefulness. Mr. Judd has visited the native district of Hu, with him, when he very boldly confessed Christ and urged his own people to accept Him likewise. There is reason to believe that the journey was not without blessing. Pray for the young converts.

SAFE RETURN OF MR. HENRY TAYLOR.

JUST before going to press we learn and are glad to announce the safe return to Wu-chang of Mr. M. Hy. Taylor from his second visit to Ho-nan. We have received an interesting account of his tour, but must reserve further notice of it. He was to leave again for Ho-nan in March, probably accompanied by Mr. Geo. Clarke.

China's Millions.



BRIDGE NEAR NING-HAI. (*See page* 144.)

A Visit to our Mission Stations.

VI.—SI-TIEN TO NING-HAI.

LEAVING SI-TIEN.

TIME will fly. It is already late, and we need to retire, for we must be up before dawn to take our early breakfast and proceed on our journey. Now we bid both our friends Vaen and Tsiang good-bye. You will not regret that breakfast has been a little late, for we shall have a delightful view of Nimrod Sound (as this inlet of the sea is called), as we journey for some hours near it. You will greatly enjoy the oonny peeps at the sea through the hills, and the beautiful landscape through which we pass to-day. One feels inclined on this fine spring morning to sing with Heber :—

"Every prospect pleases,
And only man is vile."

Again we see as we pass along, the same constant succession of town, village, and hamlet that we passed yesterday, until one's heart is burdened, and even the beauty of the scenery, and the delightful elasticity of the air from the hills fail to relieve us. We thankfully avail ourselves of the stopping of our coolies at each rest pavilion to paste up the Gospel message, and to speak to the passers-by of Him "who is exalted a Prince and a Saviour," and who alone can meet the deep needs of this people.

At last our day's journey draws towards a close. It is near three o'clock as we sight

THE CITY WALLS OF NING-HAI.

Half-an-hour later and we find ourselves at the doors of our little chapel, and of the premises at their side occupied by Mr. and Mrs. Crombie when in this town. They divide their time between this station and Fung-hwa. The native assistant coming to meet us is the son of the old farmer whom we saw at Fung-hwa ; and this Christian woman, with the large round-glassed spectacles, is the Bible-woman, Mrs. Shih. She is the mother of one of our assistants whom we shall see in a day or two at T'ien-t'ai. This neat little chapel will be well filled in the evening, when the doors are thrown open for a short gospel service.

I shall not soon forget my first visit to this city in the year 1868. It was not a station then, and there were no Christians in the place.

TOO LATE!

As we approached the city walls a funeral came out, and we stood on one side of the road to allow it to pass. The native Christian with me remarked: "*Alas! if the Gospel were to reach this place to-day, it would come too late for that poor person.*" Yes, and to how many more it will come TOO LATE! Tens, hundreds, thousands will pass away from towns and villages in this district without having ever heard the Gospel. And how many other districts there are far worse off than this through which we are now passing!

"But what means all this hubbub in the yard?" you ask. I suspect it is made by our coolies, who are being paid off, and with loud cries are asking for a larger gratuity (in addition to the sum for which they agreed to convey us and our things) than the assistant is proposing to give them. Let us go and inquire into it. It proves to be as we thought,—the men have behaved very well on the way, and now a little extra present of from 40 to 60 cash each will send them all home delighted. Had the assistant offered them this larger sum *before* they made the hubbub, and not increased it afterwards, they would have gone off very discontented. If you would make a Chinaman happy, you must never offer at once all you mean to give. If they think that by hard pleading they have induced you to go beyond what you were spontaneously inclined to do, then, and only then, are they satisfied.

THE EVENING MEETING.

Now the church members are beginning to come in: they are always pleased to see a missionary amongst them. You notice that each one has his New Testament and his hymn-book. When we are holding the service you will see how readily and how constantly they refer to each passage quoted—a habit which does credit both to themselves and to those who have trained them to it.

The Bible-woman, Mrs. Shih, was the first person baptised here, in the year 1869. Between that year and 1872 eleven persons were baptised. I do not know how many more have been added to the church since—at least two or three. About the same number have been baptised in connection with the work at Si-tien (and the adjoining villages) where we slept last night.

You notice the singing here is a great improvement on that at Si-tien. Here they keep very fairly in tune, and sing as though they enjoyed the exercise. They are somewhat rough, these dwellers amongst the hills, but are hearty and kindly. We have much hope that the seed which has been quietly sown here for some time past will soon spring up and greatly change the aspect of things.

"Why do not the people go away now that the service is over?" Suppose we ask one of them. They want some tidings, they tell us, of the progress of the work in the northern stations. Are we meeting with encouragement there? and what prospect is there of more new missionaries coming out to labour among their own hills and valleys? It is quite evident that they mean to have a missionary meeting after the ordinary evening service to-night. These simple people are greatly interested in all that is going on, not only in various parts of China, but also at home. They want to know how Mr. Moo and Mr. Sang are getting on. Whoever can *they* be? *We* have no missionaries of that name. You noticed that one of the old men in prayer asked God to bless these persons, and to use them to convert some who might come out to China and preach the gospel. The work of Messrs. *Moody* and *Sankey* (for it is to them they refer) has been followed with great interest by some of the native Christians. One expressed a hope, some time ago, that the opium traffic would soon be stopped, if so many people were being converted in England. Would that there were more probability of that hope being realized.

At last they go; and if you feel as I do, you will not be sorry to retire for the night. Early hours and long walks make rest very sweet.

EARLY DAWN.

"What can you mean, my dear friend, by rousing one up in the middle of the night? I feel as though I had scarcely gone to sleep. It *cannot* be five o'clock yet. But if it is not, my watch as well as yours seems to bear false witness. Well, if there's no help for it, we must get up; but don't you feel very stiff?"

I do; and we have a very hard day's work before us, though the scenery through which we shall pass from Ning-hai and T'ien-t'ai is magnificent beyond description. Our native assistant here, who is the son of the old farmer and evangelist of 'O-z, has hunted up the chair coolies. He says that they give another description of the journey, and pronounce the road unspeakably bad. Well, there are some parts of it that merit that description, too, as we shall find before we rest our weary limbs to-night at the stopping place on the way.

The journey does not seem to be injuring our health, judging from the way we are demolishing basins of rice, and plates of meat, and fried eggs. It is fortunate that these things are cheap in China. Would not our London friends be glad to buy three or four new-laid eggs for a penny, and to procure good meat for sevenpence a pound?

LEAVING FOR TIEN-T'AI,

Once more good-bye. "No!" says the old colporteur Yiu-dzing. He is not going to allow such honoured guests to leave the city alone. He must walk at least twenty li with us. To this we object, but finally compromised the matter by agreeing to his going some little way, and we and our worthy friend set out on our journey. This dear garrulous old man is quite a character. He cannot but talk, and the one subject that he talks about is that of which it most concerns his hearers to hear.

THE LONG BRIDGE.

(*See frontispiece.*)

But see! is not this a noble bridge? The solid granite masonry of the pillars, protected by sharp angular buttresses, which cut the water, would do credit

to any engineer or contractor in the world. Look, too, at the immense slabs of granite which form the roadway of the bridge. How they were ever placed *in situ* without the use of machinery appears a mystery.

The chair-bearers are about to take a rest before crossing over the bridge; and as the people collect round us, old Yiu-dzing is ready with a word for them. Whilst he is talking, we will secure a little refreshment. Here the old colporteur leaves us, and we cannot afford to stay long. A few more miles of level country, and we shall commence in earnest the steep ascent of the grand old hills.

(To be continued.)

Poetry.

"BY FAITH."

WHEN Abraham his father's home forsook,
And went, at God's command, he knew not where—
When, leaving all, he gave his last fond look,
Then wandered forth to breathe an alien air—
Like mariner of old, whose gaze was found,
Through all his trackless course, on polar star,
So he, though shifting oft his tented ground,
By faith his stedfast eye kept fixed afar.
His heart was on yon city far away,
Whose architect and builder, too, was God,
Whose pillars were not framed from earthly clay,
And whose foundations marked a sure abode.

So guide me, gracious God, and so teach me
To heed not change, unrest, nor weary toil;
To look from earthly hopes straight up to Thee,
And thus to leave my home and native soil.
To seek remotest bound of human woe,
Where infants never lisp the Saviour's name;
By all around unknown, unloved, to go,
And still to go, through ridicule and shame.
By faith to see what yet I cannot see
By faith to walk when all is dark before;
By faith to lean, untroubled, upon Thee,
By faith to trust Thee ever more and more.

A. M. K.

Missionary Intelligence.

FAITH IN CHRIST.

A good testimony from Hankow.

ONE of the oldest missionaries here held daily prayer meetings for a week for the native members of his church, and it was a time of great refreshing from the presence of the Lord. The native Christians sought more earnestly for a fuller outpouring of the Holy Spirit, and since that time their lives and preaching have been very different. Where once other things were preached, Christ and His power to save is now the theme. One man said a few days ago, "When I was an idolater, I was a thorough idolater; I believed in it fully. I heard of God, and believed on Him, and my belief in God was as thorough as my former belief, and I at once gave up all doubtful things; but I was a very timid Christian, and dared not confess Him before my friends. But lately I have learnt also to believe as thoroughly in Christ, and he has made me very courageous. I now love to speak of Him to all whom I meet."

DIFFICULTIES OF MISSIONARY WORK.

From Mr. Geo. Stott, of Wun-chau.

"DECEMBER 6th, 1875.—Yesterday was a fine day; we had good attentive audiences, especially in the afternoon, when many heard the way of life made plain to them. I sincerely pray it may prove the way of life to some.

"I have learned that my name has been sent into the 'Ya-men' with those of some money coiners who had been coining false dollars. When caught, they said I had a large share in it, and the city is all in a ferment. These reports greatly retard the progress of the work. I hardly think any could go beyond the Chinese in evil-speaking. Not long ago a money shop was robbed—it was done at the request of the foreigner. Then a rumour got abroad that the foreigner had predicted that a great calamity was to overtake the South-gate quarter. Many families moved away, and when the dread night came most of the people sat worshipping their idols. Then a time of fires came, with which there were rumours that the hated foreigner had to do, and had predicted that the quarter of the city between the east and west gates would be burned down. If a murder or a robbery has taken place, the perpetrators are hid in the foreigner's house and the mandarins must not go to look for them. All the year round such rumours as these, and many a hundred times worse, are about. I sometimes wonder if they ever will weary, or fail of material to talk about.

"One Sunday afternoon, when preaching in the chapel to a large audience, I looked several times at my watch. Some one asked his neighbour what it was I took out of my pocket, and what I looked at it for. Another replied that it was a 'hocus-pocus' instrument, by which I could tell how many people, and to what extent, would be 'hocussed' by my preaching; and that when the desired number had been 'hocussed' to the desired extent I should stop. I did not know of this until some time afterwards, when I went to the country, and found the district full of it. No one can understand the force of such nonsense upon the people until they know them; the wilder the reports the more greedily are they swallowed.

"For some weeks past I have spent a goodly part of every day in the chapel, and have met men from almost every part of the country. They have gathered in a bountiful harvest, and have come to the city to buy clothing, &c., for their families. As they pass along they see me sitting in the chapel, and must come in to look at the barbarian. I thus get an opportunity of speaking for Jesus, and many of them take home with them small books and tracts. For years I have longed to get some one to look up many of the visitors to the bookshop. Many come and listen to the truth, and hear it favourably, and would gladly hear more, but do not get another opportunity. I will take the names and addresses of some of the most hopeful, and then get some one to find them out, who will speak to them and try to lead them to Jesus. This is what we live for, and what we pray and hope for, to lead souls to Jesus. If we fail in this our lives are a failure; if successful, then our lives are a success. We also want to lay up riches for the future, and to put jewels in the Saviour's crown.

"We are not securing girls for our school very fast, because girls with big feet are regarded as being very vulgar. The other day four were offered to us: but, as we refused to cramp their feet, their parents would not allow them to come; they would rather let them starve.

"I must now stop, for the post will go in the morning, and it is getting late and a little chilly. I have no fire. I dare say you would not feel so comfortable in London during December without fire as I do in Wun-chau. We have now the best weather we get during the year; for two months or more it has been really delightful.

It is one of my greatest pleasures, when the moon is near the full, to sit an hour or so in the yard with the natives, and have a talk with our faces heavenward; it is a luxury unknown in England. A small cherry tree in the backyard is in blossom for the second time this autumn. In September we had some rainy, warm weather, and leaves and blossoms came out freely; but the blossom soon fell off. What this great and good land would be inhabited by a Christian people none can tell; but as it is, the curse rests heavily on it. The religion is a curse, the government is a curse, and many of the customs of the people are of a very degrading nature. There is evidence, however, that the Chinese, if christianized, are capable of doing and being much. It will be a blessed thing to see the 360 millions of Chinese all worshipping Jesus as their Lord and Saviour. O! when shall it be?

"The year that is now nearly gone has been one of my best, if not the best and happiest, I have had. On *February 5th*, 1876, I shall finish my tenth year in China, and begin my eleventh. During those ten years, I have experienced more of the goodness of our Heavenly Father than during all my life before. Truly He has been good and kind to me and mine."

A Successful Missionary Meeting.

A PARABLE BY MR. HENRY SOLTAU, OF BHAMO, UPPER BURMAH.

A TERRIBLE famine held a large and wealthy city in its iron grasp. A mighty army, with its numerous hosts, had encircled the city for many days, preventing the conveyance of supplies to its starving inmates, as well as cutting off from them all means of escape. Death by starvation or at the hands of their enemies stared them in the face. Outside the gate of the city lay four wretched, diseased men—rendered unfit by reason of their disease to dwell within the walls of the city, and cut off from their homes and friends by their very corruption. They were dying also of hunger and nakedness. These four men determined to go out to the camp and put themselves into the hands of their enemies, taking their chance of life or death. With tottering steps, with famine-stricken faces, and the cold stamp of death almost upon them, they set out in the twilight for what they expected would be to them a place of death. Not a sound was heard as they stealthily approached the tents, save only that produced by the tethered horses and asses as they crunched their food.

Cautiously peeping into one of the tents, the lepers found it tenantless. Instead of meeting an enemy, as they had expected, they discovered only plenty to eat and drink spread out before them. At once they commenced to satisfy their hunger by partaking of the food which they so sorely needed, and soon the traces of famine began to disappear.

The cravings of hunger and thirst having been appeased by partaking of this bountiful provision, they noticed that rich clothing and gold and silver lay scattered about. This made them feel conscious of their wretched condition; and it took but a moment to throw off their filthy rags, which but ill concealed their disease and nakedness, and to clothe themselves in the garments provided for them by an unknown hand. Moreover they helped themselves to plenty of silver and gold, and from being beggars in rags, became princes in clothing and wealth.

From tent to tent these four men went, increasing their wealth, carrying away their treasures of gold, silver, and clothing, and hiding them in the ground.

"We shall never get such another chance as this," say they; "doubtless the enemy will come before to-morrow, and we shall lose our opportunity; let us bury our treasures, and hoard up as much as we can."

Very busy and exceedingly wise were these four men. Had it not been that there was almost within sight a famine-stricken city, within whose walls hundreds of men, women, and children, were enduring all the awful horrors of a siege, we could not but heartily commend them for their discretion and diligence. But the *starving multitude* within their reach altered the whole position of affairs. Each moment spent in increasing their own wealth and comforts, was a moment fraught with awful consequences to those who were shut up within the city walls. Mothers, fathers, brothers, and sisters were *dying*, whilst these men had the means within their reach of saving their lives and supplying their need. And yet they toil on, increasing their own wealth, heedless of their fellow-men who are falling before the terrible sword of death. Have these men no responsibility? Can they be held guiltless of the deaths of some of those who, had they been less selfish, might have lived?

See the dying city, look at the sunken eyes, the hollow cheeks, the wasted limbs—hear the bitter wail from the starving multitudes, all strength and joy is gone from them. And yet there was salvation, deliverance, food, and raiment close at hand, if they only knew it. Joy and gladness might come to the city at once, if only there were messengers to carry the glad tidings.

But to return to the four men; they stopped their labours, and appeared uneasy and sad in the midst of all their wealth and spoil. The night was growing darker; the joy they had experienced when first they found their needs all supplied was passing away.

At length they held a *conference* together. "This day is a day of good tidings; we have suddenly and unexpectedly had all our need more than met; and we do not well in holding our peace and keeping from others the knowledge of the plenty we are enjoying, and of the departure of the enemy."

Number two says:—"Yes; if we stop here till morning dawns some mischief will overtake us. I do not feel at all happy about it myself: I propose that we go and tell the people the 'good news.'"

Says number three:—"Well, I do not know; I have not looked at it in that light. You see we have been *placed* in these circumstances; all we have to do is to be careful to use wisely those things that have been given us, and to abide in the calling wherein we are called. If you two feel it on your consciences to go and tell the people, you had better go and do so. Our consciences are not exercised in the matter; and therefore we will remain here, and continue to hoard up the treasures which we have so bountifully received."

But number four could not altogether agree with his friend number three. He, too, began to feel the need of those in the city; and the thought flashed into his mind, "What a joy to bring good news to those starving ones."

He therefore proposed that *all* should go at once and carry the good news to the starving ones. "For," said he, "there are so many of these to tell, and the message

is such a glorious one, it will require all of us to make them all know it; and, besides, if one of us is missing they will suspect our message is not true."

Number three acquiesced in this, evidently being moved by the arguments and enthusiasm of number four. "We have all we require," he said, "and more than we deserve; it would indeed be a joyful mission to go to these people and let them know all the plenty there is for them."

It was then carried unanimously that *all* should go—the chairman and *all* the members—and they immediately rose up to go to the starving people and carry them the message of life.

A deeper joy now filled their bosoms than they experienced when they first found their need supplied. As quickly as the darkness would permit they ran towards the city. As they approach, they see the old place where they were accustomed to lie. They call aloud to the keeper of the gate. "Good news! good news! We came to the camp of the enemy, and, behold, there was no man there; but horses tied, and asses tied, and the tents as they were. There's plenty for you all to be had for nothing. Your enemies are all gone. Come and partake of the plenty."

"Who are you?" says the porter.

"You know us," say they; "we are the four leprous men whom you would never allow inside the gate. Look at our clothing now. See the silver and gold, the precious ornaments that we have upon us."

"What did you pay for them?"

"Nothing, we only had to take them. We have had as much food as we could eat, and have become wealthy as well. Make haste and tell the King, and all his people."

The good news rapidly spread. As the first streaks of the morning light appear in the horizon the city is all astir. Presently the gate is rolled back, and out rush the starving multitudes, following the lepers, who guide them to the place where they can obtain food, clothing, riches in abundance.

Could we but have glanced into the hearts of those four members of that missionary conference, what joy and satisfaction should we see in them. Well were they rewarded for their missionary work.

And now let us ask the question, "Are there any starving multitudes near us, or within our reach, who have never heard of the good news of peace, plenty, righteousness, and everlasting riches, which are theirs if they will but take them? Do we know of any dying ones, who, if they hear *now* of the Bread of Life, may yet live in eternal blessedness?

Listen to the cries of the famine-stricken towns in China, Burmah, India, and Africa. Are there any at home who are *enjoying* the peace, joy, and righteousness resulting from faith in Christ, and yet, instead of letting others know of this, are hoarding up their own treasures and burying them in the ground? Let such remember that the morning is coming, the morning without clouds.

Then will the cries of the starving ones be heard by the Lord Himself; and if any have failed to do their part for their salvation, surely some mischief will befall them. Who, then, are responsible? Every man, woman, and child is responsible who has tasted of the Bread of Life, who has heard the message of peace, who has been clothed with the Robe of Righteousness, on whose hands are the golden rings of everlasting love, and who is the possessor of eternal riches.

Look at the death-stamped faces of the perishing millions. Hear the groans of the captives; and now, in this dark night time, before the day dawn, let all be unanimous, whole-hearted in surrender of body, soul, and spirit, for the work of carrying the glad tidings to the perishing ones around.

And then the reward! Look onward to that morning when you shall see the King in His beauty—when, *with Him*, you shall see those who have heard the glad tidings of peace from your lips and lives—when, *with Him*, you shall rejoice at the great and glorious results of His suffering and death, and consider whether the "well done" from His lips, and the eternal blessedness of those once sin-chained heathens, will not be *sufficient* reward for all you may suffer or lose by faithfulness in His service.

MANDARINS IN COUNCIL.

We think that our readers will be interested in the illustration on the following pages of "Mandarins in Council." The engravings usually made are of the lower classes of China, or exhibit the grotesque aspects of native life: it is much more difficult to obtain truthful representations of the higher classes. And in consequence, the popular idea is as far from doing justice to the Chinese, as ideas of England would be, were the representations of English life to be drawn from phases to be seen in Shadwell and Whitechapel, varied with sketches of scenes among the hop-pickers of the south, and of country fairs in the north of our own land.

Dr. Williamson in his valuable pamphlet on "The Claims of China" says:—

"And then, mark, the mental capacities of the people are of no inferior order.

"Their continuance as a nation, and their wonderful career through more than four thousand years—a fact quite unique in the annals of this world—speaks for the remarkable vitality and importance of this race; the size of the country, the extent and activity of the population, and the efficient manner in which the people have been governed during these four millenniums, prove to demonstation that there must always have been among them minds of the very highest order, in point of width of view, force, vigour, decision and persistency of character.

"Nor are the Chinese of the present day in any degree inferior to their predecessors. Sir Frederick Bruce is reported to have said that 'Chinese statesmen were equal to any he ever met in any capital in Europe.' If he refers to their mental abilities, he is undoubtedly right; they more than hold their own with our diplomatists. Chinese merchants cope with ours in all departments of trade; in fact they are gaining upon our merchants, and at the minor ports are taking the trade out of their hands.

"The *literati* are equal to anything we can set before them. Witness the honours carried off by Chinamen in British and American Universities, and the high class of books which have been already mastered by not a few. The common people evince a width of view and stability of intellect which surprise me, and in general are solid, shrewd men; and the more I have travelled among them and mingled with the people, the more I have been struck with their mental promise, their plodding persevering propensities, and their docility and love of order.

"The fact is the Chinese differ from us in taste, habits, and many other matters; but in the sphere of pure intellect, and in respect of the abstract sciences, and in the arts, they are quite equal to ourselves. And not only so, but the presumption is, that when they have fairly entered on the career of progress, their ingenuity, patience, perseverance, powers of observation, skill, and dexterity in manipulation, will enable them to discover new facts, new processes, and new appliances for the economy of human toil and the advancement of the human race."

MANDARINS IN COU

(See previous page.)

From "The Graphic."

For the Young.

THE SUDDEN SUMMONS.

A True Story. By Mrs. Hudson Taylor.

"As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. (Luke xvii. 26-30.)

IT was a bright, calm, sunshiny day in spring, in the city of Hangchau; men and women were all engaged in their ordinary employments; in the busy streets they bought and sold, but in the quiet corner where our mission house stands, the hum of a factory and the incessant murmur of voices from a Chinese school, were the only sounds that echoed over the patches of land, and among the little huts, or substantial houses, around us.

Suddenly a crash, and a vibration! What was it? All ran to see; and the sight was a terrible one. The factory for the manufacture of gunpowder, standing in the fields close by, had exploded. The day before a large quantity of gunpowder had been removed; and yet now the work of an instant cost fifty poor workmen their lives. Some poor creatures were blown to atoms, and were landed in eternity without a moment's warning. Others, most fearfully burnt, rushed about the fields for half an hour or more, frantic with agony and then passed away. And we, who saw them suffer, could not wish them to live, until with an overwhelming reality and vividness, such as we had never felt before, the remembrance of the unquenchable flames, into which the unsaved must be cast, rose up before us.

The Gospel had been at their doors; most of them, probably, had heard it; but we never had reason to think that any one of them had received it. And now—they were cut off; it was *too late*, TOO LATE!

Some few of our scholars and others took heed to the solemn warning, and the boys established a nightly prayer-meeting among themselves. But in the minds of the many the impression soon passed away; and to-day they are living as if life were to last for ever, and hastening on in their sins, to meet sin's awful punishment.

And now to you, dear little reader,—to *you* who have had so many more opportunities of learning of Jesus than these poor Chinese; to *you* the warning comes, "Boast not *thyself* of to-morrow, for thou knowest not what a day may bring forth."

The Protestant Missions of Hong-kong.

BY THE REV. DR. EITEL OF THE LONDON MISSIONARY SOCIETY.*

DR. LEGGE.

THE next man who came into the Hong-kong Mission-field, after Gützlaff, and who for many years laboured side by side with him, though working on an entirely different plan, was Dr. Legge (of the London Missionary Society). After many years of tuitional labour in connection with the Anglo-Chinese College at Malacca, Dr. Legge removed to Hong-kong when China was formally opened through the Treaty of Nanking. Dr. Legge arrived here in 1843. He was too sober and practical a man to indulge in dreams of such a speedy evangelization of China, or to be taken in by empty professions of faith and devotion, as was the case with Gützlaff. Patient, steady work was his motto, and he persevered in his work, preaching in chapels, teaching in schools, superintending a Printing Press and Type Foundry for the printing of Chinese Bibles and tracts, and burning the midnight lamp over his translations and commentaries of the Chinese classics.

And his work had a blessing on it. Out of his preaching in his Chinese chapels—two of which were built by native subscriptions, and in which he was effectually supported by a native pastor of his own training, whose preaching powers he often likened to those of Spurgeon—out of his preaching in these chapels gradually arose a native church, which is not only self-supporting, but supports by its own contributions another native church which its pastor founded in the interior. Out of the English services which Dr. Legge used to hold on Sundays in his drawing-room arose the church and congregation now called Union Church. Out of the Theological Seminary, founded by him in 1848, which he carried on for many years with unflagging zeal—till the patent failure he met with convinced him that it was a mistake to take heathen boys, pay them, feed them, clothe them, and give them a liberal English education, and then expect them to go forth as humble self-denying preachers, or to become faithful pastors of native churches—out of this educational failure arose the plan he urged upon the Hong-kong Government, which led to the establishment of the present Government Central School. Out of the tracts he printed and sent inland through members of his church arose the six churches now established in the Poklo district. And last, though not least, out of his Translation and Commentary on the Chinese Classics many a Missionary learns to understand the Chinese language and Chinese mode of thought. Dr. Legge was always a plodding worker, and he is still at work. May God spare his life and enable him to finish the work he has still in hand.

BISHOP SMITH.

Next, after years of Missionary labour elsewhere, Bishop Smith, of the Church Missionary Society, came to Hong-kong. He arrived here in 1850, and immediately set to work to open a training College, which he hoped would supply the Church Missionaries in China with well-trained native preachers or teachers. He went to work as Dr. Legge did; took heathen boys, paid, clothed, and fed them; obtained first-class teachers for them from England, and thus gave to numbers of pupils a really sound English Christian education; but he met with exactly the same failure as Dr. Legge did. Another school founded by Bishop Smith, the Diocesan

* We conclude the reprint of this valuable paper from the *China Mail*, commenced in our last Number.

School, became also a source of great disappointment to him, as it has not only not realized his expectations, but been diverted from its original purpose to a materially different object. The College, however, he established stands yet, and may yet prove a great success under its present management; and the Church Missionary Society's work here, which he initiated, and which after his departure resulted in the establishment of a small but living church assembling at St. Stephen's, will always be connected with the name of Bishop Smith, its first originator.

MISS BAXTER.

This brings me to the fourth Missionary character, Miss Baxter. Bishop Smith received the first impulse to devote his life to Missionary work in China at a meeting held at the house of Miss Baxter's father. From that house, a centre of religious and intellectual life, a home of social refinement and happiness, Miss Baxter went forth to a voluntary exile in Hong-kong, unaided at first by any Society, the servant of none but her own Heavenly Master, to make herself the servant of all that came in her way. She made her home in Hong-kong, the home of every friendless, fatherless, motherless, suffering, destitute, outcast woman or child, without any distinction of nationality, creed, or social rank. There was no limit to her sphere of work; her home was a general refuge and asylum, combining schools with regular and methodic teaching in English and Chinese, open to all who would come; for all that came near her, whosoever they might be, she considered as sent to her by God that she might lead them to God.

Her one principle was to do whatever work her hand found to do, and to do it with all her might. And with all this work in her house she combined the mangement of day-schools for Chinese children in different parts of the town, she found time to visit the barracks, the prisons, and the hospitals, and even the most wretched hovels of Tai-p'ing-shan were not too low for the visits of this noble sister of mercy. No doubt there was not much systematic organisation in her work; but her practical common sense and her presence of mind counteracted this defect, and carried her clear through any entanglement of her varied self-imposed duties. No doubt there was little sympathy in her with sentimental ailings and sickly religionism, and some people thought her character somewhat stern and hard; but her feelings were too deep and true to have any patience with fictitious sentimentalism, and she was too well acquainted with the multitude of real sufferers in this world to waste her time on imaginary sorrows. She has gone to her everlasting rest, and her work in the schools is still carried on by ladies trained in her own school. But her name will ever be remembered in Hong-kong, and her memory be treasured by hundreds still living, to whom she was a ministering angel on earth.

There are others, men and women, who have continued the work initiated by these four Missionaries whose lives I have attempted to sketch. Much might be said about the labours carried on by those who trod in their footsteps, but there is no time for it. May it suffice, instead of giving you a history of the last ten years of Missionary work here, to put before you a simple statement of the present condition and numerical strength of the various Missions connected with Hong-kong.

THE BASEL MISSION,

With a staff of 8 German and 2 Chinese ordained Missionaries, have succeeded in establishing regular churches in Hong-kong, in the Sunon District, and in the Ch'ong-lok District. The majority of their Missionaries live in the interior, some at a distance of 300 miles East of Canton, one of their number having settled down there more than ten years ago, and remained at his post through many a storm of violent persecution, and more than once in imminent danger of his life. The Basel Mission have here in Hong-kong a large school for Christian girls, and in the interior a training-school for native preachers; and, whilst enforcing very strict church discipline, and requiring their church-members to give regular contributions towards the expenses of churches and schools, they have now 968 native church-members, of whom 618 are in full communion.

THE LONDON MISSION

Of Hong-kong, with a staff of 2 foreign and 2 native ordained Missionaries, have a native church in Hong-kong, with 142 regular attendants at the Lord's table, and a total of 216 baptized members. The native church supports by its own voluntary subscriptions two of their native preachers; and farther contributes all the expenses of a church of 100 members, founded by them without any foreign aid in Fatshan, where they pay the salaries of a native pastor and of a native school-teacher, raising for these purposes every month the sum of 34 dollars. The London Mission have further, in different parts of the Pok-lo District, 120 miles East of Canton, six separate native churches, superintended by an ordained native pastor, five of those churches having each its own local preacher, acting also as school-teacher, its own deacons, and its own church-fund. These churches, however, are not yet able to pay their own preachers; all they do at present is that they subscribe towards the building or pay the rent of their own chapels, keep them in repair, and provide for their own poor; whilst the London Missionary Society spend on this Mission 400 dollars per year. There are there altogether 332 baptized members of the churches, of whom 175 are regular communicants. This brings the total of native Christians connected with the London Mission in Hong-kong to 648 baptized persons, of whom 399 are communicants.

"As to

THE BARMEN MISSION,

With which the Berlin Men's Union has lately been amalgamated, I could not obtain detailed statistics, as all their ordained missionaries, five Germans and one native, are at present residing in the interior; but this is certain, that they have altogether over 400 native members in full communion, with a training-school for native preachers in Canton, and a series of native churches scattered over the Sunon, Tungkun, Fayün, and other districts, one being located at the farthest northern point of the Canton Province at Namhung, at the foot of the Meiling pass, 350 miles North of Canton.

THE BERLIN FOUNDLING HOUSE,

With its quiet but blessed work among Chinese orphan girls, maintained by the Berlin Women's Union, with a staff of 4 German ladies under Pastor Klitzke, musters altogether under its roof 87 native Christians, of whom however, as the majority of them are children, there are only 14 communicants.

"In connection with

THE CHURCH MISSIONARY SOCIETY,

With 2 English and 1 native ordained Missionaries, there are 80 native church-members assembling at St. Stephens, 38 of whom are regular communicants, and 7

native Christian students at St. Paul's College under the instructions of Bishop Burdon.

"There is, finally, here a small

BAPTIST CHURCH,

Established so far back as 1842; but as the Missionaries of this Society gave up Hong-kong as a Mission station in 1860, and the work has only quite lately been resumed by an American lady, assisted by a native preacher, the church is naturally small, consisting of 11 members in full communion. A boarding school for native girls has this year been opened in connection with this church.

These detailed statistics of Hong-kong Missions show therefore a total of 2,201 native Protestant Christians, of whom 1,487 are regular attendants at the Lord's table. There is, however, a branch of Missionary work I purposely kept apart from the foregoing statistics of native churches. I mean the work carried on by Hong-kong Missionaries among heathen children brought together in

SCHOOLS.

The Society for the Promotion of Female Education in the East, with two Lady Missionaries, have established four separate day-schools for native girls, the well known Baxter Vernacular schools now mustering 160 native girls. There are, further, in St. Paul's College 60 native boys under Christian instruction, and 70 native boys in St. Stephen's Church School; thus bringing the total of native children under the instruction of Missionaries of the Church of England to 290. The London Mission have two day-schools for native boys, with a muster-roll of 140 boys. The Basel Mission have a day-school and boarding school for girls numbering 60 Hakka pupils. With the exception of St. Paul's College, all these schools confine themselves to giving a simple Christian education in the Vernacular, and as they all have voluntarily placed themselves under Government inspection, I can refer you to the impartial testimony of the Government School Inspector as published at the beginning of this year in the Government *Gazette*, where full credit is given to the regularity and thoroughness of the teaching given in those schools.

SUMMARY.

To sum up then, we find that Protestant Missions of Hong-hong have brought together 2,200 native Christians, formed in permanent churches with regular administration of the ordinances; and further that they have now (without counting the schools maintained by them on the mainland of China) in Hong-kong alone 490, or if we add the 73 children in the Foundling House School, altogether 563 native children under daily instruction in the Word of God.

Yet, there may be people who will say this is very little; with 25 foreign Missionaries connected with Hong-kong Missions, with so many thousands of dollars spent every year, with so many hundreds of thousands in heathen darkness around them, what is there after all to see in 2,200 native Christians? What are they among so many? They are the seed from which the harvest of the future will spring. God knows I am not boasting of the achievements of Protestant Missions. I know full well what feeble men and women we Missionaries are: I know full well how many defects our native Christians have: but the feebler we Missionaries are, the greater is the wonder that such a result has sprung from our work; and as to the native Christians, with all their weakness of Christian character, I confidently believe that every one of these native churches will stand a comparison with an average Christian Church of Europe or America, not in numbers indeed, but in Christian earnestness and Christian life. We are not harvesting, we are not reaping yet; we are but sowing and planting; and thank God we find that the native Christians themselves are more and more coming forward to take a share in the work themselves, that they take an interest in it, and further it with liberal contributions and with their own personal exertions. Surely the harvest-day will come if we faint not; and if we but continue to sow God's own good seed well, and with prayerful perseverance, the harvest will be great indeed.

From Rangoon to Bhamo.

Extracts from the Journal of Mr. Henry Soltau.

MONDAY, SEPT. 13TH.—The views approaching Prome are the finest we have yet seen. It is one of the most important towns on the river, and a railrord is being laid down to connect it with Rangoon, which will bring it within eight hours' ride, instead of being a three days' journey by steamer. The railroad will be completed in 1876.

We much enjoyed meeting with Brother Symonds*, and when we left him and Prome, had passed the last outpost of the American Missions. One by one we leave behind our brethren in the Lord, and enter the trackless desert. Perhaps we shall next meet at the Judgment Seat, when our work will be tried in the balances of the sanctuary.

Tuesday, Sept. 14th.—At three o'clock we arrived at Thayetmo, the last town of importance in British Burmah, and remained there till 6 a.m. of the 15th. As we passed the *Nemesis*, the gun-boat of the Commissioner, she was dipping her flag to the fort, which responded by a salute of twelve or thirteen guns. Although we were not nearly across to the opposite side of the river, we could count twenty quite easily in the interval that elapsed between the firing of the gun and the time the sound of the report reached us. This will give a small idea of the breadth of the river. Not far from the town, within about two hours' journey, is the last English house, at the telegraph station on the frontiers. Near the house may be seen an obelisk marking the boundary between British Burmah and

BURMAH PROPER.

Burmah Proper appears to be very much the same as British Burmah in its outward aspect. The villagers are, perhaps, a little less decently clothed. The women do all the work—they load the steamer with wood when we stop to take in fuel; they buy, sell, draw the water, cut up the wood, work in the paddy fields—in fact, do everything. I was ashamed to see a Burman get off the steamer at one of the towns, and hand his large wooden box and his mat to his wife, who met him there. She immediately put the box on her head, and carried the mat and bedding under her arm, while he walked empty-handed behind her.

Thursday, Sept. 16th.—By breakfast-time we arrived at a village called M'twe, where a large quantity of cargo was discharged for a neighbouring town. Salt, iron bars, betel nuts were the chief commodities landed here. The shipper of these was a Burman, but the principal shippers are Chinese, of whom we have some on board who have come from Yun-nan, and are now returning thither. Mr. Stevenson has had long conversations with them. They say they are much more civilised in Yun-nan than the Burmese are.

Mr. Rose, Mr. Stevenson, and I went on shore, taking four or five hundred tracts with us. We were surrounded, as soon as we stepped on shore, by an eager crowd of people, mostly men, who were delighted to receive the books. Mr. Rose seemed quite in his element; he distributed the tracts and talked to the people, who asked many questions. Having left a fair amount of books with the group we pressed on, walking inland for some distance. We passed through several villages.

* See account of him in the column for the young of the May Number.

In each of them Mr. Rose spoke to an attentive crowd of listeners, and gave away large numbers of tracts. We were followed by several asking for more.

The people received us very kindly. They were quite as delighted with the books as children are at home with picture-books. By the time we had passed through the last village Mr. Rose was fairly tired with talking. Returning by the same way, we found the villagers eagerly reading the tracts that had been distributed. Some were reading aloud to groups of men and women. Others were reading alone.

Who can estimate the results of this day's sowing? What shall the harvest be? What a field for labour is the country of Upper Burmah! Oh that men would come out! Dr. Stevens and his son once made a most successful and interesting missionary tour in a boat down the Irrawaddy, visiting all these places, giving away tracts. Mrs. Ingall also has done much good here. Still a persistent continuous gospel work is needed. It strikes me (ignorant *me!*) that a couple of itinerant missionaries, who would go continually from place to place would be most successful, and would most easily escape hindrances that might be thrown in their way, were they to settle down and build a house. Oh, to be able to write so clearly and paint these scenes so vividly that those who read these lines might burn to come out and testify of Christ to these heathen! They are very susceptible of kindness; good-natured, proud, and self-righteous; as fond of making money as Londoners are, and as much engrossed in it.

Returned on board at twelve, noon. Stevenson gives me a lesson in Chinese each day. He is getting on well with Burmese, and speaks Chinese with much freedom.

Friday, Sept. 17th.—Passed a beautifully situated town today, called Nenang-young. It is situated on a number of little hills on the bank of the river, and it is full of beautiful pagodas, some gilded, others of masonry, and others of wood. The neighbourhood all around is famous for its earth oil, a kind of petroleum dug out of the earth, which is very full of oil. Wells are sunk to the depth of two to three hundred feet. The oil pours into the well, and all they have to do is to let down the buckets by a long rope, which is suspended over a kind of drum, fixed between two forked sticks placed in the ground. A woman takes the end of the rope and walks down the hill away from the well, thus pulling up the oil. It is sent down in large earthern pots to Rangoon, and is used for lighting, and for painting woodwork, to preserve it from white ants.

Saturday 18th.—Came near Pagan, an ancient city of considerable size, on the right bank of the river. We could see the ruins from a long distance; they are the most remarkable in Burmah.

Passing on we come to high cliffs with inhabited caves, and behind the cliffs stretched a long plain towards the mountains. The country still presents a barren aspect. The river here is wide, about five miles from bank to bank; it is certainly a gigantic, noble river, worthy of the mountains in which it is supposed to rise.

Sunday, 19th.—Started at 5 a.m., arrived at 10 o'clock at Myingyan—a fine town. Many passengers, especially Yunnanese are coming on board here; we get about among them, and try to pick up a few words. This would be a fine station for a missionary. A hundred and eighty passengers came on board for Mandalay.

Leaving Myingyan, and proceeding north, I noticed a strange structure of bamboo, uninhabited, standing on the marshy land. It was built something like a Kyoung or priest's house. This I learnt was a house built to propitiate a "Nat" or spirit supposed to haunt this region, and to bring calamities on the boatmen as they passed up and down the river.

The next point of interest was on the left bank, where stands the large spreading tree under which the treaty of peace between England and Burmah was agreed upon in 1826. Thus far the British troops approached, and Dr. Judson was prevailed upon to assist as interpreter in drawing up the terms of the treaty. The place gives its name to the treaty, which is known as the Treaty of Yan-de-boo.

Monday, September 20th.—At breakfast we were startled by hearing the bell, and observing the steamer immediately stop. On going aft, we ascertained that an old woman had accidentally tumbled off one of the flats into this rapid current of the river. She struck out boldly for the shore, and though carried a long way down by the current, she got to the bank before the steamer's boat could arrive there. She came back in the boat laughing vigourously, and evidently highly pleased with herself for her proficiency in swimming. The people on board greeted her very warmly, and with great hilarity; any Englishwoman of her age, with English clothing, would certainly have been drowned before help could have reached her.

In a plain, scattered amongst some rich palm and other trees, lay the remains of the ancient capital of Upper Burmah, the famous city of Ava. Here Judson endured those tortures at the hands of the king and his minister, and here Mrs. Judson shone as an example of womanly energy, patience, devotion, and deep Christian tenderness. We should have enjoyed a ramble over these ruins had the steamer stopped and time permitted.

On the left hand we approached a lovely little vale, in which was situated amongst a cluster of trees the pretty little town of Sagan, more than once the capital of Burmah. In the distance in front of us lay Amarpoora with its beautiful pagodas interspersed among its rich foliage. Still pursuing our course we noticed that the houses on our right hand became more and more numerous; signs of ship-building, of weaving and spinning were noted, and it was evident we were nearing Mandalay. The steamer anchored alongside the bank, about two miles from the city, and about the same distance from the British Residency.

(*To be continued.*)

Missionary Correspondence.

From Mr. Judd, of Wu-ch'ang.

THERE is a Christian tailor here named Hu, who has been converted some few months. He has numerous relatives in the neighbourhood of Ko-tien. Some time ago I proposed going to that place to preach the gospel, and the tailor said he should like to go with me. Three of us (including himself) took a boat to Ko-tien, and he proposed our spending the night with a relative of his. We had not, however, preached long before an uproar began in the crowd. Our books were snatched away from us, and violence was threatened by a few of the roughs, though many of the more respectable were desirous to hear and buy our books.

Soon the crowd pressed with such violence against us that the wall of a house against which we stood began to give way, and we had to make the best of our way out, amidst the shouts and hootings of the mob. We made our case known to a small official of the place, who showed us every kindness, and offered to allow us to pass the night in his house. This I declined with many thanks, and returned to our humble lodging. In about two hours he came with his attendants to our room to see if we were all safe and comfortable. He expressed his sorrow to see us in such a miserable room; but I assured him that our happiness did not consist in outward comforts, but in the consciousness of God's pardon and love to us, with the certain hope of eternal life. This young mandarin appeared much interested in the gospel. May God save his soul!

The next morning we again preached in the street, with but little opposition, and then made our way to a near village. After preaching there for an hour or so we were about to leave, when a relative of our friend the tailor begged us to stay, as they had prepared breakfast for us; and a most abundant one it was, in excellent Chinese style. Our host appeared interested in our message of grace, and accompanied us after breakfast to the next village.

At the next village we found the wife of a member of the church at Wang-chao. She had applied for baptism a few years back when in Chin-kiang, but was too ignorant then to be received. Her name is Chen. As I was unable to speak with her privately, on account of the crowd of listeners and lookers-on, I asked our friend the tailor to speak with her about the

Lord Jesus. His report afterwards was:—"She believes, I think, with her heart, but not with her mouth"—that is, she is afraid to confess that she believes among her numerous relatives. Many villages here each consist of a few hundred persons of the same surname, the male members of the family, with few exceptions, never having left their native place for generations. I trust our visit strengthened the faith of Mrs. Chen. She was greatly surprised to see us at her village, and much delighted. An excellent dinner was rapidly prepared by her for five of us, including two friends from the former village.

We then took our journey to the village of the Hu family, to which the tailor belongs. Here we met with welcome from some, and opposition from others. But it was delightful to find our friend not ashamed to stand up for Christ amidst about two hundred persons all of the same kindred—some of them most bitter towards him, because, said they, he had cast aside his ancestors (really had given up ancestral worship). The tailor tells me that he thinks his sister-in-law has accepted Christ. At first she thought it must be wrong to give up ancestral worship, but after some time of conversation with our native preacher Yao she was quite satisfied.

After supper we had evening prayers together in a small mud room. We heard that a number of villagers had gone off to worship the god of fire, because a hen had been heard to crow. They said it was sure to bring down the anger of the fire-god, and some house would be burned unless they propitiated his anger. Poor souls!

In most of these villages there are hundreds of children who have no school to go to, the villagers being too poor to support a teacher. I hope the Lord will some day enable us to send teachers among them.

FIRST EXPERIENCES IN CHINA.

Extracts from the Diary of Mr. Budd.

CHINKIANG, JAN. 8TH—Passed yesterday on the river Yang-tse. Mr. McCarthy spoke to many of the Chinese on board, telling them the glad tidings of the gospel. They listened very attentively; a few seemed impressed; but God only knows the results, for we may never see them again on earth. I longed to speak to them, but could not. May God soon enable me to do so. We reached Chinkiang a little before one o'clock this morning. Messrs. Baller, Broumton, and Easton met us. We were all glad at the meeting, and having got our luggage, we had a pleasant walk up to the house (through mud over our boots), where we very willingly went to bed, not having had much of it the last two nights.

Jan. 9th.—To-day being Sunday, we attended the Chinese service. Although we do not understand much of it, our ears get accustomed to the tones, and make it more familiar to us. This evening we had a Bible-class to ourselves at Mrs. Duncan's.

Jan 10th.—This morning we all had a run up the hill to get ourselves warm. It was a hard pull to the top, but we did not need a fire when we got there. The peaks of neighbouring hills looked very pretty covered with snow. As soon as we came back we had some prayer together, asking the Lord's guidance at this time, and that more blessing might be poured out upon this land. I enjoyed the meeting much. This evening I have had a good lesson in Chinese, especially on the tones, from Mr. Baller, who talks like a native. I believe myself, if we want to learn the tones well we must get away from English people.

Jan. 12th.—It has been arranged to-day that I shall go with Mr. Baller until I know the language. We hope to start to-morrow.

Jan. 13th.—We are now on board a Chinese boat. It came up rather unexpectedly this morning, and we made haste and caught it, so that we may get to Gan-king by to-morrow night. If some of our friends in England could only have a peep at us now, I think they would have a good laugh. There are about twenty of us down in the hold, all Chinese except ourselves, each with our baggage at our side, or else sitting upon it. I am comfortably seated on my bedding writing this. A short time ago we had dinner in real Chinese style. At 4 p.m. they served rice up, on the floor, in a basket, with a few Chinese cabbages and turnips. We then dug a basin full of rice out of the basket, a then went to work with our chopsticks. I am afraid that I d not use mine very neatly, for it was only my second or third tempt. With a few extras we brought with us, we had capital meal, my portmanteau serving in place of a table. U fortunately my native costume was not finished when we l Chinkiang, and consequently my English clothes have be undergoing the most minute examination from the Chinese. number gathered round me on deck, much interested in my ov coat, feeling the cloth and stroking it down; while down belo Mr. Baller gave quite a short lecture on myself and clothes— pecially the boots—to an admiring audience, except a soldi who stood looking very grimly on. He was a Hu-nan ma and they hate the foreigners most sincerely. We have now contrive some plan for making our beds, for there is little roon

UNEXPECTED DIVERSIONS!

Jan. 14th.—We slept very well last night, rolled in o wadded coverlets, until about four this morning. Then *a shoc of bundles, boxes,* &c., came tumbling through the port, pr pelled by some unseen power, and alighted on Mr. Baller, w had pitched his bed under it! Next followed a general scri mage with those going out and coming in (for we had reached stopping-place, by the way), in which, from the manner th went over my bed, they must certainly have taken it for a hig way.

Mr. Baller has been preaching to many of the Chinese to-da They received the message very kindly, acknowledging it to very good and the right thing. May God bless the Word!

GAN-KING REACHED.

I am sitting down very tired, but very thankful to God bringing us in safety to Mr. Baller's house, in the city Gan-king. We reached here about 9 p.m., and have just b praising God for His goodness during the journey.

Miscellaneous.

WOMAN'S WORK IN CHINA.—We reprinted our last a valuable paper on this subject by Mrs. Williamson, t wife of the Rev. Dr. Williamson, of the United Presbyteria Mission. We would also draw the attention of our readers papers in *The Christian* of April 20th, by Mrs. Gauld, of t English Presbyterian Mission, and of April 27th, by the sister one of the Presbyterian missionaries.

MARRIAGE OF MRS. DUNCAN.—By a rece mail we hear of the marriage of our dear friend with M Stronach, of H. B. M. Consular Service. She leaves us wi our sincere wishes that she may be both useful and happy in h new sphere of service.

HO-NAN.—Mr. M. Henry Taylor is now, we expect itinerating in this province, accompanied by Mr. G. W. Clarke We hope, in our July number, to give an account of his last tou Writing of Mr. M. H. Taylor's work in Ho-nan, Mr. Jud says:—"These journeys are of no small weariness, from th daily pressure of crowds to see the foreigner, from the great wa of privacy in lodgings by the way, and from the frequent diff culty in a long overland journey of procuring wholesome foo I ask for the continued prayers of God's people for him and fo ourselves."

WU-CHANG.—Mr. Judd has recently had the pleasur of baptising several persons here, and speaks of some hopefu enquirers.

THE NEW MISSIONARIES.—Messrs. Parker an Randle were well and happy when last heard from. Thei steamer was due in Shanghai on May 22nd. Cheering letter have been received from Miss Wilson and Messrs. Pearse an James, as well as from several of those who preceded them. W have not space for quotations.

THE ANNUAL MEETINGS.—Having to go t press earlier than usual, we are compelled to defer notice o these meetings, held at the Mildmay Conference Hall, till nex month. We also hold over the list of donations and othe matters from lack of space.

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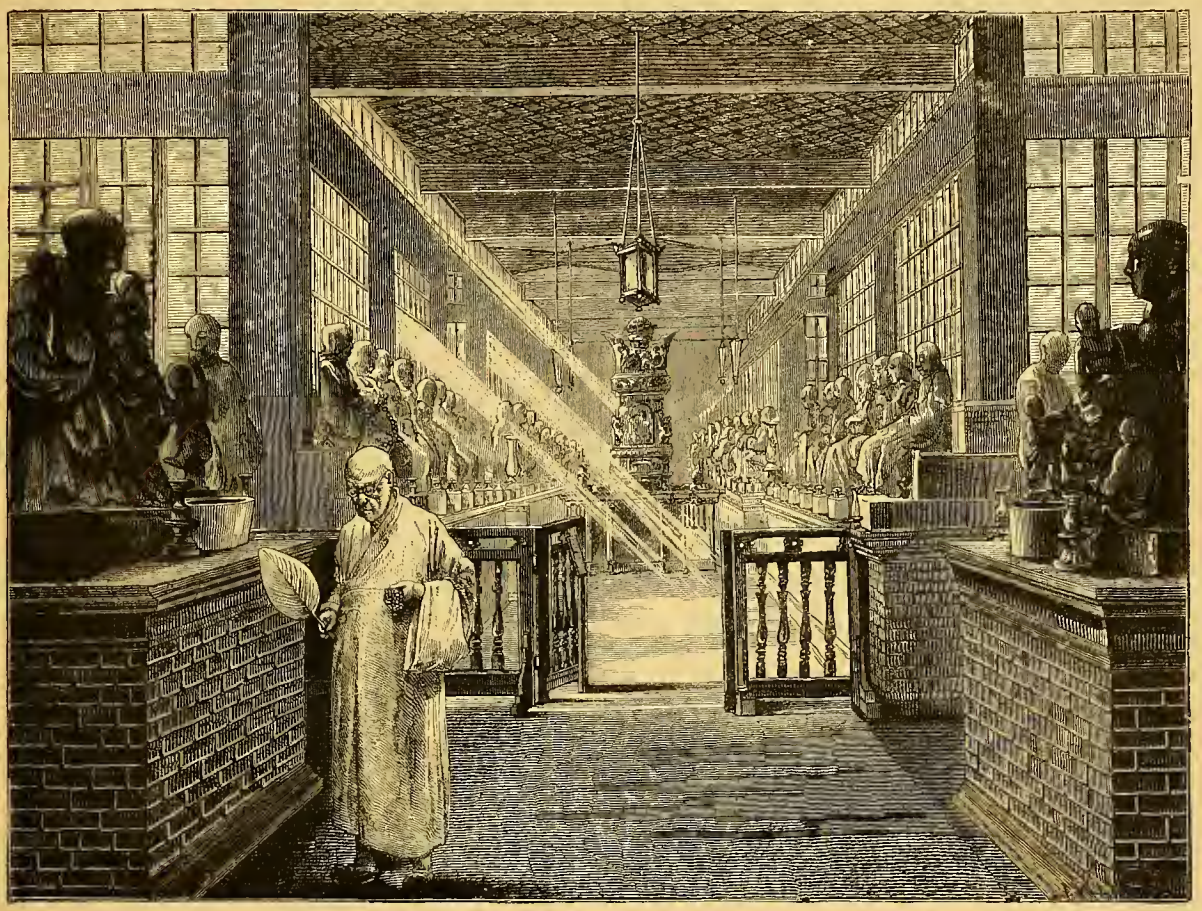
Longitu
S I B E
Mountains
Uriankai
Tangnu-Oola Mts.
Altai
Kobdo
Irtmisk
Baikal L.
Tarbagatai Mts.
Mongolia
Thian Shan Mts.
Sandy Desert of Gobi
Sir Daria
Cashgar
Yarkand
Khotan
EASTERN TURKESTAN
Karakoram Mts.
Kuen-lun Mts.
Cashmere
Leh
Nan Shan Mts.
Koko Nor
Kaschgar
Tibet
Lassa
Miniak
Himalaya Mts.
Shigatse
Bhutan
Tropic of Cancer
INDIA
CALCUTTA
Mouths of the Ganges
BAY OF BENGAL
BURMAH
Pegu
SIAM
ANAM
TONQUIN
Keshe
KAN SU
SE-CHUEN
QUEI CHOU
YUN NAN
Lan-chow
Ning-hia
Yellow R.
Hoang Ho
Ching-tu
Yun-nan
Kiang Hung
Chinengan
Taipin
Karakorum
Urga
Irtmisk
Kobdo
Ulia-sutai
Kuku-khoto
Guchen
Turfan
Khotan
Yarkand
Kashgar
Leh
Lassa
Shigatse
Calcutta
Pegu
Bangkok
Hanoi

CHINESE EMPIRE
& JAPAN
BY J. BARTHOLOMEW F.R.G.S.
English Miles
Kilometres
Greenwich
J. Bartholomew Edin.

China's Millions.



"THE IDOLS HE SHALL UTTERLY ABOLISH."

Chinese Temples.

THE above illustration gives a life-like view of the interior of the temple of the Five Hundred Gods in Canton.

Chinese temples vary very much in size and character; some have monasteries attached to them, containing sometimes from one hundred to two hundred Buddhist priests. Other smaller temples may have one or two priests, or only one or two lay attendants. Sometimes they are built by private individuals, and are either retained as private property, or made over with or without endowment to Buddhist priests or nuns. Others, again, are built by subscription, and are in the hands of trustees; while some belong to the Government.

Two private temples, which have been presented to the Mission by their owners, who are now Christians, are alluded to in Mr. Rudland's address (page 167); and we hope to give fuller particulars about them in a subsequent number.

We wish that our readers could, if but for once, experience the feeling that has often come over us on seeing parents take their little ones into the heathen temples, and teach them to prostrate themselves before the dumb idols. Could this be, they would pray with deepened feeling for the fulfilment of the promise which heads this paper, "The idols He shall utterly abolish."

SPECIAL PUBLIC MEETINGS

OF THE

CHINA INLAND MISSION,

HELD AT

THE CONFERENCE HALL, MILDMAY PARK,

ON FRIDAY, MAY 26, 1876.

It being Ten Years that day since the sailing of Seventeen Missionaries in the *Lammermuir* for China.

THE AFTERNOON MEETING.

THE chair was taken at 3.30 P.M., by the Rev. D. B. HANKIN, M.A., Vicar of St. Jude's, Mildmay Park. The meeting was opened by the singing of the hymn—

"God loved the world of sinners lost,
And ruined by the fall."

Mr. GRANT, of Singapore, followed in prayer. After which, Mr. HANKIN addressed the meeting as follows:

MY DEAR FRIENDS,—I am sure it must be a matter of great satisfaction to our dear friend Mr. Hudson Taylor to see so many present this afternoon to give expression to their heartfelt sympathy with the blessed work which lies so near and dear to his heart; and I hope it will not be out of place upon this occasion if I as a clergyman of the Church of England express the satisfaction I feel in presiding over a meeting which is not entirely connected with the Church to which I belong. The cause of missions, by whatever section of the Church carried on, is the cause of the LORD JESUS CHRIST, and is and *ought* to be dear to the hearts of all those who bear His name.

There is something, too, specially unique in this mission, both in the sphere of its operations, and in the method it adopts to secure the end in view.

We are all of us aware of the good effects which result from concentration of purpose, and unlike any other missionary society, this one concentrates its powers upon one portion of the world—China.

It is very affecting to realise that there, one third of the human race is now lying in the darkness of heathenism; that there are 360 millions of the human race thirsting for the water of life; and I know, as I say this, that I give utterance to one of the deepest mysteries connected with the administration of God's kingdom upon earth, that after eighteen centuries have passed away this should be the case. Millions have never heard of the name of Jesus: their spiritual necessities seem to become vocal, and in the language of the man of Macedonia they say, "*Come over and help us.*" I am sure that we must all be thankful that God has put it into the heart of His dear servant to organize this Mission, and we shall rejoice this afternoon as we hear of the blessing it has pleased God to bestow upon it.

I say there is something unique in its internal administration. I mean that, unlike other missionary societies, this Mission is willing to send forth representatives of the various branches of the Church of Christ. So long as their hearts are right with God, so long as they have a clear spiritual perception of God's grand remedy for sin, and thus know how to meet the awful condition in which that vast empire now is, I believe I am right in saying that members of different churches would be gratefully accepted and gladly welcomed, and sent forth side by side and hand in hand to speed the Gospel plough. I think there is no other society existing that has reached to this state of spiritual elevation; which, whilst overlooking the minor differences which unhappily separate and divide and therefore weaken the Church of Christ, sends forth men imbued with the one great desire and the one blessed object simply and solely of winning souls to Christ—and leaving the newly formed churches to develope their powers under the teaching and guidance of the Holy Spirit, and expecting them afterwards to choose such ecclesiastical organization as shall seem best to them.

And now, my dear friends, one word about the men who are sent forth. I cannot imagine a matter of greater moment than this, that the Mission may be wise in the selection of the men it sends forth—that they may be men who are imbued with the spirit of the Apostle, desiring to proclaim nothing but the wondrous story of redeeming love. I am quite sure that our dear brother is very decided upon this point. I feel I am right when I say that he would send forth only those men who go to their warfare against sin and Satan with arrows dipped in the blood of Jesus—men who are determined to know only Jesus Christ, and Him crucified. That blessed Gospel has not lost its power. To the Chinese, as well as to the people of England, it is still the power of God unto salvation to every one that believeth; and I am afraid that sometimes we are apt to overlook the power there is in the Gospel message itself.

When I hear Missionary Societies so anxious about choosing suitable instruments, I think they are in a little danger of making too much of the men and too little of the message—in danger of forgetting that after

all it is "not by might nor by power," but by the Spirit of God that souls are born again, and that the message, when given in the power of the Holy Spirit, is as powerful to that end, whether delivered from the lips of a little child, or by the profoundest of human philosophers. Do not let us lose faith in the power of the Gospel. I believe what we have to do is simply to proclaim the message—to sow the seed—believing that God will not only prepare the hearts of men to receive it, but that copious showers shall come down, and that the seed shall spring up and bear fruit, so that the wilderness shall rejoice and blossom as the rose.

One other thought. I believe this afternoon we are not to plead with you for pecuniary assistance—that seems not to be in accordance with the practice of the Mission; but while we shall all feel it a happy privilege to render what pecuniary assistance we are able to do, I am sure that I should be wished to press upon the hearts of you all your responsibility, and also your privilege, of coming forth to the help of the Lord against the mighty in another way.

My dear friends, in the wonderful mystery of the administration of spiritual things, the blessing is made to depend upon the earnest, persevering prayers of God's children. It may be that in eternity we shall be able to perceive the why and the wherefore, to understand as it were the philosophy of prayer. Here I am obliged to confess I cannot see the connecting link. I can only by blessed experience know that if we ask we shall receive, if we seek we shall find, if we knock it shall be opened.

Success in work is in direct proportion to the amount of prayer bestowed upon it, and therefore I am quite sure that I am doing what Mr. Taylor would wish me to do, when I ask you to take this China Inland Mission and lay it upon your heart; let it rest as a burden upon your soul; take the burden to the throne of Grace, and leave it there. Let it be our happy privilege to fulfil the words of the Psalmist, "Prayer also shall be made for Him continually, and daily shall He be praised." Yes, my dear friends, we make prayer for the loving SAVIOUR when we pray that His kingdom may be enlarged. We make prayer for Him when we pray that His servants in far-off lands may with no faltering tongue tell the story of the Cross; and afterwards, there is sure to come the praise that will be seen welling up from the souls of new born Chinese, who together with us will adore the mystery of redeeming love, will bless and magnify the Lord for having taken them out of the horrible pit, and having set their feet for ever on the Rock of ages, and 'established their goings.

I am very glad, I say again, to have the happy privilege of presiding upon this interesting occasion, and thus showing my hearty sympathy with the object which has called us together. I will not detain you any longer with these preliminary remarks, but will call upon Mr. Hill, the Hon. Sec. to read the report.

Mr. R. H. HILL then read most of the following—

REVIEW OF THE PAST TEN YEARS OF THE MISSION.

TEN years have elapsed since the first large missionary party connected with the "China Inland Mission" sailed in the ship *Lammermuir*, for China. The present, therefore, seems a fitting opportunity briefly to review—the causes that led to the formation of the Mission—its objects and aims—the measure in which these have already been realised—and then to glance at the work which still lies before us.

I. THE CAUSES WHICH LED TO THE FORMATION OF THE MISSION.

These were the deep spiritual need of China, and the utter inadequacy of the existing agencies to meet it.

It is not necessary to enter into any laboured proof of the deep spiritual need of China. Containing, as it does about one-third of the entire population of the globe, and one-half of the heathen world, China had not, in 1865—when this Mission was organised—one-tenth of the Protestant missionaries then labouring in the mission-field. In the years 1860-61 there had been an aggregate of 115 male Protestant missionaries in China, but in March, 1865, the number had fallen to about ninety-one. If these had been equally distributed throughout China it would have given more than four millions of Chinese to each missionary.

But they were not so distributed; they were located in ten or eleven ports, situated principally on the seaboard of the six maritime provinces; the only exception being one mission station in Hankow, a free port on the Yang-tse-kiang, in the central province, HU-PEH. This left eleven of the eighteen provinces without a resident Protestant missionary, and in the seven provinces above referred to, less than a dozen mission stations.

Further, altogether beyond these eighteen provinces, lay the vast dependencies, Manchuria, Mongolia, Thibet, &c., &c., all destitute of the Gospel, and loudly crying, by their deep spiritual needs, "Come over and help us." It has been truly said: "If all the missionaries of all the societies were withdrawn from every other part of the world, and thrown into China, they would be inadequate to the task of reaching all its people."* Such being the case, the need of additional efforts to evangelise China is abundantly apparent.

The problem was—how to attempt wisely an auxiliary effort that should not in any degree interfere with the operations of those Missionary Societies whose agents were already in the field, and on whose labours God had put His seal of approbation. There were societies already seeking in vain for additional labourers; where, then, were new missionaries to come from? There were agencies in need of increased funds; how could pecuniary supplies be drawn without diverting contributions from established channels? a procedure greatly to be deprecated. Again: were men and means forthcoming, would the interior of China be found open to their labours? Would they have needful protection? and should they succeed in penetrating the remote provinces of central and western China, could pecuniary supplies be transmitted to them? Such were some of the problems before us.

After prolonged waiting upon God and much earnest prayer, and after conference with experienced workers in the home and foreign field, it was concluded that these difficulties might be largely met by forming a Mission on a catholic basis, for evangelistic purposes; one in which members of various Evangelical churches, sound

* "The Church Missionary Gleaner," Nov., 1874.

in the faith on fundamental points, might work together in spreading the knowledge of the blessed Saviour, whom all love and adore. It was believed that, in answer to prayer, suitable agents would be raised up; and that by adopting the plan of making no collections, interference with contributions to existing societies might be avoided; while, if we only had God-sent workers, there could be no doubt as to His faithfulness in supplying their pecuniary needs.

It was foreseen that in the prosecution of the work, grave difficulties would be inevitable; men of faith, therefore, and of sober mind, as well as of earnest piety, were sought for; and these were found. And now we can gratefully record that the experience of ten years has proved God's faithfulness in adding all needful blessings to those who have sought first "the kingdom of God and His righteousness."

II. ITS OBJECTS AND AIMS.

It was decided in the first instance to open a number of inland stations in the province of CHEH-KIANG, and gradually to extend the operations, as the workers gained experience, and as God opened the way. It was also proposed to locate, as early as possible, two European missionaries, and two or more native helpers, in each of the unevangelised provinces. This was considered desirable, first, on account of the great extent and peculiar dialects of each province, which render the evangelisation of each of them in the main a distinct work; and further, it seemed probable that, if the *practicability* of working the interior were demonstrated, the Church of God in Europe and America would be encouraged to more adequate efforts.

III. THE MEASURE IN WHICH THESE AIMS HAVE BEEN REALISED.

In the first and preliminary effort above referred to, that of opening stations in unevangelised districts of CHEH-KIANG (as also the adjoining province of KIANG-SU) we have been prospered. About forty stations have been opened in these provinces, and are worked principally by native evangelists, under the superintendence of missionaries who are, or have been, located in twelve of them.

In one of the previously unoccupied provinces, GAN-HWUY, eight stations have been opened successfully, and two others attempted.

In another province, KIANG-SI, which was unoccupied when the Mission was organised, but in which the American Methodist Episcopal Mission commenced work before us, we have one station and one out-station.

And lastly, a station has been opened at Wu-chang in HU-PEH, as a basis for operations in the regions beyond. In these five provinces, twenty-eight little churches have been gathered, and in some of the other out-stations there are converts. The total number of stations and out-stations is fifty-two, and the number of native agents, including Bible-women, exceeds seventy.

MISSIONARIES.

Let us now see how these results have been brought about. Our first prayer was for *suitable men and women* to go out to the field. The need was made known in various ways, and candidates offered themselves from different parts of the United Kingdom, from among whom, after suitable training and probation, missionaries have been selected from time to time.

Mr. Meadows, our senior missionary, went out in 1862. In 1865 five others were sent; and on the 26th May, 1866, a party of seventeen sailed in the *Lammermuir*, making altogether twenty-three in the field.

From 1867-70 sixteen others arrived in China; from 1872-74 eight followed; and during 1875-76, *twenty-two* have been added; making a total of sixty-nine persons, of whom fifty-two * (viz., sixteen married and twenty single missionaries) are now in connection with the work.

Those who are intimately acquainted with missions in the East will see that these statistics are very encouraging. The climate of China is well known to be trying to many foreigners; and it was anticipated, both by ourselves and others, that the hardships of pioneering would tell even more seriously in the way of sickness and death on our numbers, than on those of other Protestant missions in China. Special prayer has been offered that the lives and health of the labourers might be preserved; and these prayers have been answered to a remarkable extent. There has been *no* death or serious illness from *violence;* and the losses from the ordinary causes have been considerably below the usual average.

As, however, the question of the effect of our mode of work on life and health is one of some importance, we may refer to two missions, one English and one American, labouring in the same part of China—missions, the value of whose labours, and whose care for their missionaries are well known. Careful comparison will show that while pioneering involves hardships, health may suffer no more, or even less, than in ordinary missionary operations.

We find this statement of the experience of thirty years' labour in China, in the *Church Missionary Gleaner*, of Nov., 1874:—

> "The work in China has been greatly hindered by several peculiar circumstances. One is the injurious effects of the climate on many of the missionaries; and from this and other causes, it has resulted that, out of thirty-four ordained clergymen sent out, only fifteen stayed more than four years, which with such a people to work amongst, and such a language to acquire, is a short time for becoming a really efficient worker. Of these fifteen, one is dead, one retired, two have been transferred to Japan (besides two others of the thirty-four), and eleven are still at work, including the two bishops."

In the case of the American Baptist Missionaries labouring in the same district as ourselves, out of an aggregate strength of twenty-one persons, male and female, nine have been removed by death, and six by retirement, during the last thirty years.

In the 10 years of the China Inland Mission (excluding those who have gone out within the last four years), of thirty-nine persons of both sexes, thirty-two were able to stay more than four years, and twenty-five are still in connection with the Mission.

FUNDS.

Next, *as to pecuniary support.* We have to praise God for His constant and continued care. The spontaneous liberality of His people not only met the immediate expenditure connected with the going out of the *Lammermuir* party, ten years ago, but enabled us to commence our work in China with a balance in hand

* Of the remaining seventeen, one married out of the mission; eight were removed by temporary failure of health or family circumstances; one, a married missionary, was dismissed, and six died. Of these six, one was only a few months in China, having never rallied from illness which supervened on the voyage out. A second was taken off by small-pox a few months after reaching China. A third, consumptive before going out, remained nearly four years in China, and died four years after coming home. One died of consumption after six years service in China; one of diarrhœa after eight years, and one of complication of diseases seventeen years after reaching China.

of rather more than £2,000. The contributions from year to year have sustained the work adequately, though not without our faith being at times considerably exercised. But we have never had to leave an open door unentered from lack of funds; and although the last penny has not unfrequently been spent, none of our native agents or foreign missionaries have ever lacked the promised "daily bread." Times of trial have always been times of spiritual blessing, and needed supplies have never failed. The income of the Mission has been as follows:—

January to December, 1865	...	...	£1,130	9	2
January to May 25, 1866 ...	...	...	4,094	12	3
May 26, 1866, to May 25, 1867		...	2,971	19	9
Do., 1867, to do., 1868		...	3,358	3	9
Do., 1868, to do., 1869		...	4,102	19	4
Do., 1869, to do., 1870		...	3,912	11	1
Do., 1870, to do., 1871		...	3,711	2	6
Do., 1871, to do., 1872		...	3,205	1	2
Do., 1872, to do., 1873		...	3,373	18	10
Do., 1873, to do., 1874		...	4,426	3	7
Do., 1874, to do., 1875		...	7,311	15	7
Do., 1875, to do., 1876		...	8,119	14	2
Donations for new work sent direct to, or contributed in, China		...	2,200	0	0
		Total	£51,918	11	2

Of the above, about £3,700, given for the prosecution of work in unoccupied provinces, is still on deposit. This sum, of course, is not applicable to the ordinary requirements of the mission, for which we have a balance of £132 13s. 4d. in hand.

RESULTS.

God, having graciously supplied us, in answer to prayer, with suitable agents to carry on and extend the work, and with funds for the maintenance of the native and foreign labourers, for the support of schools, and for the expenses of the mission buildings, has not withheld His blessing from the various works we have undertaken. From time to time we have reported additions to the number of native Christians in our monthly paper, CHINA'S MILLIONS, and at the present time we have a larger number of candidates for baptism than ever before. Letters received during the current month from some of our stations report seventy-two candidates, and there are several districts from which we have not heard. We would earnestly entreat that much prayer may be offered that this year may be made one of unexampled spiritual prosperity.

It now remains

IV. TO GLANCE AT THE WORK THAT LIES BEFORE US.

Many of our friends will remember the appeal for prayer which was put forth in January, 1875, that God would *in that year* raise up eighteen men for the evangelization of the nine provinces of China proper still without resident Protestant missionaries. That petition has been answered, though all the eighteen men have not yet left us for China. Nor is this all we have to give thanks for; God has given us several missionaries to reinforce and carry on the older part of the work. During the past eighteen months a total of twenty-two new labourers have been added to our staff, including the wives of four of our number.

With this staff in the field, we hope that during the coming year decided progress may be made towards the evangelization of the yet unoccupied districts of CHEH-KIANG. In this, one of the most favoured provinces, there are still forty-eight counties containing an aggregate population of probably not less than twelve millions, without a single labourer for Christ. We hope also that the work may be greatly extended in the province of GAN-HWUY, and that before the year terminates we shall be able to establish boarding-schools for boys and girls in the capital of that province. In HU-PEH and KIANG-SI also we confidently anticipate decided progress in the next twelve months.

THE NINE PROVINCES.*

But from the old parts of the work we turn with hopeful expectation to the "regions beyond."

1. KAN-SUH *(Willing-Reverence)*, 2. SHEN-SI *(West-Passes)*, and 3. SHAN-SI *(West-Hills)*.

Messrs. McCarthy and five other brethren are designated for these three northern provinces (population 46 millions). We expect ere long to learn of the first pioneering journey in this direction.

4. HO-NAN *(River-South Province)*.

A central Province having 25½ millions of people. Mr. M. Henry Taylor has been itinerating here with encouraging results. A few, we believe, have already accepted Christ. He and Mr. G. W. Clarke are now at work in this province.

5. SI-CHUEN *(Four-Stream Province)*.

Messrs. Cameron and Nicoll are preparing for work in this province. Mr. Cameron is now able to take some part in preaching the Word, and will soon be ready to move further inland. The spiritual need of the 27 millions of Si-chuen calls for much prayer.

6. YUN-NAN *(Cloudy-South)*, AND 9. KWANG-SI *(Broad-West Province)*.

In Bhamo, on the Burmo-Chinese frontier, on the site presented by the King of Burmah, a house has been built by our brethren, Messrs. Stevenson and Soltau. By this time they will have been joined by Mr. Jos. S. Adams, and by Mr. and Mrs. Harvey who go to establish a missionary hospital there. Access to Yun-nan, in Western China, via Burmah, has not yet been gained; but it seems much nearer now than it did twelve years ago, when our prayers were first drawn out about it, or than it did twelve months ago, when Messrs. Stevenson and Soltau first landed in Rangoon. Already they are able to put many portions of the Word of God and many gospel tracts into circulation, by means of the Chinese from several provinces, who go in trading caravans to Bhamo; soon they may be able to enter China from the West, and may find the way somewhat prepared by the silent messengers which have preceded them. We hope their labours may eventually be blessed in the two provinces of Yun-nan and Kwang-si (population 18½ millions).

7. KWEI-CHAU *(Noble-Land)*.

Mr. Broumton is preparing for labour amongst the 7½ millions of this province; and, when ready, will be accompanied by another of the brethren to this important sphere of labour.

8. HU-NAN *(South-Lake Province)*,

Also having 25¼ millions of inhabitants, has been visited more than once during the past year. Some little seed has been sown which may appear after many days. It will shortly be revisited by Mr. Judd or his Native Helpers.

* The reader is requested to turn to the map on page 169, to which the province-numbers refer.

Several other brethren will (D.V.) leave us in the autumn to assist in work among these nine provinces.

THE DEPENDENCIES OF CHINA.

Still further beyond, lie the vast steppes of MONGOLIA, and the all but inaccessible regions of THIBET, KO-KO-NOR, TURKESTAN, and SUNGARIA—regions almost equal to the area of Europe. Towards these we look with earnest prayer and longing expectation. We ask the prayers of those who know the value of salvation—that ere long our way may be opened to commence definite efforts for the evangelization of these regions. God has laid THIBET on the heart of one of our missionaries. His present work is the best preparation for future service there, if the Lord will; and we are far from hopeless that, in due time, He who holds the key of David will set before him an open door among the Thibetans.

Acknowledging with gratitude the help of God during the past ten years, we feel encouraged to look forward, and to trust in Him for yet greater blessing in the future.

HOME WORK.

As may well be supposed, the growth and extension of the work in the field has required some modifications in the home-work of the mission. More help has been needed to carry it on, and we have required extended premises, which we have providentially been able to rent in Pyrland-road, in addition to No. 6, which we have occupied for some time. These houses suit us well, and it would be a serious inconvenience were we obliged to relinquish them. As they are to be disposed of, and have been offered to us on very reasonable terms, we have prayerfully concluded to purchase them. An immediate outlay of about £1,000 is required, of which one-fourth has been contributed or promised, and we trust God will incline the hearts of His people to send special contributions for this object, as a large saving to the Mission in rent will thus be effected, and the work will be put on a more permanent footing.

During the last year our OCCASIONAL PAPER, which was no longer the best mode of reaching our friends, has given place to a monthly illustrated paper, "CHINA'S MILLIONS." We are thankful to find that the change has proved generally acceptable. We shall greatly value any help our friends can give us in increasing its circulation. If that could be about doubled, the paper would become self-supporting.

Among other desiderata arising from the development of the Mission, one has been much on our hearts in prayer—that of a home for the children of our Missionaries labouring in China. This want is now met in the opening of such a home by Miss Soltau and Miss Minchin, at Coplow House, Tottenham, N., which will relieve us of much expense and responsibility, while admirably meeting our present requirements.

Our friends having furnished the house independently of the Mission, and given their time and labour to this work, are open to receive contributions, which it is trusted may prove adequate to its support.

Should it become desirable, the Council will from time to time give grants towards it. We have in hand a small sum contributed for this purpose, and shall be happy to forward any sum that may be entrusted to us.

We would, in conclusion, ask our friends to continue earnestly in prayer that the Lord's blessing may rest upon all our undertakings, and that increased prosperity may attend the efforts of our brethren to "rescue the perishing" in China.

Prayer was offered by Mr. Hudson Taylor.

MR. J. E. CARDWELL,

of the China Inland Mission, lately returned from China, then addressed the meeting:—

DEAR CHRISTIAN FRIENDS,—I am here this afternoon to bear witness to the faithfulness of God, who has heard and answered prayer in the formation and continuation of the China Inland Mission.

I may tell you that my own going out was entirely in answer to prayer. When I first came to the Lord, my earnest desire was for Foreign Mission work, but the way was not clear for several years. During that time I met a gentleman who, knowing my heart's desire, often sympathised with me, and forwarded that desire as much as possible.

One day, talking with him about it, and happening to have a map of China in his room, he said, "Dear brother, you see that map? You see the province of KIANG-SI: you see the Po-yang lake; and looking upon the province you see rivers in all directions, by which you can reach nearly every city. Shall you and I pray that if it is the Lord's will you may be sent there to labour on that lake?" We prayed over the matter, and at the end of seven years I went to China, though not to the Po-yang lake, but to the city of Tai-chau, in the province of CHEH-KIANG, a long way, you will see, from the place to which I had been praying to go.

I had only been there a short time (three months) when I was laid low by diarrhœa and dysentery, which continued for eighteen months. My friends at Ning-po said, "You must return to England." Return to England, I said, after seven years' prayer for this work! Return to England! No! I could not do that. I felt the Lord would not have taken me to China unless He had a work for me to do. The Po-yang lake, and the need of that large province, was upon my heart, and I felt I must go there before returning home; and it is to the praise and glory of God that I had not been in Kiang-si more than a week before the complaint turned, and I have never had a relapse to this day. This I now look upon as the way the Lord intended to answer our prayers.

MISSIONARY JOURNEYS.

Perhaps it would be interesting to say a little about the work in that province. It is all new ground, so to speak. I have travelled over a large extent of country; I have journeyed to the south for 500 miles; to the south-west for the same distance; south-east, 250 miles; due west, 150 miles; and to the south-east for 200 more. I visited during these journeys some 120 cities, towns, and villages; in all of them I distributed the Word of Life; and in each place the Gospel was preached. At the majority of these places—I may say with two exceptions—it was the first time they had seen a foreigner, and the first time they had heard the name of Jesus from the lips of a Protestant missionary. I cannot now tell you the number of books sold during these journeys, but they amount to some thousands. I feel sure that if in the providence of God I return to Kiang-si, I shall find the distribution and preaching of the Word has not been without fruit.

FIRST FRUITS.

Indeed, it has in some cases already taken root. One day a young man waited upon me and said, "You remember being at my brother's house and seeing me?" It was some 200 miles away, and he had come all that distance. He was interested in the Gospel, and had read the books left behind; but being so far removed from any teacher, came to me, asking if he might reside some time with me, and learn more of the doctrine. He came and lived in our house some months, then went

back again, shortly to return to us, bringing his elder brother, who also lived with me for a time. They told me there were no less than ten persons in their town who were also interested.

SUCCESS NOT DOUBTFUL.

In my various travels about the country I have had many literary men on my boat, conversing about the doctrine, and going away in every instance with a full copy of the Scriptures, besides purchasing other books. Of course, working on new ground like this, one often has hindrances and discouragements, but we commit all that to the Lord. We know we take with us the WORD OF GOD, which is able to make wise unto salvation. He is not restricted by the feebleness of our efforts or by our failures: if we only labour, having faith in His Divine Word, success is sure. He has promised it. I can assure you that it is with no small pleasure I am here this afternoon to bear witness to God's faithfulness. Unprotected as I was—500 miles away from any European habitation, surrounded by thousands of Chinese, I never felt the least fear, being assured that He who was with me was more than all that were against me. I have always felt more real pleasure and joy in these journeys than when amongst my own people, realising more the presence of my God, and His grace in my heart.

THE GOSPEL THE GREAT CIVILIZING AGENCY.

Many efforts are now being put forth to elevate the Chinese, but to my mind everything must give place to the Gospel. However low a man has sunk, it can reach him; however degraded he may be, it is able to raise him. Many say commerce must first raise man, and *then* we may bring in the Gospel; but my belief is, *first* bring the Gospel, and then men become properly fitted for commerce and other duties in life. The Gospel *alone* is what the Chinese need; the Gospel *alone* is able to elevate them.

I will tell you, as an instance, of one who had been a priest for eighteen years, and had lived entirely away from mankind (as most of them do) in a little temple in the country, mingling only with men of his own class; a man who for eighteen years had been a vegetarian. You can imagine that that man's heart was like a stone; and if you could have seen his features when I first saw him, you would have said a smile or a tear could never be seen there. But I have seen that man weep bitterly over the dead form of one of my dear children. How was his heart thus softened? The Gospel had changed it, and had made him a new creature.

EARNESTNESS.

Another man, sixty-five years of age, is now an active worker in the Lord's vineyard, and has been for several years—so earnest, that he will sit the whole day at the door of the little chapel, selling books, speaking to all who like to come, and inviting others.

On one occasion, when I visited my out-station before coming to England, his earnestness was such that at all the places at which we stopped he preached the gospel, and on arriving at the little chapel he got up immediately and continued preaching until the time for departure arrived, scarcely giving me opportunity to speak. I said to him, "You have been speaking from six in the morning till six in the evening, and have taken no refreshment." "No," said he, "I have not felt the need of any; my heart has been full, and it is full now."

Yes, it was full of joy, full of peace, and full of love for the souls of his perishing fellow-countrymen. And we have many others of the same mind in our little churches, men who are full of life, power, and earnestness for the salvation of those around them.

CHINA'S GREAT NEED.

What China wants is *more men, more women*, full of living faith, and love for souls, prepared to go anywhere and everywhere, trusting alone in their God, who, not looking at their own insufficiency, but unto Him who is all-sufficient, shall be used in bringing her millions to Christ.

My dear friends, I do trust our meetings of this day will have the effect of creating in your hearts a deeper and more earnest desire for the salvation of China.

We want you to sympathise and to be with us in the work, and earnestly beseech you to pray for us, that our hands may be strengthened, that the year upon which we are now entering may see our brethren in China beginning their work in each province, and blessing attending their labour.

Mr. Denham Smith then engaged in prayer, after which the Chairman called upon the

REV. JAMES SADLER,

(of the London Missionary Society), from Amoy. He said:

MY DEAR FRIENDS,—I am thankful that we are all here this afternoon as lovers of China. Your love for China is being known far and wide. I was at Mrs. Ranyard's this afternoon, and there was a gentleman there who referred to the interest with which he had read "CHINA'S MILLIONS." I have had opportunity of knowing that in various parts of England, and I believe of Scotland too, the illustrations have taken the imagination of many, while the loving, earnest words written on behalf of China have inspired their hearts. I think you ought to be very much encouraged by this fact, and to feel that the more this periodical can be made known and men's minds be roused to think of the great work in that mighty empire, the more you will have reason for joy and gratitude.

Then there is another paper which has gone out in connection with your mission.* I have seen it in the hands of many ministers amongst others. It bears the names of Mr. Müller, Lord Radstock, and one or two others. I can tell you that that little paper has raised thoughts in many minds, so that doubtless in answer to the earnest pleadings which you and others of God's people are putting up to the throne of grace, God is doing a work, the results of which will be seen more in the future than in the present.

CHINA NEEDS DELIVERANCE.

Last night I had an opportunity of attending a meeting where the Jubilee Singers were singing, and one seemed to be reminded of that frightful state of slavery in which they had once lived, and of the wonderful goodness of God in bringing them out of it. I could not but draw some sort of a parallel between the slaves and the people of China. It is true we have not a number of Chinese who go about the country and rouse Christian people to earnest effort and prayer on behalf of their fellow-countrymen, as is the case with these coloured friends; but I think *we* who have been in China should take that

* This paper, entitled "Why abodest thou among the sheepfolds?" signed by the Revs. C. D. Marston and Dr. A. Bonar, as well as the above-mentioned, refers to the need of the *whole heathen world*, and was not *issued* by the C. I. M., which has only assisted in its circulation. It may be procured at 1s. per 100, from John Elliott and Sons, 17, Stourcliffe Street, Edgeware Road, London, E.C.

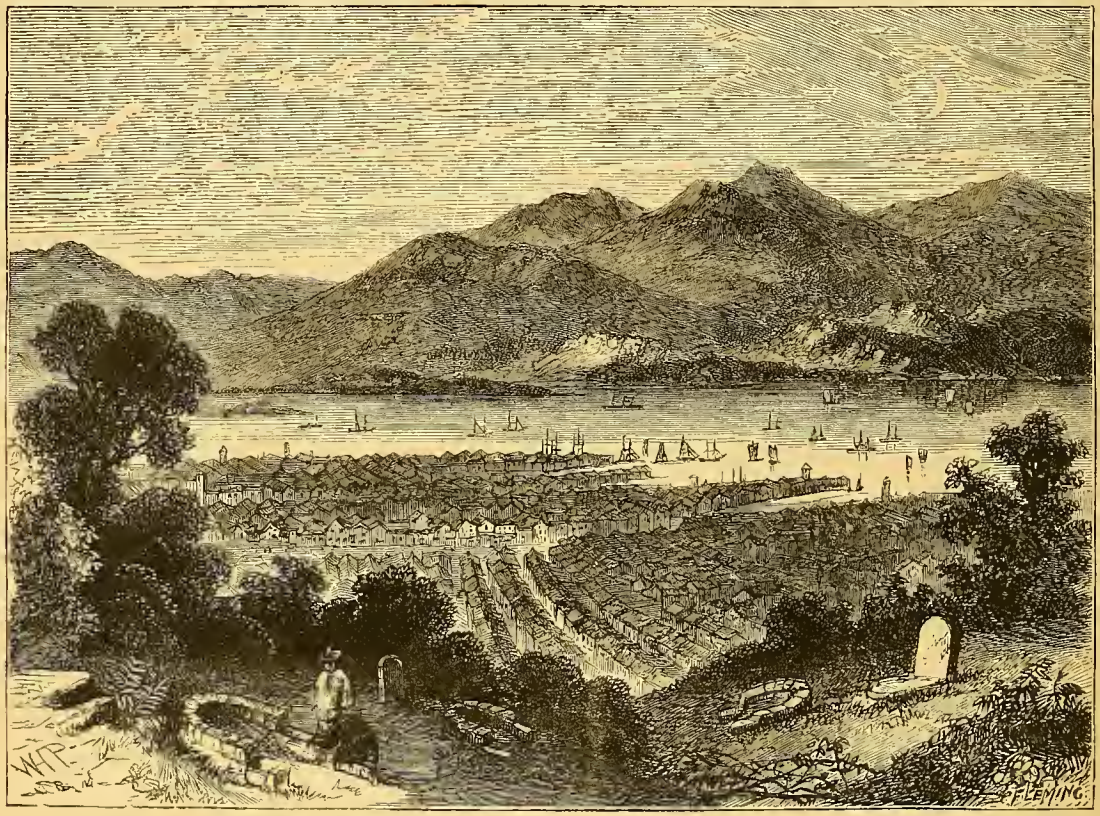
place. I can look upon the Chinese people as my people, and, especially in regard to the Christians there, say, "Their God is my God;" and I feel an earnest desire that all of us who have been in China should be helped of God to awaken in English Christians an earnestness to seize the glorious opportunity of winning the Chinese to Christ.

The Church of Christ at home should do far, far more than has as yet been done. We surely ought to learn a lesson from the children of this world. Our Saviour said, "The children of this world are in their generation wiser than the children of light." What do we see of *them*? They are making headway; they rest neither day nor night to win a place in China for their trade, manufac-

burden of the Lord" was upon them, and could not rest without putting forth all the power at their command to do the Lord's work in bringing the Chinese to Himself.

NO VAIN WORK.

Many people seem to think that it is a vain thing to attempt the evangelization of China. "Oh," they say, "the Chinese are beyond hope; they have their peculiar obstacles to receiving the Gospel, and the work among them is a miserable task." I have met men with this impression in China, and on the way from China, and in England. Well, what is *our* duty? Surely it is the duty of the Christian to take up his cross, let men say what they will. This work is of God. His heart is far more



THE ISLAND OF AMOY, AND THE MAIN-LAND BEYOND.

tures, and the like. What a lesson we ought to learn from them! If a place for the manufacturer, if a place for the trader, how much more should we win a place for Christ!

Dear friends, you are doubtless acquainted with many of the great facts of China's destitution. Oh, the need! the need of the Gospel in a country like that! It is most pitiful to see the state of the people, notwithstanding all the efforts ever put forth by their sages and philosophers. You may know that what we see in China at the present day is fairly represented in 1st chap. Romans. Oh! the fearful state of social life. Oh! the oppression. Oh! the life of fear and distress, darkness, ignorance, and sin. If the great facts of this destitution could be made known as they ought to be to Christian people of this country, then surely they would feel with the prophets of old "the

concerned in bringing this people to Himself than ours can possibly be. Our prayers and longings that the Chinese may be brought to the Saviour are but so many little streams, the great source of which is in God. He is far more concerned for their salvation than we can ever be. His purposes will be accomplished; and it will be our highest joy if we can do ever so little in carrying out His work to bring these heathens to Christ.

BLESSING ON THE WORK OF THE LONDON MISSIONARY SOCIETY.

I can testify, from what I have seen, that this work is quite *practicable*. We, at Amoy, have been greatly cheered in recent years. When I first went there, our Mission had only two or three stations away from the port: since then, one station—that is, one little church—

after another has grown up, insomuch that now we have as many as twenty churches and congregations, the far larger part being away from the port; and I trust these will grow more and more abundantly. You have just heard of many cases of individual conversions, and those of you who read "CHINA'S MILLIONS" will see many more. But you may allow me to lay stress on

THE FORMATION OF NATIVE CHURCHES.

Many converts bind themselves together in Church fellowship, in holy association, such as you have I presume in connection with this Mission. This is one of the most encouraging features in China Missions. You know how the Chinese make their way in all parts of the world, and when their ability is sanctified to God, you can easily imagine how well they will work in propagating the truths of our holy religion which they have received.

Again, we see them devote of their resources to the support of the Gospel. As heathens, they give largely to the support of heathenism. The money spent in incense, in the offerings of sacred junks, in temples and idols, and in the various trades connected with idolatry, is something fabulous. If you imagine all this wealth dedicated to the Saviour, why, what a great thing that would be! There are resources in China almost endless; and I believe we shall not for ever have to put forth our energy in giving money, and in sending the best men and women that can go. It may be a long time before China will be Christianised; but it is encouraging to think that the work is practicable; and if we go and make known the Gospel, it will be sustained and grow. If once Christianity is received, the converts can take care of themselves.

THE CAPACITIES OF THE CHINESE.

The Chinese are not a worthless people by any means: the more I think of their capacities, and that these may be all consecrated to Him who alone is worthy, the more I feel that there is everything to inspire us in this great work; and the more you know of it, the more you will feel interested in it.

Some people imagine it is an endless task, that it is impossible to move the mighty masses of China. I have been with brethren who say they can be interested in such a place as Madagascar, because there is something they can grasp; but cannot be interested in China, as it is quite beyond their grasp! But the East is the land where people often move in masses. I take much encouragement from the evidence of this which we possess. Mighty things might be done in China, in a very short time. Cannot we trust God?

I can only say a few words, but I do feel that if you could realise what missionaries in China realise—the need of the people, and the blessedness of bringing them to the Saviour—you would be inspired with the earnest desire to do everything that lies in your power to carry on His work, and to pray for the time when His kingdom shall come, and His will be done on earth as it is in Heaven.

MR. HUDSON TAYLOR

then addressed the meeting:—

DEAR FRIENDS,—Our coming together on this occasion is a cause for much joy, and yet what a solemn thing it is! What does it mean? It means that there is a living God, who has loved and pitied *us*, who were once just as needy as these poor Chinese. It means that the redemption of our souls was so precious that no human power could have raised us from our lost condition; and so He gave—what? Ah! He gave His only begotten Son! We have sung that hymn, "God loved the world of sinners lost." Oh! if He had not done so, what would have become of us! But that Blessed One, who left His glorious throne, and shed His blood on Calvary, gave to His people a parting *command*, "Go ye into all the world, and preach these glad tidings to every creature." *And our coming together, means that if you and I who have this knowledge in our possession do not do all that in us lies to save these poor perishing millions, their blood is on your souls and mine.* It is His Church that He has commanded to "Go into all the world." Well, who is to do it? Who is it that ought to go? Oh! I would to God that He would so stir up His people in this city by His Spirit that there should be a meeting of ministers and evangelists in this our London, some thousands of whom would determine to leave their pulpits and to go out to the far-off heathen. If four thousand ministers were to ascend their pulpits some Sunday morning and to solemnly address their congregations thus:—"The message God has committed to us is too real to be trifled with: we shall soon have to give account of our stewardship; we can no longer tarry with *you*. Some of you are already saved: the Spirit of God is with you: we commend you to God, and to the word of His grace. Others of you are still unsaved. Sunday after Sunday we have warned and exhorted you, have prayed with and prayed for you. We have set before you the whole counsel of God, and are clear of your blood. You are still impenitent; you reject the grace of God! We no longer linger with you: your blood is on your own heads; and since you count yourselves unworthy of eternal life, we now turn from you and go to the heathen—they will hear us." I believe that if four thousand men of God were thus to leave their pulpits and go, there would be such a revival here as we have never seen.

If it be said, This cannot be: Well, we can only speak for ourselves. Do you, beloved friends, believe the Bible? Do you believe that our Almighty God is willing to hear and answer the prayers of His people? Then look at China's need.

[Mr. Taylor here directed the attention of the assembly to a map of China hanging in the room, and glancing at province after province, spoke of their terrible destitution.]

We meet together this afternoon, he continued, not to ask your money; but we beg, we entreat your prayers on behalf of 150 millions of perishing souls! We are pecuniarily sustained by the freewill offerings of the children of God; as you have heard, nearly £52,000 have been sent in during the past eleven years, without solicitation. But oh, we *do* beseech your earnest prayers, that those vast portions of China which are still without the light of the Gospel may soon be evangelised—by us or others (we care not by whom) making known the glad tidings of salvation. We are truly thankful for what the British and Foreign Bible Society has been doing by colportage; for what the National Bible Society of Scotland has been doing in the same way; but we want men and women to go and live amongst these poor people, to show that the religion of Christ is a reality, and to manifest by their lives the difference between a vital religion and one which consists in mere form.

One thought more. In answer to earnest prayer, God has enabled us recently to send out a large number of additional missionaries. Twenty-two, during the past two years, have given themselves to China, to labour for the Master. Do you think that Satan will let them alone? Depend upon it, all his wiles, all his powers, will be used to turn them aside, or to hinder their work; and I do entreat of you to remember these young brethren and sisters in your prayers.

After a few more earnest and solemn words, Mr. TAYLOR closed by thanking Mr. Hankin for kindly presiding; and Mr. HANKIN concluded the meeting with prayer.

In the interval between the afternoon and evening meetings, many of those present gathered for tea, and then enjoyed a hallowed season of prayer.

THE EVENING MEETING.

The chair was taken in the large Hall at 7.30 p.m., by Captain the Hon. R. Moreton. The North London Evangelistic Choir attended, and, besides the members of the Council of the China Inland Mission, many ministers and friends occupied the platform.

Captain MORETON opened the evening meeting by giving out the hymn,

"Who, who, are those beside the chilly wave."

Prayer was offered by Mr. THEODORE HOWARD, Chairman of the Council of the Mission, and by Mr. HUDSON TAYLOR.

Captain MORETON having read Philippians ii., 1-16,

Mr. R. H. HILL, the hon. secretary, rose and gave extracts from the report, accompanied by explanatory comments.

The Rev. FRANK WHITE having engaged in prayer, the

REV. DR. CULROSS,

of Highbury, then addressed the meeting as follows:—

CHRISTIAN FRIENDS,—I have in my hands just now a copy of the report which has been read, and should like during the few minutes I speak to compare the principles and working of the China Inland Mission, as disclosed in this report, with the New Testament.

CHRIST'S COMMISSION.

In the first place the Mission in its idea is an endeavour to carry out the will of the Lord Jesus Christ. It is simply a department of the great enterprise founded on Christ's command to carry the Gospel into all the world. As widely as the *curse* extends, so widely let the message of *mercy* extend.

The Lord's charge, however, is not merely to preach the Gospel to every creature; but, as it runs in the Book, "Make disciples of all nations." So when Christ sent forth the Apostle Paul to the Gentiles, He commissioned him to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." We cannot then, acting under Christ's commission, rest content with simply delivering our message. We cannot preach Him truly without desiring with our whole hearts that men should *believe* the message, and should thereby be brought to the feet of the Lord Jesus Christ. I can conceive of a message-bearer being personally unconcerned as to the reception that his message meets with. The postman, for example, brings joy and sorrow to our doors without even so much as knowing what he brings; the doctor's message-boy leaves the medicine at the houses of the patients, and possibly has very slight concern indeed as to the results. But it is inconceivable that a true bringer of the Gospel should take unbelief on the part of his hearers coolly; if he is not grieved by their unbelief and the hardness of their hearts, he is not fit for the post he has undertaken. I need not dwell on this matter, but simply start by this statement—that the very conception of this mission is to carry out the declared will of the Lord Jesus Christ.

CHINA'S DESTITUTION.

Then I notice, looking into the report, that it was the *vastness* and *destitution* of China that originated the work; and the appeal is still made on the very same ground—the vastness of the field and the immense destitution.

Bring this plea into connection with such a New Testament record as this—"When Jesus saw the multitudes He was moved with compassion for them, because they fainted and were scattered abroad as sheep having no shepherd." Well, here in China is one-third of the human family practically without the knowledge of God, the living and true, and Jesus Christ, whom He hath sent. Is it possible for Christian hearts—is it possible for those who know the joy and blessedness of reconciliation to God, to be otherwise than moved with compassion?

THE AIM OF THE MISSION.

The next point I notice in examining the report is this. The aim of this enterprise is to tell of Jesus Christ, or, as the report puts it, "to work together in spreading the knowledge of the blessed Saviour." That expression, which I have quoted from the report, comprehends the whole scope of the mission. The work of the missionaries, taken broadly, is the telling of the story of the love that came down from Heaven into our midst—the love of Him who gave Himself for us, an offering and a sacrifice, that He might bring us to God—the telling of His name as "Saviour"; so named, not by way of courtesy title, like a Peer's eldest son, but because He really *saves*. Well, that is the work undertaken by the *China Inland Mission*; and looking at it with Christian eyes, is it not the very work that a Christian mission is to take in hand?

Then I find that the work is carried on

IN THE SPIRIT OF PRAYER.

I note such expressions as these in the report:—"It was believed that in answer to prayer suitable agents would be raised up." "Our first prayer was for suitable men and women to go out to the field." "Prayer was offered that the lives and health of the missionaries might be preserved." "God has answered prayer for suitable agents, and He has furnished native and foreign agents ever since." Such references as these (which seem to me not to be mere casual and matter-of-course references, but to express what is in the very heart of the enterprise), are they not just in keeping with what we find in the Bible? What did Christ say as he looked at the multitudes? "Pray ye the Lord of the harvest that He will send forth labourers into the harvest." Or, again, take Paul—"My heart's desire and prayer to God for Israel is that they might be saved." These two passages are a fair specimen of what pervades Scripture.

Of course prayer can never be made a substitute for effort. When the priest and the Levite passed the wounded man without helping him, they might have prayed for him; but though such prayers came from consecrated lips, they could not "avail much." If you saw a person drowning and (being able) did not pull him out, but prayed instead, what would the prayer be but hypocrisy? It is not necessary to argue the matter that prayer cannot be made a *substitute* for Christian work. But then it is part of the means—not something *added* to the means, that renders means effectual, but *part* of the means which God gives us to employ for blessing the world.

There is a connection—a vital connection—whether you and I can trace it or not, between

PRAYING AND SUCCESS

in mission work. We can see very well that prayer lies

at the root of our own spiritual well-being as workers. We can see that prayer calls forth and sustains Christian effort. We can see too that prayer gives a right spirit to the worker. You must all have observed that when you pray about any subject whatever, you come to take a deeper interest in that matter. If you pray about any one you take a deeper interest in his welfare. But after saying all such things as these, the chief thing has yet to be said—that prayer brings down God's blessing in answer.

I remember an illustration from the life of Dr. Judson, the Burmese missionary. In the early part of his career he took a deep interest in the Jews, and collected a sum of money for instituting a mission to them. Nothing, however, came of it. Many years passed, and I think within a fortnight or so of his death, when the monthly periodicals were brought in, his wife opened one of them and read to this effect :—A tract was written and circulated in Germany, giving an account of the life and work of Dr. Judson ; this tract fell into the hands of some German Jews, and was the means of their conversion. It passed from them to some Jews elsewhere—I think in Trebizond—and was the means of awakening a deep interest among them and leading to a request to send them a Christian missionary. Dr. Judson's eyes filled with tears, though for a time he spoke playfully. By-and-bye he grasped his wife's hand and said, "This frightens me. I never was deeply interested in any object ; I never prayed for anything earnestly and believingly, but it came, —at some time, perhaps, long after I asked ; in some way, perhaps, the very last I should have devised—*it came.*" Now I think the strength of all our missionary effort—the strength of this Inland Mission—is not simply and necessarily our dependence upon God, but our assurance of His readiness and willingness to bless us, in answer to our asking, in the work we take in hand.

Then I should name one other thing, and only one. I notice in the report the statement that the mission depends for money on

FREE-WILL OFFERINGS.

Personally, I would not stickle about mere *outward arrangement*, so long as the offerings that come in for the carrying on of the work are free-will offerings. But I am satisfied that our true prosperity in all departments of Christ's service depends, other things being equal, on the heart that is put into the offerings. You do not declare the income of any missionary society when you have shown its balance-sheet. The balance-sheet may look very favourable; the sum of money shown to the eye may be very large ; and yet the society may be spiritually bankrupt. And on the other hand, the sum may seem very poor and paltry, and yet the society may be very rich.

I have already said there is a connection, whether we can trace it or not, between praying and prospering. Is there not as vital a connection, whether we can trace it or not, between the *quality* of the offerings and God's blessing in the mission field? Suppose I should lift from the treasury of this or any other mission a handful of shillings and hold them out before you. You may take any one of those shillings, and it will buy the same quantity of bread as any other. Are they also of the same spiritual value? You and I cannot distinguish between one and another ; but He who sat over against the treasury knows the value of each,—the shilling that is like the widow's mite—the shilling that should have been a sovereign—the shilling that means gratitude to the Saviour and love to men—and the shilling that is there simply because a collector called. If we take that into account, I think we shall rest satisfied that the real income of the China Inland Mission is made up of offerings of grateful, loving hearts, accepted by the Lord. We have no right to refuse what is freely offered. Still, let us remember that it is the quality of the offering, and not its mere amount, which is to be regarded, and on which we look for a blessing.

I notice an expression in the report to this effect : "We have never had to leave an open door unentered through want of means ; and though the last penny has not unfrequently been spent, no agent, either native or European, has failed of the promised daily bread." Now, can you depend on that for the future? I would answer by reminding you of a bit of New Testament history. You remember when the Lord sent the Twelve out on a brief trial mission without purse or scrip, they were to take nothing with them ; if they had private means they were to leave them behind, and to cast themselves on the Lord. The Lord said, "I send you out as my servants with certain powers and with a certain message: Go out —do my will. The labourer is worthy of his hire." He sent them out in that way. They went out and came back ; and sometime after he said to them, "When I sent you out without purse or scrip lacked ye anything?" and they said "Nothing." I would answer all fears concerning the sufficiency of funds for such a mission as the China Inland Mission with that bit of New Testament history.

"Wherefore, my beloved brethren, *be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"

Captain MORETON then gave out the hymn—

"In some way or other,
The Lord will provide."

REV. J. WILKINSON,

Missionary to the Jews, then spoke as follows :—

Captain Moreton, and Dear Christian Friends,—It is not my purpose to speak at any length to-night, but very briefly to express my warm and hearty sympathy with our dear brother Hudson Taylor in this wondrous Mission. I suppose most here are acquainted with the object and the success of that Mission. I should like to say two or three words as to its constitution—evangelical and unsectarian.

Thoroughly evangelical, by having at the top of its papers, I believe, "Preach the Gospel to every creature." Unsectarian, for it employs all who give evidence of true conversion and fitness for this special Mission. So that in one sense it is a Methodist Mission, by copying Divine methods in soul-winning. In another sense it is a Baptist Mission, by baptizing those who wish, in the name of the Father, Son, and Holy Ghost. It is also an Independent Mission, for it seems independent of those appliances for getting money and support which, I am sorry to find, in some departments are still practised ; and I was very much interested in what Dr. Culross said on this subject. And it is Episcopal, by taking oversight of those instructed in the truth.

I wish to draw your attention to another point in this wonderful Mission—the free-will offering principle. It is delightful to see the Church of Christ, under the influence of love to Him, pouring in its substance to send men abroad to carry the Word of Life to sinners. I know of few instances more refreshing than one to be found in the Old and the other in the New Testament. You will recollect those brick-makers would not have got food in the wilderness, unless God had worked miracles for them. Then, when a Tabernacle was wanted by God, the people brought the materials of which it was to be made—the gold and silver—and the overseers of the work had to

say, "Stop, we cannot do with more, we have more than enough." When filled with the love of Jesus, those of old sold their possessions and had all things common. We want a baptism of the Holy Ghost, and then we shall consider no sacrifice too great of effort or money.

CHINA'S OVERWHELMING NEED.

Look at the masses of our country and other countries who are strangers to the cross of Jesus, and take this one point about Chinese Missions. I cannot grasp it; to my mind it is overwhelming. Look at London; we have three millions of inhabitants. But this report speaks of 150 millions in these nine unoccupied provinces. It tells us of 150 millions who have not up to the present had one resident Protestant missionary among them. Will you please try to realise fifty Londons? Fifty Londons! Why, we *cannot* realise it. Think of *one* London. Try to imagine all your churches and chapels shut up, your prayer-meetings coming to an end; nobody speaks of Jesus; no one speaks of a Bible, no one has seen it. Imagine fifty Londons side by side, and all perishing! We hear it, we get our supper, go to bed, and go about our daily work! It is well these things are brought before us.

If we get the Gospel ourselves are we prepared to make any sacrifice—give something, do something, consecrate ourselves, or substance, or both, in sending abroad the glorious gospel and refreshing the heart of our dear brother and of his colleagues by sustaining their loving toil? My heart is very full with gratitude to God that He has raised up our dear brother, and sustained him in this wonderfully interesting mission. Will every Christian here—man, woman, and child—pray to our loving Father, whose eye now rests upon us, for more abundant blessing in the future than they have ever had in the past?

I once more just call your attention to the opening words, "Preach the Gospel to every creature." Just think of the circumstances under which they were given, and by whom. Jesus had just risen from the tomb, and showed Himself to Mary Magdalene. Off she went to tell others, but they doubted and would not believe her tale. Then He showed Himself to the two brethren taking a walk in the country. They tell the rest. They would not believe them. Jesus came to the eleven and showed Himself, and kindly reproved them for their unbelief; and, having proved his resurrection, said, "Go ye into all the world, and preach the Gospel to every creature; and lo! I am with you." And what is the last verse in that chapter? "And they went forth, the Lord working with them and confirming the words with signs following."

Take another reference in Matthew. The risen Jesus, speaking under similar circumstances, said, "All power is given to me in heaven and earth. Go ye, therefore, and disciple all the nations, and lo! I am with you alway, even unto the end of the age." Just look at it in this light. If our Queen called the officers of the army, and addressed them herself thus—"I have a proclamation to be carried by our army to the very ends of the earth, and I will place the revenue of Great Britain, seventy-five millions sterling, at your service; and all the men that can be found in the three kingdoms and the colonies for soldiers, and all the borrowing powers of Great Britain shall be placed at your disposal. Will you carry out that proclamation?" There is not a man in the army to-day who would not be ashamed to say "No," and who would not walk all over the world with it. Jesus says—not merely the power of Great Britain, but—"all power is given to Me. Go ye therefore." Who will go?

MR. R. C. MORGAN,

Editor of *The Christian*, said his mind had been dwelling on the record that David, "after he had served *his own generation* according to the will of God, fell on sleep, and was gathered to his fathers." It was a comfort to think that the great problem of Missions to the heathen would be solved in the great coming day. But whatever the future may be, it is for us to *serve our own generation*. One of his children once said to him, "It is very well to think that the Jews will be converted by-and-bye, but what about all those who are living and dying unconverted now?" And must we not say, It is very well to think that righteousness *will* cover the earth; but what about the heathen now? We are to serve our own generation. It would not only be good for China, but for ourselves also, if a large number of Christian men and women would go abroad. We should multiply our workers by scattering them. Many who are in the front at home would, if they went forth to the foreign mission-field, make room for others, who now are doing nothing here. We should expect to have a double blessing when a fellow-servant leaves our shores, just as, when Elijah was taken up, Israel gained two Elijahs in Elisha. He concluded his address in a way calculated to make the fondest parents hesitate to withhold their children from this blessed work, saying he had one request to make: "I have two sons. Will you pray God that, if they can better serve their generation in other lands than at home, He will prepare them for the work, and put it into their hearts to go?"

Captain Moreton then introduced

MR. RUDLAND,

of the China Inland Mission, who said:

DEAR FRIENDS,—It is a great pleasure to me to stand before you to-night, as one of the party which sailed in the *Lammermuir* ten years ago. Looking back upon the past ten years, calling to mind the trials, troubles, and dangers through which we have passed, and then recalling the many blessings we have received, and how the Lord has prospered us in the work, we are constrained to say, "What hath God wrought!"

Well do I remember the feeling that came over me on landing in China, seeing idols at every turn, and human beings who must live for ever bowing down and worshipping them—it is a feeling which no tongue can describe. And when one sees the gigantic difficulties before him, unless he has a firm belief in God's word, and a firm faith in the power of the Holy Spirit to apply it to the heart, he will be compelled to give up in despair. But with that belief in the Word of God, and in the Spirit's power, one can go forward and look to God for results. We have been enabled to do so, and He has not disappointed us.

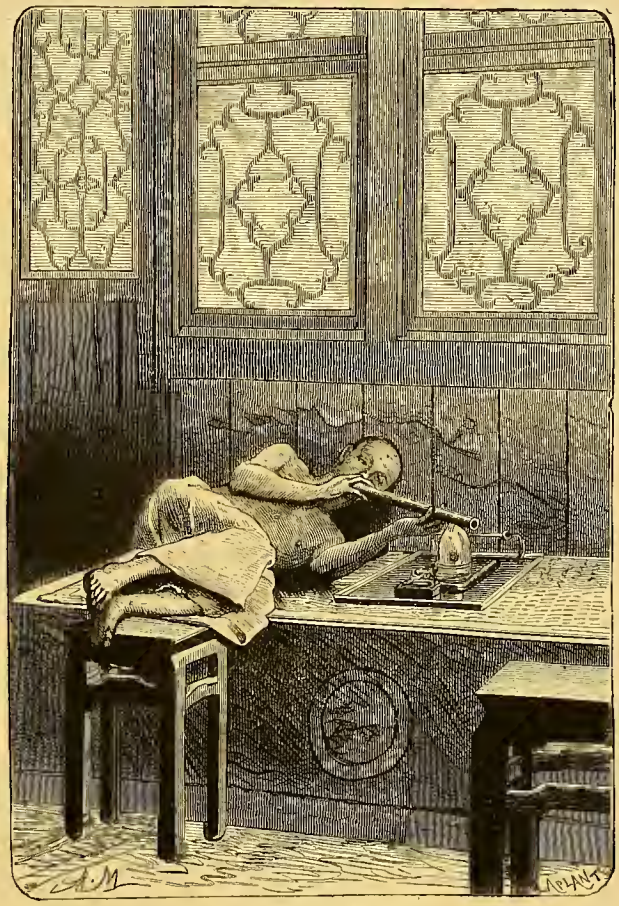
But let us look for a few moments at the map which hangs before us.* There we see the eighteen provinces of China, which contain the four hundred millions of inhabitants. We can speak of four hundred millions, but who can grasp that number? We speak of this mass of human beings, and fail to realize what it comprehends, but God looks down and sees each individual, each with a soul that must live for ever. By looking at the map, you will see that the nine eastern provinces have their names in red letters, and the nine western ones in black. Those in black are without *one* resident Protestant missionary; but they have nearly 200 Roman Catholic priests, native and foreign, in their midst, who are going forward, teaching another form of idolatry; while we, who have

* See page 169.

the light of the glorious Gospel, are standing back, leaving their heathen darkness untouched.

But let me call your attention to this Province of Cheh-kiang. It contains twenty-eight millions of inhabitants, and it has just now about twenty-eight male missionaries; so that, if these were equally distributed, each would have one million of souls in his district! But they are not equally distributed; they are residing in five out of the seventy-four cities which the province contains, leaving a surplus of sixty-nine cities without a resident Protestant missionary, besides the numerous towns and villages belonging to them. But, dear friends, do not think that I am condemning those who are in these five cities, for in these cities alone there would be ample scope for them all, if there were ten times their number.

In the south of this province of Cheh-kiang is the Prefectural city of Tai-chau, where I laboured for some years. The Prefecture contains about three millions of souls. It is often said that missionaries are making but little progress. But suppose all London to be *heathen*, and one preacher of the Gospel set down in their midst, and he a *foreigner*, what progress would you expect him to make? But though there has been such a vast number to work amongst—and the difficulties have been many—the Lord has helped us. The prophet Isaiah said, "The idols He shall utterly abolish." So it has been with us in some instances—brought about by God Himself, in His own way. Some of those who once worshipped these idols before you, are now "turned from dumb idols to serve the living and true God, and to wait for his Son from Heaven."



AN OPIUM SMOKER.

But there is one feature of the work which I must not pass over—the work of the native Christians. If ever the enormous population of China is to be brought under the sound of the Gospel, it must be very largely by native agency; and to the extent that this is made use of, to that extent may we look for success. Let me give you an example of the way the Lord is using the native Christians.

One man, the first convert from among those three millions, began, at home, to work for the Lord. In due time one after another of his neighbours were converted; then his son and wife, until there are now on the Church books the names of eight persons who were either converted or brought under the sound of the Gospel through his instrumentality. And this man was not a scholar, for at that time he could not read a letter, though now he can read the New Testament for himself. And he is still going on, speaking to those with whom he comes in contact about their souls. Some of those brought to the Lord by him have been used in the conversion of others; so that the stream is flowing, and the great day alone will reveal the results of the work. Another young man, who was a Roman Catholic convert, being warned by his priest not to go near our place of worship, came and heard the Gospel, was brought to Christ, and soon used in the conversion of others. Two of these were owners of idol temples; these temples they gave up to us that they might be used as chapels; and now, in the very places where dumb idols were once worshipped, the glorious Gospel of the blessed God is preached. The idols now before you were once worshipped in these temples, and were given up by their owners that they might be sent to England for English Christians to see what the heathen do worship, and that they might speak to your hearts.*

And now, dear friends, we are not going to make a collection of money to-night, but we do want a collection of men and women to give themselves for the work of the Lord in that land. I do not think it right for my brother, Mr. Cardwell, to return to that vast province of which he has spoken, alone; or that I should return alone to work among those three millions of souls.

The Lord Jesus said, "Go *ye* into all the world, and preach the Gospel to every creature." I do not know *whom* that means to-night; but I know that more than ten years ago it meant *me*; and I trust that from this meeting some may be led to give themselves for the Lord's work in that needy land.

MR. CARDWELL

then said:—At this late hour it would be unwise of me to detain you by a long speech, but I must take advantage of the few minutes allotted me to draw your attention once more to the map of China before you, and point you to the nine provinces the names of which are printed in red. These are the evangelized provinces. But to what extent can they be called so? It is estimated they contain 250 millions of inhabitants,

* A fuller account of this work will (D.V.) be given in a future number.

and about 250 Protestant missionaries of all nationalities ; this is one million to each missionary. We get some idea of their condition by comparison with London, with its four millions, and imagine it with only four ministers of the Gospel. Even this will fail to give you an adequate idea ; for one of these provinces, Gan-hwuy, has 20 millions and only one missionary. Another, Kiang-si, has four millions to each resident missionary.

Then look at the other nine provinces to the west, in black letters, containing 150 millions and NO missionary. I fain would dwell upon these facts, but I can only now present them in this naked form, and with deep solicitude leave them with you to speak for themselves, louder and more forcibly than human tongue can speak, of the great and pressing need of further and continued effort. Need of more labourers, and need of more earnest waiting upon God, in order that this state of things may be materially mitigated, if not altogether removed. These facts, I repeat, speak loudly to the Christian Church, reminding her of supineness and past neglect, at the same time pointing her to the path of duty, the path of privilege, the path her Lord would have her take. May the call uttered in them to come to the help of the Lord meet with a response in many a heart here to-night !

THE OPIUM TRAFFIC.

There is, however, one great hindrance, the greatest to my mind, not only to the progress of Christianity, but to all and every effort to develop trade or raise the social and moral standard of the Chinese. It is the opium traffic. It is eating out the very vitals of the nation. It is the source of poverty, wretchedness, disease, and misery, unparalleled in this or any other country. It debases the debased to the very lowest depth of degradation. It closes the eye to all pity, and the heart to all shame and sympathy. See that poor wretch with emaciated frame ; he has parted with his land, his house, his furniture, his children's and his own clothing and bedding, and either sold his wife or hired her out for prostitution, *and all for opium*, to satisfy an insatiable appetite, which grows upon him the more he feeds it, until it has consumed his life. Time forbids me to tell of the deep misery opium has entailed upon the people : it is their bane, their curse.

ENGLAND'S GUILT.

Are we not verily guilty in forcing it upon them ? They did not want it—they do not want it now—but they are powerless either to stop its importation, or check its growth in their own country, so long as it remains an article of trade *enforced* by treaty. The quantity grown and consumed is increasing year by year, and in the same ratio is the misery and woe. To give you an idea.* In 1857-8 the land devoted to the cultivation of the poppy in Central India was 289,062 acres. In 1865-6, it was 700,000, being an increase during eight years of 410,938 acres, or 642 square miles, equal in extent to the county of Hertfordshire. The next year it was 750,000 acres, or 1170 square miles. Thus for nine years there was a steady annual increase of at least 50,000 acres. I believe, if this matter were looked at from the proper stand-point, it would be found to have more to do with the Indian famines of late years than we think.

But China is the greater sufferer, as will be shown by the fact, that in 1873-4 the exports to China from India were over 11 million pounds sterling, of which 10 millions were for opium alone. In the face of this, do we wonder the Chinese are suspicious and jealous of us. We talk to them about the advantages they will reap by opening up their country to foreign commerce ; they may well reply, the advantage is all on one side. We send you an article which adds to your comfort, affords you pleasure, and tends to increase the sobriety and happiness of your people ; in return, you force upon us a deadly poison, which is depopulating our cities and ruining our country.

Many times, whilst travelling and preaching, have intelligent men said to me, "Yes, your doctrine is all very good ; 'do unto others as you would others should do unto you ;' but how about the opium you bring us ? We cannot reconcile the practice with the precept ;" and, I am bound to confess, neither can I. It has been said, it is of no use to speak to man about the opium, we must bring the matter to God, and upon our knees plead with Him. I believe in the latter method as much as any man ; but I feel it is, it will be, of use to speak of it ; as Christians we must speak, or our prayers will avail but little. It is high time something should be done. We cannot shirk the matter and say it rests with the Government. What is the Government, but the people's representative, elected by and from the people ? If the Government has been guilty of wrong-doing, you share in the guilt if you shut your eyes to the fact, and hold your peace. Were we to look upon things in this light,—to my mind the proper light—there is not a right-minded man in Great Britain but would raise his voice against this iniquitous traffic. If we are real friends of China, as we profess to be, and as I believe we are, and wish her to look upon us as such, we must remove the opium as a *forced* article of commerce. Until this is done, depend upon it, whatever else you may do, there will only be trouble and disappointment.

Captain MORETON next called upon

J. E. HOWARD, ESQ., F.R.S.

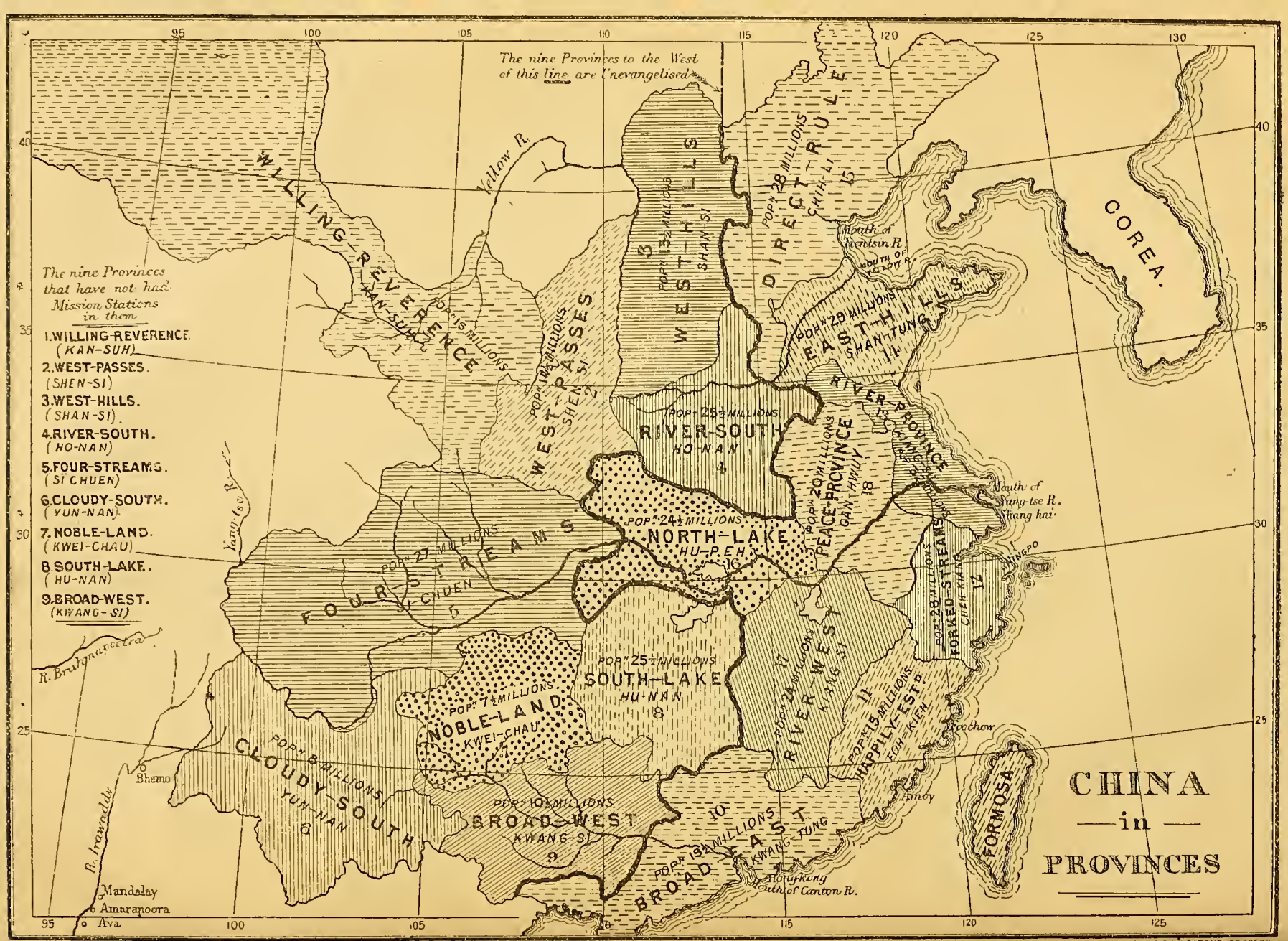
who expressed the great interest he felt in the mission. His interest in China was not a recent one. He had been connected with two previous attempts to benefit the Chinese, both of which had failed through the use of unsuitable and incongruous measures. God had prospered the work of this mission, because it had been carried on in dependence upon Him, and in accordance with His word. He well remembered Mr. Taylor's coming up to London twenty-five years ago, and the objections that were made to his going to China. Some said he was too short ; that his hair was not the right colour, it would be no use his going to China ; and moreover, he was too young and inexperienced. But God, who used the stripling David, had used him, and he hoped that continued blessing would rest upon the work.

MR. HUDSON TAYLOR

Said,—It is a cause of joy that we have with us at this thanksgiving meeting one who has been such a true friend of Missions in China for so many years as Mr. Howard. As I look back to the year 1851, when I first met him, it seems but a short time ; but when I recall all that has transpired since, it seems long indeed. But we miss from our midst to-night an aged and much valued friend, the late Miss Stacey, who has gone in to see the King ; and we cannot but regret the absence through illness of our dear friend, Mr. Berger, who ten years ago took up the home department of the Mission, and to whose constant prayers and laborious efforts the Mission owes so much.

Much has naturally been said at these meetings about the China Inland Mission, but I should not like them to close without an expression of our gratitude to God for His blessing on the work of all the other Protestant Missions in China. We heard a little this afternoon from our friend, Mr. Sadler, of God's blessing at Amoy on the work of the London Missionary Society—the Society

* See "London Quarterly Review" for April.


The nine Provinces to the West of this line are Unevangelised
The nine Provinces that have not had Mission Stations in them
1. WILLING-REVERENCE. (KAN-SUH)
2. WEST-PASSES. (SHEN-SI)
3. WEST-HILLS. (SHAN-SI)
4. RIVER-SOUTH. (HO-NAN)
5. FOUR-STREAMS. (SI CHUEN)
6. CLOUDY-SOUTH. (YUN-NAN)
7. NOBLE-LAND. (KWEI-CHAU)
8. SOUTH-LAKE. (HU-NAN)
9. BROAD-WEST. (KWANG-SI)
WILLING-REVERENCE KAN-SUH 1
WEST-PASSES SHEN-SI 2
WEST-HILLS SHAN-SI 3
DIRECT-RULE CHIH-LI 15
EAST-HILLS SHAN-TUNG 14
COREA.
RIVER-SOUTH HO-NAN 4
PEACE-PROVINCE GAN-HWUY 18
RIVER-PROVINCE KIANG-SU 13
NORTH-LAKE HU-PEH 16
FORKED-STREAMS CHE-KIANG 12
FOUR-STREAMS SI CHUEN 5
SOUTH-LAKE HU-NAN 8
RIVER-WEST KIANG-SI 17
HAPPILY-ESTD. FOH-KIEN 11
NOBLE-LAND KWEI-CHAU 7
CLOUDY-SOUTH YUN-NAN 6
BROAD-WEST KWANG-SI 9
BROAD-EAST KWANG-TUNG 10
FORMOSA
Yellow R.
Yang-tse R.
R. Brahmapootra
R. Irrawaddy
Mouth of Peiho R.
South of Yellow R.
Mouth of Yang-tse R. Shang-hai
NINGPO
Foochow
Amoy
Hong-kong South of Canton R.
Bhamo
Mandalay
Amarapoora
Ava
CHINA —in— PROVINCES
ENGR BY LEITCHS PROCESS

which sent the first honoured pioneers to China. If time permitted, I should like to refer to the cheering encouragements that have been vouchsafed to the English and American Presbyterian Missions in the same port and elsewhere. God has given wondrous blessing on the labours of the Church Missionary Society, especially in Fuh-chau; and the Wesleyan and other British Missions, the American and the Continental Missions, have also been encouraged. Our work is not in rivalry with any other: it is *sui generis*, and auxiliary and supplementary to all. We can therefore rejoice, and we do rejoice, in the success of any who are carrying the Gospel to that needy land.

REV. H. GRATTAN GUINNESS,

of the East End Training Institute, then concluded the meeting with prayer and the Benediction.

Missionary Correspondence.

MRS. MEADOWS writes—"*March* 30th, Mr. Meadows has just visited the out-stations, and been much cheered by what he heard and saw of the consistent lives both of members and enquirers; and yet the persecutions they have to bear, he says, are such as *we here* have no idea of."

MISS TURNER has recently taken a little girl and a babe of two months old, under her care. The heartless mother would have *sold* the girl, we know not to what life, had she refused. Another daughter of the same woman had been converted in Miss Turner's school, and pleaded that the little ones might be taken in, that they might share the blessings she had been benefitted by. Mrs. Meadows says—"As I look at my own darlings I could weep for these poor unloved little ones."

MR. McCARTHY writes, on April 11th,—"While on my last journey, I paid Mr. Meadows a short visit; it was a happy time. Miss Turner is getting on well in the school, and is very well herself; she has now seventeen girls. Mr. Meadows was greatly cheered by his recent visit to the country stations; fourteen persons were baptized."

At HANG-CHAU, continues Mr. McCarthy, I "invited all the members to dinner. I was very thankful to meet the new members—thankful because six or eight had been received during the year, and also to find that they were probably the best members of the church. I expect to see great results from these men: they are so thoroughly earnest and prayerful, and can all read the Testament in the Romanized Colloquial, that I hope the Lord will use them largely."

TSIANG LIANG-YUONG, missionary of the native church in Hang-chau, writes of the work in the county city of Yu-hang. He says they have six members, four candidates for baptism likely soon to be received, and two others less fully instructed. The Christians are regularly contributing of their small means for the spread of the Gospel.

WONG LÆ-DJUN, native pastor at Hang-chau, writing later about the same work, mentions the reception of the four above-mentioned candidates, and the acceptance of three others as enquirers under instruction.

TSIANG AH-LIANG the native pastor, writes from Tai-chau:—"God has graciously kept us here in much peace. Last year we received ten additional members into the church; we have now a number of inquirers, and can see them growing in faith. Many persons come to us from false motives, owing to the way in which the Roman Catholic priests interfere in the law-suits, &c., of their converts; pray that we may have wisdom for dealing with such cases. Such persons really are of the generation of vipers; they wish to escape the wrath of the mandarins, but do not fear God."

U DJUN-YIAO, the evangelist, writes from Dien-tsi (one of the chapels which was formerly a heathen temple):—"Four of the members of this church live five miles from here; they have of themselves rented a house in their own village for a chapel; they meet together to study the Scriptures, and are doing all in their power to spead the knowledge of salvation. Pray earnestly for them."

MR. NICOLL writes from Wu-chang:—"*March* 30*th*. I do enjoy the life of *working for* and *depending on* the Lord. The longer I am here the more clearly do I see God's hand in leading me to China. The work here is very encouraging: there have been ten persons baptized this year. My teacher told me last night that he wished to be baptized soon; he has not yet mentioned it to Mr. Judd."

MISS WILSON writes from Wu-chang on April 13th.—"I have to thank God much for choosing a home for me with such privileges in the way of Christian fellowship, and such examples of loving-kindness and courtesy to the Chinese. Seven literary men have recently been baptized here, and another is asking for it."

MR. BROUMTON sends us his diary from which we make a few brief extracts.—"*Dec.* 11*th*, 1875. Arrived (from England) at Chin-kiang at 9 p.m., glad to reach our destination. *Dec.* 12*th*. Had the happiness of witnessing the baptism of a Chinawoman, whose husband is a Christian, and of a girl who lives with Mrs. Duncan. *Jan.* 16*th*. Arrived at Wu-chang, and received a very hearty welcome. *Feb.* 1*st*. This morning a teacher named Hwang was baptized by Mr. Judd. Since the commencement of the year the brethren here have been praying for the conversion of literary men, and this is the first answer. *Feb.* 17*th*. To-day three men were baptized; they are all from one village some distance (thirty miles) from the city, where a tailor who has been recently converted here has been testifying to his friends and neighbours what God has done for his soul. *March* 10*th*. To-day another man was baptized here; he is a native of Hu-nan, and of a very good family, though now in reduced circumstances, 'Still there's more to follow.' *March* 17*th*. Our mouths are filled with praise—prayer is being answered. Four more were baptized this morning—two teachers, a servant of the man baptized on the 10th inst., and a fisherman from a village some thirty miles off, where the tailor mentioned above lives. May God keep and make these men great blessings to their fellow-countrymen. *March* 24*th*. This morning Mr. Judd baptised a gentleman named Chang; he comes from a city some 200 miles further up the Yang-tse-kiang called I-chang. He studied Buddhism, but could find no satisfaction for his soul, and was much interested in the Gospel the first time he heard it; now he appears to have a very intelligent belief. He leaves to-morrow for a two months' journey down the river; may his soul be kept steadfast."

MR. BALLER writes:—"On my way from Gan-king to Chin-kiang I spent a Sunday at Ta-t'ung. The evangelist Cheng-tsan appeared to be in a very good state of soul, and the chapel is well attended daily. At Wu-hu, Mr. and Mrs. Chang, the native members, are going on very well, the old woman especially. At Nan-kin I found two enquirers, neither of them natives of the city;—one is from Shan-tung, the other from Hu-nan. At Yang-chau also there are two enquirers, one of them a Shan-si man. Mr. George King seems encouraged about both."

MISS KNIGHT from Chin-kiang:—"I feel very happy, and bless God for bringing me here, notwithstanding all that has tried me, and long to be able to take up the work. We are studying hard at the language all the day. I know that you will not fail to ask that we may acquire it very soon. 'Ye that are the Lord's remembrancers keep not silence' and do ask that I may be filled with the knowledge of His will."

HAZELL, WATSON, AND VINEY, Printers, London and Aylesbury.

China's Millions.

Ancestral Worship.

[The Ancestral Worship of the Chinese is still imperfectly understood, and we think that we shall render service to the cause of Missions by reprinting a valuable paper on this subject, by the Rev. M. T. Yates, D.D., of Shanghai. It was read at a quarterly meeting of Missionaries, and published in China at their request, but has never been obtainable in England.—Ed. C. M.]

ANCESTRAL TABLET.

"Ancestral worship, or the worship of the dead, has not hitherto been regarded as a system of religion, but merely as a commendable reverence for parents, or filial piety. Those who form their opinions of the Chinese system mainly from reading their ancient classics would naturally come to this conclusion. Those classics form our only guide as to what ancestral worship *was;* but they cannot be regarded as a true exponent of the practical working of their religious systems in our day. If we take the dogmas and practices of a people as true exponents of their religious systems, all those who have given the subject long and close attention cannot avoid coming to the conclusion that ancestral worship, or the worship of the dead, is the *principal religion* of the Chinese (it being the only one that unites all classes), and that all other systems are, practically, merely its adjuncts. For the Tauists devote most of their time to endeavouring to keep the peace between the living and the dead; and the Buddhists of the present day, seeing the prosperity of the Tauists in this department, have, in a great degree, prostituted their services to the same cause. The Confucian philosophy, it is true, teaches filial piety; it is, however, equally true that the filial piety of the present day consists mainly in devotion to deceased ancestors.

"The teachings of Confucius undoubtedly contributed much towards elevating the Chinese character, and the maintenance of good order; at the same time, they fastened upon the people a system which, with the changes of dynasty and the gradual decline of the Chinese Empire, has degenerated into what I regard as the principal religion of the Chinese. All Chinese worship, whether of the dead or of their idols, is designed to secure temporal good, or exemption from calamity.

"In attempting to establish the position assumed, I shall state, first, some of the dogmas of the Chinese in regard to the dead; and, secondly, some of their practices from the time a person is taken ill.

"I. Theories of the Chinese in regard to the Dead.

"They believe in the existence of two worlds—one the world of light (China); the other the world of darkness, in which men live after death. They conceive that the denizens of the latter world stand

in constant need of the same kind of comforts that they enjoyed in their former state of existence. As the dead have become invisible, everything designed for their use must be rendered invisible—hence it is burned. They suppose that the inhabitants of the world of darkness are entirely dependent for their comforts upon their relatives and friends in the world of light. They believe that the ancestors who are neglected by their relatives, as well as those whose families are extinct, are consigned to a state of beggary, and, in order to find a modicum of comfort, are forced to take a position with the multitudes who die at sea, in war, or in foreign lands—who, in consequence of their burial-places not being known, are entirely dependent upon public charity. It is the presentation of offerings to these that I denominate the "worship of the dead," by way of distinguishing this class from those whose graves are known, and who have relatives to sacrifice to them. It is supposed that these neglected spirits, in attempting to avenge themselves, prey upon those in the world of light, who are in no way responsible for their forlorn condition. Hence the Chinese believe that nearly all the sickness and other ills to which flesh is heir are inflicted by these unfortunate spirits, or by the ancestors of those who are unfaithful. For the same reason, those who congregate at distant cities for business invariably establish a *Way-quan;* the main object of which is to take care of the dead of their native place, and in due time to assist the friends of the deceased in recovering their bodies, or—as in the case of those at a great distance—their bones, in order that they may be interred with the other members of the family, and partake of all the benefits of ancestral worship.

THE GOVERNMENT

of the world of darkness is supposed to be a perfect counterpart of the Government of China, from the Emperor down to the lowest policeman in a Chinese *Ya-mun*. They are supposed, too, to be alike in character, and to be influenced by similar sordid and selfish motives. As the Chinese have never had a knowledge of God, they have no higher standard of official justice and probity than they see exhibited by their own officials, &c. The government of the spirit-world is represented in the world of light by the various idols and their attendants in the Tauist temples and elsewhere. The superior resides in the temples (their *Ya-muns*), while the subordinates are placed in various parts of the city, like policemen, to guard against the depredations of the turbulent beggar spirits, and thus preserve public tranquillity. Hence they are to be seen at the city gates, at bridges, at any sudden turning of the streets, and wherever a street is stopped by a blank wall, a niche may be seen, where offerings of candles, incense, &c., are made. Blank walls and sudden turns in streets, &c., are supposed to irritate them; but finding themselves in the immediate vicinity of one of their own authorities is quite sufficient to restrain the illwill excited by any obstructions in their way. To prevent these spirits from going into every room in the house, the Chinese, in building, rarely ever place doors and windows opposite each other. If the house is double, and it is found necessary to place the doors of the hall of the first building opposite to each other, in order to pass through the inner court, a broad and fixed screen, or a succession of doors, are placed before the back-door of the front hall, and ingress or egress is had by a narrow passage between the screen and the back-door.

The Tauist priests are the interpreters between the world of darkness and the world of light. Hence they are in a position to oppress the people; and the sequel will show that they have not failed to abuse their privilege.

The Chinese believe that a man has three souls—one in the head, one in the chest, and one in the lower extremities. At death, one of the souls takes its position with the ancestral tablet, one with the corpse, and one goes into the world of darkness for trial and punishment.

THE ANCESTRAL TABLET (*see illustration*)

is a bit of board, resting on a pedestal, upon which is written the name, birth, and death of the deceased. Those of the wealthy or distinguished are usually gilded and highly ornamented. These tablets are usually placed on a table that occupies a position against the screen in front of the back hall-door. Those who are able to maintain an ancestral hall usually place them there, with some responsible person to take charge.

The Chinese believe in the immortality of the soul, and in a certain kind of rewards and punishments. The rewards they most desire are twofold;—the first is to be exempted from punishment; the second is, according to their ideas of metempsychosis, to be promoted in their next advent into the world of light to a more honourable position, or to a position of greater wealth. The punishments are a reflection of the Chinese criminal code, with some embellishments, and are of the most brutal character.

Illustrations of some of them may be seen in the "*Quang-foh-sz*" temple, within the north gate of this city (Shanghai). Wicked men are supposed to be sawn asunder, roasted, flayed, beaten with many stripes, &c. The illustrations of the punishments of the other world have, undoubtedly, a restraining influence upon the minds of men. They have about the same influence on men who think of the chances of punishment in the spirit world that the bamboo and the executioner's knife have on the minds of those who expose themselves to punishment according to the criminal code of the world of light. They all believe that there is a chance of evading their just deserts in both worlds, for they cannot conceive of any higher degree of prescience on the part of the authorities of that world than what they see illustrated before their eyes by the acts of the authorities of this. Hence the great demoralisation of the people.

(*To be continued.*)

ARE MANY PRAYING FOR US?

From Mrs. Crombie, of Funghwa.

MAY 5th, 1876.—I have been thinking for some time past that I should like to ask a few questions; because we have found, on more than one occasion, that, when dear friends at home have been praying much for us, we have been receiving much blessing here. And now I should like to ask if they are still praying for us with that faith and zeal which asks, and expects to receive?

We came to China to win souls—are there many at home praying that we may be *wise* to do so? We try to carry glad tidings to weary hearts, but few believe our report! Are there many at home praying for us that the word spoken may be "mixed with faith in them that hear it?" We try to tell the "Old, old story," but it often seems like beating the air, and we marvel at their unbelief; are there many at home praying for us, that we may speak God's Word in that "demonstration of the Spirit and of power" which all our adversaries shall not be able to gainsay nor resist?

I see more and more that it is not merely coming to China, and living amongst the Chinese, and talking to them, that will save souls. Satan is not so easily driven from his stronghold. It is *now* as it was of old—he "goeth not out but by prayer and fasting." When there is much prayer there is much prosperity; therefore, "Brethren, pray for us." If "the effectual fervent

prayer of a righteous man availeth much," surely the effectual fervent prayers of many righteous will avail much more. Prisoners' chains soon fall off, and prison-doors fly open, when "prayer is made without ceasing of the Church unto God." The work is the Lord's; and except He build the house, they labour in vain who build it. And if it is the high privilege of those who are here to work, it is also the high privilege of those who are at home to pray. Indeed, I am quite jealous that so much blessing has been received at home, and such a harvest of souls gathered in, while we must be content to see one little seed here, and another there, growing up amidst a thousand tares. But we are not content; and we often wonder if the same amount of prayer and supplication had been offered up for poor dark China that has been offered up for other privileged lands, whether or not our hearts might not have been gladdened with the sight of a *revival*. I wish we had a few Moodys and Sankeys in *China* to bring down "the former and the latter rain."

The few here who have come over unto the Lord's side much need and often ask for prayer. They have felt the sharp point of persecution. Some of them have been beaten with many stripes, others have lost friends, houses, lands, and money. They are taunted by their neighbours, and have their names cast out as evil, because they have cast in their lot with the people of God. Are any at home praying for them?

And now as to ourselves. We have never found our path in China strewed with roses. We expect those by-and-by, and laurels too; but, at present, we seem to have a good share of sorrow and trial, of care and toil. The flesh is still weak, the world still hates, and Satan's darts are still fiery. We are far from the means of grace for our souls, and we are far from medical aid for our bodies. Are there many at home praying for us, that we may not grow weary in well-doing, that our faith fail not, and that the pleasure of the Lord may prosper in our hands? May He "overturn, overturn, overturn, until He come whose right it is." For the kingdom is His, and the power is His, and the glory shall be for ever His.

Conference of Native Preachers at Hang-chau.

From Mr. A. W. Douthwaite.

JAN. 15th, 1876.—I send you the following report of our "Conference of Native Preachers," at Hang-chau, thinking it may be interesting to some of the readers of CHINA'S MILLIONS. My notes on the addresses I have translated as faithfully as I could, but erring somewhat on the side of literality.

The meetings were held on Wednesday and Thursday, January 5th and 6th, commencing at 10-30 a.m. and 3.30 p.m.

FIRST DAY.

The first meeting was opened with prayer by Pastor Wông Læ-djün, and after singing the hymn,

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers,"

the opening address was given by myself as follows:—

"Beloved brethren, our object in convening this meeting is—

"1st. That we may consider together how to promote the interests of our mission.

"2nd. To praise God for His goodness toward us in the past, and to pray for a great increase of blessing upon all missions in China during the coming year. (The Chinese new year commences January 26th.)

"3rd. To pray for a great outpouring of the Holy Spirit upon the members of our Churches, that their hearts may be stirred up to speak for Jesus, that they may daily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; that by a consistent life they may show forth the virtues of their Lord, and walk before God with a pure heart.

"4th. To pray for those who help us in our work by giving of their substance and in other ways.

"I suppose you all know that the money used in carrying on the work of this mission and your own support is contributed by Christians in foreign lands, in greater or smaller sums, according to their ability. Some, who are wealthy, will give from one to some thousands of dollars; even poor working-men will give a little, perhaps a penny a day, or more, if they can afford it; whilst in our Sunday Schools there are hundreds of children who every week contribute a penny or half-penny to send the Gospel abroad. Besides giving money, these friends also help us by their prayers.

"No doubt God will abundantly reward them for all they do in His name, but we ought nevertheless to pray for them. Because of their prayers for us we have already obtained much blessing, both as individuals and as a mission, and in order that you may see how our mission has been blessed, I will give you a

BRIEF OUTLINE OF ITS HISTORY.

"More than twenty years ago Mr. Taylor came to this country, and worked for some years alone; then, when he returned to England, he interested others in the work, and, fourteen years ago, was enabled to send out Mr. Meadows, the first agent of the China Inland Mission. Again, about three years later came Messrs. Crombie, Stevenson, and Stott, and in 1866 Mr. Taylor returned with a party of eighteen. At present (January 5, 1876) our mission consists of forty-four foreign missionaries—*i.e.*, twenty-six men and eighteen women. The number of native preachers is seventy-six, of mission stations fifty-two.

"In the province of *Cheh-kiang* we have thirty-four stations already opened; in *Kiang-su* we have six, in *Gan-hwuy* nine, in *Kiang-si* two, and in *Hu-peh* one.

"Nine provinces are still without the Gospel, but Mr. Henry Taylor has commenced evangelising in *Ho-nan*, and hopes after a few years to open a station in each of the prefectural cities. He will probably soon be joined by one who has recently come out from England, and is now studying at Wu-chang. Others who have arrived this year will probably go soon into the interior provinces.

"I have just received a letter from Mr. Stevenson, who with Mr. Soltau is endeavouring to get into Yun-nan. They are now in Bhamo, a small town in Burmah, near the borders of Yun-nan, and hope before long to make their way into that province. They have had an interview with the King of Burmah, who received them very kindly, made them each a present of a bag containing 100 rupees, also a small silver box. He asked them to remain in his capital, and offered to build a school for them; but as their mission was to the Chinese, they were obliged to decline.

"Several brethren will shortly come out in connection with our mission (these have since arrived), so we may hope that before many years have passed, each of the nine provinces of which I have spoken will be open to the preaching of the Gospel, and that soon every city and village may hear its glorious sound. Some people may say, 'It is all very easy to talk about such things, but

(*Continued on page* 176.)

Compel
Them
To come in.

THE Christian's Responsibility.

[The following earnest words from a sermon by the Rev. Samuel Martin need no commendation from us.—Ed. C. M.]

"*Go ye into all the world, and preach the Gospel to every creature.*"—Mark xvi. 15.

Not yet has the Gospel been carried into all the world, and preached to every creature. A vast majority of mankind know not the Gospel, and how can they hear of it without preachers? It is not in their sacred books, or they might read it there; it is not in the hearts and minds of their religious leaders and priests, or they might receive it from their lips; it is not a seed lodged deep in the soil of human souls, or it might spring up within their own spirits; it is not a discovery or invention of men, else they who sit in darkness might see a great light. Those who know and who have obeyed the Gospel are held responsible for communicating it, and these two things are certain: first, that if Jesus Christ sent the Gospel to the world, the world needs the Gospel; and, secondly, if Christ bid His disciples carry the Gospel to every creature, they can do it.

The whole Church of Christ is responsible for the execution of this commission, but individual men are chosen and called by Christ to preach. There may be some of Jesus Christ's elect among yourselves—men who feel that they are called and divinely consecrated to this work, but they have not as yet given themselves to it. Does not the Master of all say in this service to such, "Go!" Go—stay not in the place of private prayer, a man of meditation; tarry not in the Church of Christ, a mere worshipper; but go! Go, linger not in sinful hesitation; let not parents or other kindred bind you, but go! Go ye—some go in their fellows, because they themselves are not qualified or not free, but you are free and qualified, then go ye. Go, whithersoever Christ calls you, through the streets and lanes of our Jerusalem, through our Judæa and Samaria, or to the uttermost parts of the earth.

But while all cannot preach, all can repeat the faithful saying that Jesus Christ came into the world to save sinners, and all can unite in sending forth men qualified to preach, and in sustaining such men by contributions of property, by manifestations of sympathy, by prayer. And this we ask from all Christians in this assembly—money, sympathy, and intercession.

We magnify not the workers as men, but we exalt the work and God, when we say that there is no work which hath equal claims upon the disciples of Jesus Christ. The world hath its associations for the advancement of civilisation and of learning, for extending commerce and protecting trade, for the encouragement of the arts, useful and fine; and it hath its institutions for healing the sick, feeding the hungry, educating the orphan, relieving the widow, and succouring all who are oppressed and distressed, whether in mind, body, or estate. But what are all these compared with societies for the propagation of the Gospel, for sending that Gospel into all the world, and preaching it to every creature?

Christian men and women, what enterprises, what societies and associations, do you support most liberally? I suggest this question for several reasons. First, your reply will furnish you with a test of your own state; and, secondly, your answer will show where your energies and resources are most distinctly recognised and most powerfully felt.

Shall the eyes of any Christian be chiefly directed to pleasant pictures and to beautiful statuary, while the image of God has fallen and lies broken in the dust, and while there is a commission to raise and to repair that image? Shall the thoughts of Christians be directed chiefly to man's dominion over the works of God's hands, while he has lost the mastery of himself, and a power exists which can save him from his captivity and degradation? Only one answer can be given to this question. But let us take a child, and set her in our midst, and make her our instructor in this lesson. A ragged-school teacher went out into the lanes of our city to bring in neglected children. He found a child, the very incarnation of wickedness and wretchedness, and led her to the school. There she heard expounded and applied the parable of the prodigal son. Shortly after, the child was seized by fever, and the teacher visited her. In one of his visits he read this parable, and when he came to the words, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him," the child exclaimed, "Ah, that was just like me! That's good, say it again, 'A great way off.' What, ever so far away—away, like me, with the devil? That must be far from God and the Lamb. Yes, I was a great way off. How good, how kind! But I'm afraid I've been worse than that bad son. Still I have said, 'Dear Jesus, I want to love you, I want to get away from the devil; please help me.' And I think He heard me, for I have felt somehow different ever since. I am not afraid now, no, not one bit." When death was so near that it was supposed that all power of utterance was gone, she aroused herself, and said, in a clear and distinct voice, evidently referring to destitute children allowed still to wander through the streets and lanes of the city: "Fetch them in—oh, be sure and fetch them in. Fetch them in, and tell them of Jesus, tell them of Jesus; oh! be sure and fetch them in."

This is the commission of the dying ragged-school girl to her teacher, and were we in a position to hear it, a similar charge concerning the heathen would often be given to us British Christians. The dying convert in heathen lands, pointing to his kinsmen and countrymen, would say, "Fetch them in." The dying missionary, and catechist, and native preacher, would say, "Fetch them in." Missionaries who have died in the Lord, and who now rest from their labours, would say, "Fetch them in." But

does not One say, "Bring them in?"—One whose voice is more solemn than the voice of dying saints, and whose word has more authority and power than the words of the "goodly company of the prophets," or "the noble army of martyrs," or "the holy Church throughout all the world?"

The Incarnate Word, standing in the midst of His sheepfold, and pointing to the wanderers throughout the world, saith, "Bring them in." Jesus the crucified saith, "Bring them in." He who has sought us and saved us saith, "Bring them in." He who hath bought us with a price saith, "Bring them in." And if, as we hear of the commission of a dying ragged-school girl, we feel as if we must go into the streets and lanes of our cities, and lead into our school all neglected children—do we not feel as though we must obey more perfectly, obey with all our heart and soul, obey with all our mind and strength, obey by more fervent intercession and more liberal contributions of property, and by entire devotion—Him who hath said, "Go ye into all the world, and preach the Gospel to every creature?"

Hang-chau Conference.

(*Continued from page* 173.)

not quite so easy to accomplish them.' That is quite true, but then the Lord Jesus says, '*If thou canst believe, all things are possible to him that believeth.*' It is God's own promise, and, though heaven and earth may pass away, God's word can never pass away. He must fulfil His promises. Meanwhile let us be diligent in our work, for God will not bless us if we are idle. Remember, 'He who soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully.' If we are earnest in sowing the good seed of the Gospel, God will certainly bless our labours, and sooner or later the reaping-time must come: 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always *abounding* in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' If God's word is faithfully preached, blessing *must* follow, for He has declared, 'My word shall not return to me void, but it *shall* accomplish that which I please, and it *shall* prosper in the thing whereto I sent it.'

PROGRESS OF THE WORK.

"Now let us see what God's word has really accomplished in a few of the places with which we are most familiar. Nine years ago, when Mr. Stevenson first went to Shao-hing, there was not one Christian in the city; but he preached the Gospel, and, as the result, we have now, there and in the out-stations, a church of *seventy* disciples of Christ, besides about thirty enquirers of whom we have hope. Two other missionaries in the same city have also about twenty converts each. In the Fung-hwa district Mr. Crombie has about fifty converts, and here in Hang-chau we have over forty.* Other missions, and other stations of our mission, have also been greatly prospered. But this will suffice to show that our labour is not in vain in the Lord. Although to this day the Lord Jesus is despised and rejected of men, the day is drawing nigh when 'At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.'"

> "Jesus shall reign where'er the sun,
> Doth his successive journeys run,
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more."

After singing and prayer,

TSIANG SIAO-VONG,

pastor of our church at Shao-hing, gave a very stirring address on 1 Corinthians ix. 16, 17: "Though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me."

"Paul says, 'Though I preach the Gospel, I have nothing to glory of.' Now Paul was an Apostle, filled with the Holy Spirit and with power—talented, wise, earnest, patient, and full of love to God. If such a man has nothing to glory of, how much less have we? He, of all men, was most able to say, 'Be ye followers of me, as I also am of Christ.' But, alas! our hearts are too proud, and we have too little knowledge of our own weakness to be true followers of Paul. Although he had nothing in *himself* to glory of, yet he had whereof he might and did glory continually—that was, 'Christ crucified.' Through Christ he had obtained salvation; from Christ he hoped to receive the crown of righteousness when he had finished his course; therefore all his glorying was in Christ. Brethren, let us follow his example, and glory only in the Lord! Paul says, 'Necessity is laid upon me; yea, woe is unto me if I preach *not* the Gospel!' He could not *help* preaching the Gospel, for it was like a fire burning within him. When he was on a journey to Damascus, intending to persecute every Christian he could find, the Lord Jesus revealed Himself to him by the way, and from that hour he felt that necessity was laid upon him to preach the Gospel, to convince others that Jesus of Nazareth was indeed the Christ.

"'If I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me.' We, who have the charge of the flock of Christ, ought to study Paul, and try to follow his example; for he was a faithful servant, never permitting the fear of man to turn him aside from duty to God. Where exhortation was needed, he exhorted; where comfort, he administered comfort; where it was necessary to reprove, he reproved; where condemnation was demanded, he condemned. He was ever jealous of the honour of his Lord, and would not allow that which was inconsistent or unholy, either in himself or others, to pass uncondemned. He was chosen of God to be an example to His people in all ages. Would that we had more of his courage and zeal!—and why have we not? What have we to fear?—for the Lord Jesus has promised to be with us to the end. Therefore let us be strong in the Lord, prepared at any time to endure hardness, as good soldiers of Jesus Christ, not entangling ourselves with the affairs of this life, that we may please Him who has chosen us to be soldiers. We shall not labour in vain, brethren; the Bible assures us that 'in due time we shall reap if we faint not.'

"As Mr. Douthwaite has just said, when Mr. Stevenson came to Shao-hing, not one in the city believed the Gospel, because they had not heard it; but, thank God, I

* More than double this number have been baptized here; many temporary residents have been removed from the city; a few have been sent to evangelise elsewhere, and death and discipline have reduced the number.

heard it, and believed it too. I was the first Christian baptized about nine years ago, but since then more than seventy have been baptized into our Church, besides about forty belonging to the other churches in the city, and in addition to this, there are about thirty who pray to God and keep the holy day. Thanks be to God! Soon after my conversion I was anxious to see others converted, and thought everybody very foolish for not believing in Jesus. I well remember Mr. Stevenson saying to me, 'In working for God we must be patient, for we know that our labour in the Lord is not in vain.'

"In the second verse of my text Paul says, 'If I do this thing willingly, I have a *reward*;' what reward does he refer to? He tells us in his second letter to Timothy: 'Henceforth there is laid up for me *a crown of righteousness*, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love His appearing.'

"O Almighty God, help us by Thy Spirit, that we too may keep the faith, that we too may obtain the crown of righteousness, and that at the appearing of Jesus Christ we may not be ashamed, but hear Him say to each one of us, 'Well done, good and faithful servant!' Amen."

The remainder of the forenoon was spent in prayer and singing hymns of praise.

THE AFTERNOON MEETING

was somewhat of a business character. Pastor Wông Læ-djün gave a very interesting account of the "Hang-chau Native Missionary Society." He said it was started about four years ago; but it is only half that time since they opened their first mission station at Yü-hang, where the pastor has already baptized six men.* They commenced their mission when they had 70,000 cash in hand, and since then the contributions have been about 40,000 cash a year. The number of contributors is about twenty.

Pastor Tsiang Siao-vong said that the Shao-hing Christians, although poor, were very liberal; they have contributed more than a hundred dollars to furnish a mission-room at a place called Bing-s, about ten miles from Shao-hing. Mr. Chu, the pastor of our church in Ningpo, has bought a piece of land there, and intends, with the aid of his congregation, to build a chapel upon it. Two young men, near Shing-hien, have offered to rent a room in their native village, if we will send a preacher there; and in another place an old woman has given 10,000 cash toward building a mission-hall.

These facts are valuable, as indicating the *sincerity* of our converts. They are all by nature greedy and avaricious, so it is a pretty sure proof that their hearts are in the work if they give so liberally to help it forward.

After several short addresses on the duty and privileges of giving according to our means, the first day's meetings were brought to a close.

* Several have been added to them since this meeting: see letter on page 180.

Visit to our Mission Stations.

(*Continued from page* 145.)

VII.—FROM NING-HAI TO T'IEN-T'AI.

THE remainder of our journey will be very heavy, as there are numerous high hills on the way. There are steep ascents to climb, and declivities to descend, which are dangerous as well as difficult. We are compelled to walk most of the way, as our chair-bearers have quite enough to do to climb the passes with empty chairs. Now our road leads for miles along a trying path of shingle, which fills the whole width of some of the narrow valleys. (After heavy rains these valleys are covered with water, and the view we gave as a frontispiece to the April number very fairly represents their appearance.) Then another climb, and for miles our way lies along the edge of a long range of hills; occasionally climbing a high peak, then a distance on a table-land, now a descent, and again the road lies along a narrow path cut out of the side of a precipitous hill. The very thought of what would take place were we to slip and have a fall here is enough to make the head swim.

TERRACING.

Notice, as we go up this steep ascent, the immense pains and labour that have been taken in terracing the sides, to make them suitable for the cultivation of rice, which, as you know, must be grown under water. Look at these massive walls, six, and eight, and ten feet in height; and, after all this labour, there is only a narrow terrace of from four to six feet in breadth at the top! Now, you see, these terraces are nearly all covered with young wheat or beans; those on the southern side of the hills, being in flower, regale us with their charming odours. We notice nestling in scores of the recesses of these hills, amidst the clumps of fine old trees, villages and hamlets—some larger, some smaller; and almost every turn of the road shows us larger towns and villages in the plains below. Oh, you may well exclaim, are there not servants of our common Master almost rusting away at home, or at least doing work that others would do were they to leave it, who ought to be out here amongst these numberless towns holding up the standard of the Cross? How many generations have these fine old trees witnessed, growing up, living, and dying, in complete ignorance that there is a Gospel, and a Saviour for sinners! Let us cry mightily to our God for this poor people, that the Gospel may reach them ere long. They are far more wedded to their idolatry than those in many of the cities, and from the energy of character which their hard battle for life has engendered, one might hope that, if converted, many of them would prove invaluable labourers in spreading the truth.

THE VILLAGE INN.

Glad the poor coolies look, as we turn into the inn that is to be our resting-place for the night! Can't you sympathise with them? I can; and I confess that I am not at all indisposed to emulate the example of that poor fellow who has fallen asleep while supper is preparing. We must try, however, to keep awake, and to tell the people who collect around us of the Saviour. This may be the only chance they will ever have of hearing of Jesus and His love. Notice their simple questions, as they hear with wonder the, to us, "Old, old story, which satisfies our longings as nothing else can do." How thankful one is for a *simple* Gospel, and also that we can now direct them to some places within a day's journey, where they may inquire further into those truths of which they are now hearing for the first time! We tell them that "whosoever shall call upon the name

of the Lord shall be saved." "Won't you write out a prayer for us?" they then ask, "we should not know how to pray to your God ourselves." How touching and affecting their simplicity, as they enquire, with surprise, "What! will God listen to us if we just ask Him anything that comes into our hearts?" "Yes," we say, "if you ask in the name of Jesus." "Do give me a book, then, which has this name written in it," says an old man; "I cannot read it myself, but I can get others to do so for me; I should not like to forget what you have been telling us to-night."

These are the questions that make our prayers seem real, and that make us feel our need of prayer; for unless the Spirit of God work mightily in and for this people, what are we among so many? Where should *we* have been if, instead of the line upon line we received from our earliest youth, a passing visit from the stranger—a few hours' wayside conversation—had been *our* only opportunity of obtaining salvation? But supper is ready, and as the old people are going home, we will take our evening meal, and, after prayer for more labourers, retire for the night. Such a day's walk as we have had enables one to sleep well on hard boards, scarcely aroused by the storm and wind that burst upon us during the night.

WATERFALLS AND CASCADES.

Another glorious morning, and we pursue our journey along the grand old hills. The rains that came down whilst we slept have made everything look wonderfully fresh, and have filled the hillsides with foaming cascades, and the air with the music of boiling streams that everywhere rush along. What would not tourists give for a sight of some of the finer of these waterfalls! They alone would well repay all the toil and labour of the journey.

But we may not stop long to admire them; our journey is not over yet, though it is not quite so laborious as yesterday's. Then we did most of the ascending; now we are gradually descending, and, in due time, shall reach the venerable and celebrated city of T'ien-t'ai, one of the strongholds of Buddhism in Eastern China. Our time will not admit of our visiting the noble monasteries, with their extensive libraries and ancient Sanskrit manuscripts, which are situated some few miles from the city. An afternoon and evening with the native helpers, Christians, and inquirers, will be all we can allow. It was only last year that the first converts were baptized in this city; let us hope they may soon prove the firstfruits of an abundant harvest.

T'IEN-T'AI.

You notice that it is a substantial well-built city, though the walls in some places are dilapidated. The oppression of the Mandarins caused an insurrection here last year, which was not quelled without much bloodshed. You will see that the vegetation is much more forward here than it was during the first part of our journey, and that the tallow-trees are just bursting, and putting forth a purple-tinted foliage. Entering by the north gate, we see the newly-made graves of the soldiers killed last year; within the city evidences of the riot still remain, in the ruins of the official buildings, torn down at that time. The Gospel work in the city was not seriously interfered with, and is becoming more and more widely known; it takes some time, however, to overthrow the prejudices, and to enlighten the minds of a people wrapped up in idolatry. We must sow the seed in patience, assured that, in due time, we shall reap if we faint not. Perhaps we had better avail ourselves of the remaining daylight to go with our native brother stationed here to the river side, to arrange for a journey by boat to T'ai-chau. A boat journey will afford us a rest, and be less expensive than a journey overland. It will not occupy less time, as the interminable windings of the stream amongst the mountains, and the shallowness of the river in many places, make the journey slow, though very delightful.

After evening prayers we retire to the boats to sleep, hoping to leave at early dawn, and secretly purposing to take a long rest; in both of these expectations, however, we are disappointed. The boatmen, who are ready to promise anything until they get our deposit of one-half of the boat-money, feel they have us in their hands now, and are not disposed to go on until they have made profitable purchases with the money so obtained, which they may take down to T'ai-chau to do a small business on their own account. Well, there is no help for it; a large stock of patience is a useful commodity in China, and we shall not save any time by working ourselves into a fit of impatience; suppose we have a chat with the boatman of the next boat. Let us ask him how far it is to T'ai-chau.

"A hundred and twenty li (40 miles) by water, but ninety by land."

"How is that?" we ask; "does the road cut across the country, and save some of the numerous bends of the river?"

"Oh, no; the road goes along the riverside all the way."

"How then can it be that the one is ninety li, and the other one hundred and twenty?"

THE BOATMAN'S STORY.

"You see," he replies, "there was once a wealthy literary graduate residing in T'ien-t'ai, a member of the Han-lin college, who had a beautiful daughter."

"But what," you exclaim, "has a beautiful daughter to do with the road to T'ai-chau?"

"Wait awhile," replies our friend, "and I will explain to you; it has everything to do with it. This worthy squire promised his favourite daughter not to marry her more than one hundred li away from home. When, however, she became of marriageable age, he found that there was no one of suitable rank nearer than T'ai-chau, which was one hundred and twenty li distant, and was therefore in a difficulty. Devotedly attached to his daughter, he could not make up his mind to disappoint her by breaking his word, but the only way to keep it was in some way to shorten the distance between the two places."

"Oh," we suggest, "he doubtless cut a short footpath across the most intricate part of the road—was that it?"

"No, indeed," says the boatman; "he was far too able a man to attempt so expensive a proceeding, when a simpler and equally effective mode was open to him. He called upon the prefect of T'ai-chau, and told him that he was greatly distressed because there was no recent topographical history of the prefecture, and especially none that gave any record of the immense advantages that had accrued to the district from his excellency's rule. He therefore proposed that a new edition should be brought out embodying these things. His excellency, not caring for the expense, etc., objected, stating that he was so conscious of his own incompetence that he could not consent to any such flattering proposition as that made by the worthy gentleman. 'You fill me with regret,' replied the father, 'as I had proposed my humble and unworthy services as editor, and hoped for the privilege of bringing out the edition at my own expense, as the only method of showing my deep regard for your excellency's administration. This

changed the views of the prefect considerably, and after a reasonable show of reluctance, he was induced to give his consent. A new edition of the prefectural topography, which stated the distance between the two cities to be ninety li by land, and one hundred and twenty li by water, was brought out, and in due time the

daughter of the clever scholar was married to the son of a T'ai-chau scholar of suitable rank."

"Well," we say to the boatman, "and does everybody approve of it?"

"No, indeed," he replies, "not everybody; for the poor coolies, who are paid for carrying burdens by the mile, get only three-quarters the pay they used to have. They are far from approving of it. The employers of labour like it well enough."

(*To be continued.*)

For the Young.

(*From Mr. G. W. Clarke, of Wu-chang.*)

It has been laid upon my heart to write a few lines to you from this distant land. I feel my inability to say much, because my knowledge of the people at present is very limited; but if what I write stirs one desire in your soul to love this people, I shall feel amply repaid.

As you cannot personally accompany me in a walk to see a little of this city and its surroundings, perhaps you can in your imagination. You must try and think you are in the capital of Hu-peh; and you can easily find its geographical position by tracing the 114th line of longitude east of Greenwich. It is a walled city, and the wall is nearly seven miles round. The streets are about ten or twelve feet wide, and they are filled by busy crowds of long-tailed Chinamen, occupied in the various vocations of life. There is the Fu-tai, or governor, one of the highest men in the city, who goes forth with a large equipage. First a number of soldiers, dressed in large red jackets, very different from the British soldier; they have a large piece of cloth on their backs, which says they are brave men; if they turn their back in the time of battle, of course they are false to their character. These men have guns; another lot follow carrying halberts; and then comes the great man carried in a beautiful chair borne by eight men. Behind him come a number of little boys carrying little silk flags or square boards; the rear is closed by a number of attendants upon horseback.

Lower mandarins do not turn out in such state as the above. (I may here say that a mandarin is a kind of magistrate.) When they go out, a number of ragged boys, dressed in red hoods with two large feathers sticking in the corners, and carrying boards with their master's title, attend him, and, at first, you would doubtless think it was the Fifth of November; then a man follows carrying a large red umbrella, and then the great man, who sits erect, apparently taking no notice of the passing events.

But if we go on a little farther we meet with some beggars, miserable-looking beings, such as you do not see in England. Oh, it is grievous to see them, and the heart is sad to think of men fallen so low.

Here is a small crowd looking at one. It is a very dirty morning, the streets worse than the London streets. I wonder what the people are looking at. We have reached the knot, and we see it is a crippled beggar, naked with the exception of a piece of stuff round his loins. Presently, we see him roll over a few times in the mud, and then ask alms. We soon come up to some who have a little pad on their foreheads, and are bumping their heads on the stones or earth; every blow appears to shake the whole frame. Some are clothed with straw-band coats, and lying upon the dirty street, begging. Again we meet with another, a little girl who has lost her feet; and there are many other sad sights we might mention. I often think that Jesus loves these, even these that men despise; they have hearts that could be influenced by love, but there are few who can speak to them of the love of Jesus, and money, money is the great desire of their own hearts.

We will now go through the east gate of the city down to the banks of the Yang-tse-kiang. The water is low, sometimes it is 40 or 50 feet higher; and just think of this mighty river, so broad, when from this place to Shanghai is 602 miles, and it has flowed down 2720 miles from its far-off source in Thibet to this place. Entering it just opposite to us is the Han, with Han-yang on its west bank, and Han-kow on its east. This river for a long distance is closely packed with junks; their masts have very much the appearance of a large plantation of small pines, after a fire has run through it.

The city of Han-yang is enclosed, as we see, by a small wall; but as many houses seem outside the walls as inside. There is a very prominent hill near the city, which is thickly studded with tens of thousands of graves; yea, the hills for two or three miles seem to be the same. These hills will present a great sight in the resurrection-day. But the same charge will not be brought against these poor souls as will against you, if you die without Jesus. Oh! may the Lord Jesus manifest Himself as the Resurrection and the Life to this poor people!

Han-kow is only seen as a thickly-populated city with the roofs of its houses covering a great area. We notice there is a great gap at the landing-place—"There has been a fire there, has there not?" you say. Yes, on that spot, a few weeks ago, stood a large temple to the god of the rain; it was surrounded by houses, but some worshipper of this god was careless in his devotions, and set his home on fire. The fire spread, and burnt the temple, and the result was very serious. If the god had any power over the rain, surely he would have taken care of his house. I should think some must have had their minds shaken in the efficacy of this god.

The foreign settlement in Han-kow is a very nice place. The houses are built in foreign style; opposite them, in the river, are two gunboats—one English, and the other Russian.

But I must not tire you with too long a letter this time. I will try to write again, and tell you something about the children in China, for whom I want you to pray.

THE MISSION CHURCH AT YU-HANG.

Commenced and supported by the Native Christians at Hang-chau.

Liang-yuong writes:—"*Yu-hang, 3rd moon, 11th day.* You will be glad to hear tidings of the progress of the work here. When we first came here, we lived in an inn. We were unable for a time to rent a house, and therefore had to live there eight or nine months, chiefly engaged in colportage. The landlord's name was Ts'a; he had three sons and a daughter, his wife's mother, and his wife—altogether making a family of seven persons. When at last we secured a house to live in, it was rented through his help, and for many days he continued to listen to our preaching, and became a lover of the Truth. He did away with his kitchen-god, and god of riches: the latter, with its shrine, he gave to Mr. Meadows. He began to observe the Lord's-day, and asked for baptism. But after he had joined the Church, he suffered much persecution on account of his faith. He was wanted to contribute towards heathen sacrifices, and beaten when he refused. His own wife persecuted him, and sometimes, when he was worshipping with us, she would come and rate at him with loud cries, calling him to leave the chapel. Now this very woman herself is a worshipper, and observes the Lord's day; surely the Lord's great grace has come upon her—she soon will be baptised.

"Mr. Ts'a had to give up his inn, and he is now employed as a colporteur to help us. He is most earnest, and serves God with a willing heart, receiving only £8 or £9 for his own expenses—the rent of his former inn supplying the wants of his family. Was it not God's grace that led us to his inn, and kept us there, that they might be saved?

"Now we have six persons in communion—five men and one woman—of whom five can already read the Word of God in the romanized colloquial. There are also four accepted candidates for baptism [since baptised by Pastor Wông Læ-djün] who have long shown their faith and attended worship. May God give them all the blessings of His people. Two others [now three] are learning the truth. Night by night we meet for Bible-reading. Those of the members and enquirers who live near enough come every night, and have long done so. This gives me great joy, and I gladly provide tea and lights for them myself.

"We have formed a branch Missionary Society here, and raise about a dollar a month in aid of the Hang-chau Society. We have also a few dollars in Pastor Wông's hands, which we

hope to increase, and by-and-by either rent a Gospel-hall somewhere, or send a missionary ourselves to some place. I like this thought. May God bless the disciples, so that they may accomplish it! The Christians here have themselves bought twenty-four forms for the chapel, and have put an ornamental inscription outside the chapel, at a cost of some four dollars or so [eighteen shillings of our money—a large sum for poor people, some of whom may earn, and support a family on, six-pence a day].

"I beg you to pray for this little church, and specially for this place, that God may be greatly glorified here. Write and ask friends in England to pray for us. We remember you in prayer, and ask that you may be guided in all your ways."

The First of the Nine.

SECOND VISIT TO HONAN (*River-South Province*).

From Mr. M. Henry Taylor.

JAN. 25, 1876.—We have just returned from our second journey, and send you a brief account of it. We need not enter into details of the whole journey: it would, I fear, call for too much of your patience and my time; but I will just say a little about the reception we met with in the principal cities visited.

We left WU-CH'ANG on the 24th October. We had entertained the hope of leaving much earlier, but it was thought wiser to wait a month longer, till the rumours of war had subsided. On this, as on the former journey, we preached in the villages through which we passed; but I grieve to say we found the people as ignorant of the Gospel as if they had never heard it. We met with many who had bought our books, but not one could give an intelligent answer when questioned as to their contents. This experience has confirmed me in the belief *that to do the people generally any lasting good they must be dwelt amongst;* though, thank God, there are exceptions to this rule, some of which I have lately seen.

JU-NING-FU—PAST VISIT.

The first prefectural city in Ho-nan, Ju-ning-fu, was reached in fifteen days. This city was the scene of eight days' encouraging work during our first visit, and we met there with a little of that which Christ assures us in John xvi. we must meet with if we endeavour to follow Him. When we were here the first time, the mandarin called the literati together, to consult as to the most effectual means of putting a stop to our work. It appears that some were in our favour (probably those who had heard us preach); others suggested their going in a body to our inn, and commanding us to leave the city. This suggestion was opposed on the ground that it would be a shame thus to treat a stranger, and one who had come to "exhort men to be good." It was finally decreed that a message should be sent to us in the name of the gentry of the city, the particulars of which you already know. After our departure, the books we had sold were, as far as possible, collected and burned, and a proclamation issued to the following effect:—"That neither houses nor land are to be either rented or sold *to any stranger*, and any person who acts as middleman in such matters, without the mandarin's permission, will be punished." There can be no doubt entertained as to the meaning of this specimen piece of Chinese legislation. Agitating rumours spread in every direction that children were missing—that people fell down in the street in a swoon, upon whom it was supposed we had exerted our satanic influence. Inns were closed against travellers, and ever so many persons were reported to have lost their eyes (!) which the foreigner had taken to make into—not medicine, this time, but *—telescopes!!* One poor man, who was found speaking to a child in the street, was dragged to the Ya-men, and received 800 blows of the "bamboo." Poor deluded China! I feel, as I write, as if my heart could weep for her, that she should be so slow to discover her danger, and so slow to recognise her true friends.

SECOND VISIT.

When we reached the city this second time, the Lord graciously inclined the heart of the chief innkeeper of the place towards us; otherwise it would have been next to impossible to get a place in which to rest. His name is Peng; he is a vegetarian, has considerable influence in the city, and has kept an inn here for the past twenty years, though he is a Hu-peh man by birth. He prepared a sumptuous repast for us on the day we arrived, and said he felt himself responsible for the treatment Hu-peh travellers received. When summoned by the mandarin to the private consultation referred to above, he went, taking with him a copy of the Gospel. He listened to all that was said against us quietly till the close, when the mandarin cautioned him against allowing us, under any consideration, to put up at his inn, or at any inn at his side of the city; he then produced our book, saying that "he had read it, and had found nothing objectionable in it, that we were good men, &c., and that as his inn was opened for travellers, he could not close it against any." How good is our God, and how great! He can incline the hearts of all men as He wills.

Our first stage was now ended, and our wheelbarrows were dismissed. As the examinations were taking place, we stayed but two days, which were spent in looking up the few who gave us encouragement on our previous visit.

THE FOUR CONVERTS.

Mr. T'ang, whose name you will perhaps remember, still keeps on his way Zionward; we hope he has been doing a little among his neighbours, and has made considerable progress in the knowledge of the truth.

Mr. Mu*, whom we mentioned as asking for baptism, has rejoiced our hearts very much, by the remarkable change that has taken place in him, which is readily seen in his conversation. He has been working so earnestly among those of his native village during our absence, that there are six, at least, reliable men, he tells us, who have determined to become Christians, beside many others of whom he is not quite sure. He has had much trouble in his family by sickness; but he sees, we think, the hand of God in it, and bears it meekly. He saw that I hesitated to baptise him, and he feared that I doubted the purity of his motives; so he unburdened himself to Mr. Chang, who, in turn, told me. I was glad to disabuse his mind of the mistake, and tell him my true reasons, which fully satisfied him. He is a young man, reads the character readily, and is in comfortable circumstances, being by profession a native doctor. I doubt not he would be willing, if asked, to give himself wholly to the Lord's work, but I have not as much as hinted such a thing to him; he is doing a good work, for his testimony has power, and it would be a great pity to employ him now, though I am greatly needing native helpers.

FALLEN ASLEEP.

The third person whom I mentioned in my former letter, in this city, is that Mr. Hu, who said of the idols,

* This man's name was incorrectly printed Ma in the last diary. See "China's Millions," No. 6.

"I held these things because I had nothing better; now I have found Jesus, and I let them all go." He died during our absence, after having given that testimony. I trust that he will be found among the jewels of God on the day they are numbered.*

The fourth, a friend of the last, named Wan, has left the city, so we did not see him. These four men are the only persons in this place who gave hope of their being converted; and day and night they have been the subject of our prayers. The Lord of Sabaoth has left us a seed in this city, which will, we believe, germinate, and bear fruit a hundredfold.

TSO-CHAU-K'EO.

Our next destination on this journey was Tso-chau-k'eo, 160 li farther on. It is a very busy place, being one of the great trade depôts of the province, and has water-communication with many important places.† We preached eight days in the streets, getting very large and attentive crowds to listen; the people appear very good-natured, straightforward, and refined in manner. The Mohammedans are numerous, but are not, I think, very active. The Roman Catholics have a house here, where native medicine is daily dispensed gratis; they have about 100 converts. Would that God would give us a house here, and, if not a house, many converts! I am of an opinion that the difficulties of getting a house here would be less than at other places, as it is an emporium of trade, where merchants of several provinces meet. The cities are jealously guarded; *this* is not, strictly speaking, a city.

We next went to the prefectural city,

CHEN-CHAU-FU,

80 li distant. The disposition of the people here is the very opposite of that of the people of Tso-chau-k'eo—proud, rude, callous, and annoying to the last degree. We tried to preach in the streets, but our efforts proved, if we dare judge by the results, worse than useless; they trampled on our pearls, and literally turned to rend us. We prayed for them and left, hoping to spend our time more advantageously elsewhere.

KWEI-TEH-FU.

We preached eight days at another prefectural city, Kwei-teh-fu, 280 li NNE. of the last-mentioned one, and received not a little encouragement, but we had not one moment's rest during the eight days we remained there. The streets in which we preached were thronged to excess, and when tired of speaking we were followed to our inn by large crowds, who deprived us of the quiet we so much needed.

While there we received a visit from the mandarin, who conversed with us familiarly, though we afterwards found that his familiarity was "put on" to hide his real motives. He called the landlord into our room, and in my presence gave him strict orders to see that we were made comfortable, and also that he was not to allow the people to cheat us if we made purchases. The innkeeper, who is a Mohammedan, told us that he afterwards received a message from him to say, "that he must get us out of the place without delay." I have an impression that they thought us spies of the English Government, who were sent out to ascertain the feelings of the people, or the weight that a passport possessed. The mandarin sent his carriage (they use an ancient sort of carriage in Ho-nan) to convey us part of our way, which doubtful kindness we declined with thanks.

(*To be concluded in our next.*)

* Is it not a blessed thought that the Lord Jesus has with Him *one* trophy of His grace, a firstfruits from among the 25½ millions in Ho-nan! Had the Gospel reached that province this year instead of last, it would have been *too late* for this man, who now sleeps in Jesus! Shall we not pray and labour earnestly for the eight remaining provinces? There are men who will soon be ready to go, if the Lord open the way.—[ED. C. M.]

† There are water-communications with the various parts of the Gan-hwuy province, and with Chin-kiang and Nan-kin, and other places on the Yang-tse-kiang.

Missionary Correspondence.

ARRIVALS AT BHAMO.—MRS. HARVEY writes on May 22nd:—"I cannot express our feelings of joy and thankfulness, on finding ourselves safe with our friends in Bhamo, after our long wanderings. It seems a long, long time since we parted from you and all in Pyrland-road. Our steamer reached here early on Monday morning (May 15th). Messrs. Stevenson and Soltau were on the high bank of the river, waving us a welcome before we anchored. After breakfast we came up to the *zayat*, in which I am now writing, the house being still in an unfinished state."

MR. JOSEPH S. ADAMS writes on May 19th:—"Dr. and Mrs. Harvey and myself, left Rangoon on Thursday, April 20th, and arrived in Bhamo on May 15th, thus occupying twenty-five days in the passage. On the way I spent a week very agreeably in Mandalay, where I was kindly entertained by Mr. Fairclough, of the S.P.G."

ARRIVALS IN CHINA.—MR. GEORGE PARKER writes on May 20th, announcing the arrival of Mr. RANDLE and himself at Shang-hai:—"This morning came up the river, and at 2 p.m. were alongside the wharf at Shanghai; Mrs. Fishe kindly met us, in the absence of her husband. I am glad that the voyage is over, and very thankful to have put my feet on China's soil. I believed more than three years ago that He who turned my mind and heart to this country would bring me here, and to-day God has done it; my business now is to please Him who has put so great a trust into my hands."

MRS. DOUTHWAITE writes, on March 17th:—"The house at Kiu-chau has been secured on a lease for ten years. As soon as Mr. Meadows returns from his visit to the stations, Mr. Douthwaite hopes to go to Kiu-chau to see about repairs.

MRS. JAS. WILLIAMSON writes from Fung-hwa, on March 25th:—"I have been very happy since I came to China, although there is much to try one here. Yet when I look round on this poor people it makes me happy to think that our Father has privileged me in *any* way to help in making known His name, and I can help my husband, so that he can do more than if he were alone. It is very cheering to us when any of the natives are baptised. The first baptism I saw quite overcame me. I do not think I ever was so overpowered.

MISS GOODMAN writes from Chin-kiang, on April 7th:—"It is so sad to see how the people are living; they are quite indifferent to everything but the things of time, and the best way to get money. Returning from a walk through the streets of Chin-kiang, we saw some men burning funeral paper for the dead at one of the graves. Everywhere we turn there are sights and sounds in China to move the stoutest hearts. Oh! that the love of Christ may constrain us more and more to spend and be spent for this people; and may many of them be so influenced that they shall be willing to live for the good of their fellow-countrymen and the glory of God."

MR. EASTON writes from Yang-chau on April 7th:—"We are very happy here, and feel the Lord very precious to us. We unite in prayer every day, when the friends in Pyrland-road are frequently remembered by name."

MR. TURNER, also writing from Yang-chau, under date of March 24th, says:—"This evening I conducted prayers in Chinese, but did not get on very well, though I had spent the whole day in preparation. I am working away at the language, but progress is slow."

SCENE ON A CHINESE RIVER.

Rivers and Boats.

A STRANGER journeying on many Chinese rivers might gain a very incorrect impression of the population of the districts through which he passed. The lower lands bordering on the stream are mostly under water for a considerable part of the year, and are utilized for the production of the long reeds valuable for fuel and for making mats to cover boats. The force of the current would wash away rice or other vegetation; but the reeds, on the contrary, bind the soil together with their strong roots, and so tend to prevent the river from changing its course. Other parts, somewhat higher, are cultivated, but are still not adapted for building purposes. Then, too, from the frequency of piracy and of political changes, the towns and villages of some districts, and particularly the hamlets, are purposely placed in positions hidden from the eye of the passing stranger.

The boats vary very much in their build. Those intended to run up the mountain streams are long, narrow, and sharp-pointed. Those required for shooting rapids rise high at stem and stern, and resemble in shape a moon of a few days old. Others are adapted for passing under bridges, by having a light double mast which works on a pivot fixed at each side of the vessel, so as to be rapidly lowered and as quickly elevated again. The skilful boatman will keep his boat under full sail till close upon a bridge, lower the mast, pass under, and be flying before the wind again long before the momentum of his progress has been lost. Some such boats are represented in the above cut.

Boats chiefly intended for passenger traffic are often very comfortable. A high house is built and divided into several rooms according to the size and requirements of the boat, and over this the sailors sometimes sleep on a second storey, though more frequently they have their quarters below the deck in front of the house. The family of the owner live behind, and usually steer the vessel and do the cooking for passengers and crew. River boats, as may be supposed, differ considerably from sea-going junks.

The First of the Nine.

M. H. TAYLOR'S SECOND VISIT TO HONAN.

(*Concluded from page* 182.)

K'AI-FUNG-FU.

WHEN on our way to the capital of the province, the people came out from the towns and cities in large numbers to see us, even before we arrived, which led us to suspect that word had been sent from our last stopping-place to say that we were coming. We were much in prayer on the way that God would give us entrance. When we reached the city, our cart was stopped at the gate, and we were questioned as to where we were from, what we came to do, &c., after which they allowed us to pass on. I was not recognised,* though I made no attempt to disguise myself, but continued in prayer. When we reached the inn, however, I was recognised by the innkeeper, who came to pay his respects. He told us, in the most earnest manner, that he was sorry to sin against the "venerable old foreigner" (an expression of respect), but he dared not give us a room.

We were compelled by this circumstance to send to the mandarin for his permission, which he reluctantly gave, but sent four men to sit at the door of our inn, who did not leave the spot the whole of the five days we remained in the city. They closely watched all our movements, followed us when we went out into the street to preach, and listened carefully to the conversations we held with those who came to see us.

PREACHING AND CONVERSATIONS.

We preached to large and, on the whole, attentive crowds in the street daily. At first they hesitated to buy books; but as soon as the spell was broken by a few, others bought readily. Many of the literati came to our inn to see us, with whom we had some interesting conversations. They appeared favourably impressed towards us, and were surprised and pleased to hear that we were not Roman Catholics. A book written by Dr. A. Williamson appeared very acceptable to them, and, I believe, removed some of their prejudices. We had several nightly visits from a Mohammedan, who is a military mandarin in this city. He is a remarkable man, reads and writes the Arabic character, and is well read in the doctrines of his religion, though he acknowledged the superiority of Christianity, to the study of which he has given himself for some time past, but is yet undecided. We did what we could to enlighten his understanding, and have prayed very often since that God may convert him to the truth of the Gospel. He has a very great influence over the minds of the Mohammedans of this place, who look up to him as their instructor with apparent respect. If our God is pleased to convert him, we pray that He may also be pleased to use him mightily.

* Mr. M. Henry Taylor was travelling in native costume.

When we were leaving, he said that nothing would give him more pleasure than to see us permanently settled in this city; and, after considering the difficulties in connection with getting a house, said he would gladly sell us his own house (which is larger than our present premises in Wu-ch'ang, though not in quite such good condition), if we failed to get one. I mention this offer for your consideration. I am not very enthusiastic about accepting it myself—not simply because I believe the obstacles and difficulties in the way of settling in any of the Fu cities (and especially in the capital) to be immense, but because—and this is my chief objection—I believe a greater and more enduring work can be done in the smaller places, where the people are unprejudiced, and where the opposition from officials and the *literati* is less than in the large cities. Nevertheless, if it be thought that the offer should be accepted and taken advantage of, I am most willing to attempt it; and in doing so, have not a particle of doubt as to our final success. I believe not only that God *can* do anything, but that He *will* do anything for faith which trusts Him—though, of course, those who exercise implicit faith must also have the assurance that what they ask is according to His will; and this assurance, when the revealed Word does not give it, can only be got by prayerful and absolute dependence on the Holy Spirit's guidance—a guidance which, I doubt not, we should have in this matter.

Three Europeans from Pekin, who visited this city two years ago, to make inquiries respecting the colony of Jews here, were driven from the city, and the inn they occupied razed to the ground.

HO-NAN-FU.

We next travelled due west to a city distant 500 li. The country is very barren, and the people very poor; thousands of them live in holes dug out in the mountain-sides, having the appearance of small caves. The whole country has the most curious and novel aspect, as if torn asunder by some mighty convulsion of nature. These hills are the retreat of robbers and banditti, and about every mile there are houses by the wayside in which there are armed men, placed there by the Government for the protection of travellers. We noticed that all our fellow-travellers carried firearms, and many were accompanied by an armed escort. We had an armed escort too—"a wall of fire." "The angel of the Lord encampeth round about them that fear Him, and delivereth them." With this most efficient bodyguard, we felt prepared for every emergency.

The prefectural city, Ho-nan-fu, was reached in seven days. We preached at the towns and villages through which we passed. At some of the places the people seemed interested—at others utterly indifferent. Here the Mohammedans are very numerous; many came to our inn to converse with us about Christianity. The whole of their religion seemed to consist in abstinence from certain kinds of food, daily ablutions, and a constant repetition of a prescribed form of prayer. We told them of the cleansing of the heart and conscience, and the way in which it was accomplished, which they con-

fessed was of more importance than the washing of the body. We preached in the streets of the city three days, with very little success as regards numbers. We were surprised to find not the slightest evidence of the sensation we usually cause on our first visit to a place. We felt, after our three days' preaching, that we were scarcely repaid for a journey of 500 li (150 miles) by the reception they gave us; yet we do not despair of good being done by our visit. God works "deep in unfathomable mines of never-failing skill." Besides, we are glad of the experience which we gained from the journey. I think we may now say that we are pretty well acquainted, practically, with the geography of Ho-nan.

About five miles south of HO-NAN-FU there is a famous pass, called

THE "DRAGON'S GATE."

The mountains on either side rise to about 300 feet, and are composed of a hard limestone. There are several caves cut in the mountain, in shape like the dome of St. Paul's, London; and in each of these caves there are five colossal images, nearly thirty feet high, cut from, or rather in, the mountain, and upon which 200 years have had but little effect.

We entered each of these caverns, and as our eyes became accustomed to the darkness—darkness which must inspire idolaters with awe—we saw those hideous idols frowning down upon us. We lifted our voices in prayer, and besought God—Jehovah, beside whom there is none else—to speed the day in which these delusions will be judged, and be thrown to the moles and the bats. We felt it a solemn moment; and as we prayed, our voices were thrown back in a strange echo. With a piece of flint we wrote the following words—"False, deluding, doomed to perish!" We also saw numberless miniature idols carved in the mountain-side, almost to its summit. From beneath the caverns beautiful streams of clear warm water gushed forth, mingling with the river which ran at the bottom of the pass. We told the Gospel story to an old priest in charge, but he did not at all appear to relish our discourse, and showed his displeasure by walking off in anger.

THE RETURN JOURNEY.

On our way homeward, we preached and sold books at several cities, at some of which the people gave much attention to our preaching. Any *one* of these cities would afford work for a lifetime: how little can be done for the poor people in a passing visit! There are ninety-seven county (Hien) cities in this province, besides nine prefectural (Fu) cities. If the *Almighty* God would but give us a Christian worker for each of these 106 cities, our joy would be full, though our desires are even greater than this.

When we reached JU-NING-FU again, we sent to the Ya-men with some books, to tell the new mandarin (the former mandarin having been removed), that we intended distributing these books in the city for a few days. He refused the books, and would not look at my passport, giving no reasons. We do not know whether he feared us, or expected some trouble, and therefore thought it best not to recognise us. We stayed three days in this place, but did not preach in the street; one day was spent in fasting and prayer, and the other two we devoted to conversation with a few individuals whom we hope yet to see on the Lord's side.

The weather has been intensely cold for the past month—much colder than we had anticipated when leaving home, so we found ourselves rather short of clothing. We reached home on the 15th of January, 1876, having been absent eighty-four days.

I have given but a very imperfect account of my journey, mentioning only those things which I thought would be useful to you. I have refrained from speaking of many things which are very interesting to me, believing it best to do so. I have, on the one hand, the strongest desire to keep back anything which, though perfectly true in itself, is calculated to mislead those who are not acquainted with work in China; and, on the other hand, a strong desire to write for the glory of God.

We hope to take another journey early in March; I say this in faith, for at present I have not a single helper of any kind to accompany me. "THE LORD WILL PROVIDE."

Fragments.

BY THE LATE MISS BLATCHLEY.

"HE RESTORETH MY SOUL."

"I HAVE been feeling so weary through the past week, both in mind and body, and sometimes very sad; my rest in Jesus not *broken*, but a longing for more communion with Him, and yet unable to get it. 'I sleep, but my heart waketh,' Solomon's bride could say; but with me it is often 'I wake, but my heart sleepeth.'

"This evening I *longed* for communion. I thirsted to be able *to think*, to talk with Jesus, and to listen to His voice; but my heart felt dull and listless, my body tired, and my head aching—as it had been all day. I just told it all to my Saviour, and asked Him to wake up my heart. Then I lay down and prayed, just a broken sentence now and then, and listened for His voice; and He spoke to my heart, a little at first, very gently, knowing how tired I was and incapable; and then more and more, till my heart awoke, and my eyes opened, and I could see Him, *clasp* Him, eat and be *satisfied*. 'He *restoreth* my soul.'"

MINISTRY TO THE LORD.

"AND the child did minister unto the Lord" (1 Sam. ii. 11). It does not say he ministered unto the priests, though I suppose, such a tiny child as he was, he could only pick up a spoon for one, hold a censer or open a door for another. And yet it says he ministered *to the Lord*. Here is a lesson for us. *Whatsoever* we do in the spirit of consecration—(Samuel was *consecrated*, given wholly to the Lord)—is *ministry unto Him*. Oh, how life is redeemed from commonality or meanness when we tread it with consecrated steps, and approach its necessary toils with consecrated hands!

FROM SERMON BY THE REV. J. EDMOND, D.D.

"*Let him that heareth say, Come.*"—(Rev. xxii. 17.)

THE Gospel of our Lord Jesus Christ has been presented in a variety of aspects, all harmonious, yet each distinct and in its distinctness important.

In one view it is a *history*, a record of facts—facts, it is true, with doctrines in their bosom—meaningless otherwise—but still in themselves matters of observation and testimony.

On the basis of these great historic verities the Gospel may otherwise be viewed as a *grand royal proclamation;* a publishing, in the name of the heavenly King, of peace and pardon; a proclamation implying in its very nature a welcome to the blessings proclaimed.

In a third aspect, which brings out more the element of authority, the Gospel is *a command*, speaking to be obeyed, or rejected with aggravated guilt. "How shall we escape if we neglect so great salvation!"

But, perhaps, in no other light is it so frequently exhibited in the holy writings, or so familiarly and tenderly known by all, as that of *an invitation*—a celestial call and welcome to blessedness. This idea of it pervades Scripture, and appears at once in plain language and varied figure. (See Proverbs i-v; Isaiah lv. 1; Jeremiah iii. 12-14.)

Our Lord's whole appearance on earth was the em-

bodiment of gracious attraction and welcome. "Come unto me all ye that labour and are heavy laden," was His express word. He gathered round Him disciples who clung and clave to Him; He was the centre of crowds of sick and suffering ones, who flocked to Him for help; and He predicted the future triumphs of His cause in these terms, "I, if I be lifted up from the earth, will draw all men unto me." Thus, indeed, it behoves to be, for sin is wandering away from God, and the voice and power that win from sin and its doom must be those which call "Return," and bring the sinner back.

In no passage of Scripture does the Gospel, as a gracious and earnest invitation, appear more emphatically than in the verse, of which one of the clauses is our present text. The key-note of the passage is, "Come." The term is iterated, till it cannot be forgotten.

But we do not dwell on the invitation generally. What does this clause, "Let him that heareth say, Come," specially teach in its connection?

First. It illustrates and intensifies the *universality of the Gospel call.* There is no limit to the compass of the invitation, as the *first* clause has it. Come, is the simple accent, sounding forth from the open gates of the city, north, south, east, west. But *this* clause seems to carry the invitation to the remotest bounds, and to the amplest licence of solicitation. For it not only welcomes every man for himself, but arms him with authority to become in turn an inviter. A sinner hearing the Gospel may not only comply himself, but returning to God may, if he can, bring the whole world with him.

Secondly. This clause translates the invitation of the Gospel out of the form of fact into the realm of *obligation and duty.*

It is not merely that by her very existence the church is an invitation to the world, implying, in her constitution, a welcome to the Saviour as addressed to all mankind. She is all this, undoubtedly, by her presence in the earth. Why should she be as a city set on a hill that cannot be hid, but that men seeing her exalted and privileged position, should say to each other, "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob?" Why should she be set as a lamp upon its stand, but to give light to all that are in the house? Is not her house a house of prayer for all people? And when she keeps her most sacred feast, is she not a preacher, showing forth the Lord's death, till He come? But these things, implied in the very constitution and plan of the church, are here expressly made matters of obligation and command.

When our Lord was about to ascend to His heavenly throne, He left this charge with His apostles: "Go ye into all the world, and preach the Gospel to every creature." About to retire, as it were, from the earth a second time; about to close the volume of inspiration, to withdraw His voice in this form of revelation, He binds the obligation on His church. He invests His believing people with this great character, of servants sent to call to the wedding, the marriage-supper of the Lamb.

It is in keeping with His own great mission to earth that it should be so. The disciple should be as his Master. It is strange, dear friends, that the missionary cause should ever have needed to assert or defend itself. Yet so it is; what seems to us written as with a sunbeam, and commended by invincible arguments of gratitude and love, was at one time bitterly decried by even professing Christians. I know not that the spirit is dead yet; it is not in the world, the echo of whose sneer or laugh may sometimes be heard. The heathen world to many is yet a field rather for covetousness than for Christianization. Are there no professing Christians who, in their secret heart, join them? disbelieving, doubting, disheartening others? We fear we dare not answer in the negative.

Yet the text and kindred passages of God's Word leave no doubt about it. Missionary enterprise on the part of a Christian Church is not a matter of option. How can any cut themselves off from Christ's work, and hope to live in union with Christ himself? Two things the Church must have lost when she ceases to have interest in missions. She must have lost the spirit, and she must have lost the memory, of her Lord's command.

Thirdly. This clause individualises the obligation it proclaims; translates the truths from the region of generalities into the form of *personal responsibility.*

We must not be contented with maintaining our part in the general work of the Church, with swelling the voice of the common society. It is much to do this; and I would that all of us were free from heedlessness and neglect in this respect. In whatever way—let me put it at once in this form for our own admonition—this Church ought to witness for Christ, we individually ought to take part. In maintaining public religious ordinances, for example, how can I, as one of its members, hold my obligations loosely? Absentees from God's house delude themselves if they think they do no harm to the Church's power for good. The empty pew may, indeed, make room for the stranger, but will not half so readily attract him as the full one. So with the Church's treasury. If the whole society should thus help Christ's cause, I ought to share.

But in all this the individual, so to express it, works through the Church: all ought also to do something which may be represented rather as the Church working through the individual. There can be no readier or better illustration of this than what is suggested by the word Come. Classes have been recruited, churches have been revived by nothing else than this simple principle—"Come with us and we will do thee good."

Leave the thoughts of the Church aside, and let us test ourselves as to whether we are personally doing anything for Christ—In the closet? In the walks of daily life? In any sphere of direct usefulness? "No man ever asked me." Are we careful to avoid the possibility of any *we* meet with having this to say?

Fourthly.—In common with the foregoing clause, this my text-clause commends individual appeal.

Now, all invitations are addressed to individuals. A preacher does not address one aggregate ear, but many; not one multitudinous soul, but all, and each. Come thou, says the reading, says the psalm, says the sermon. But the clause before us suggests that we should help the application. In these days the subject is receiving ample illustration. It is discussed and wrought out in actual deed, and thus three advantages are gained. Attention is constrained—present decision urged—and finally, the conscience is often thus helped against the hesitating will. A little touch will overthrow the leaning tower, will turn the wavering balance. To do this effectively, however, it must be the result of fulness in ourselves. "Out of him shall flow rivers of living water." Such an one, weary with forbearing, could not stay the outflow. This is the dealing that wins and conquers. If, then, we would *do* better, let us first *be* better. If we would say, "Come," with effect, let us be unmistakably travellers to Zion, with our faces thitherward.

Visit to our Mission Stations.

(*Continued from page* 180.)

VIII.—T'IEN-T'AI TO T'AI-CHAU.

HERE come the boatmen, at last, and, if we may judge by their pleased looks, they have made a good bargain, and now will be willing enough to proceed on their journey. You find it a succession of delights. Sitting still in the boat, the view is changing every moment. Now we are going along slowly through the deep and quiet waters; then the way appears blocked up by a huge rock, but, the boatmen turning round sharp to the left, we shoot a rapid with wonderful velocity, but in perfect safety, thanks to the skill of our boatmen; and soon again we are pursuing our way as quietly as before, through the rich green fields and amongst the ever-changing hills. Our first day's journey accomplishes but a third of the distance; we progress, however, more rapidly and uninterruptedly on the second day, towards the close of which we see, far before us, running across the summit of a high hill, a wall with battlements; and a little farther on we catch a glimpse of some pagodas, which announce our near proximity to T'ai-chau. Another hour or two, and we shall find ourselves at the gate of the city, and thus conclude the next stage of our journey.

THE CITY OF T'AI-CHAU.

Here we are at last; and as our boat sweeps round the sharp bend of the river, the floating bridge, on which we shall land, comes full into view. The river here is probably wider than the Thames at London Bridge, and is a tidal stream. After the rains the current sweeps along with great velocity and power, and it would be a work of no small expense to build a bridge with solid piers. But all difficulty is obviated by the construction of this floating bridge. It is the first we have met with of a kind not uncommon in China. Boats are moored stem and stern, across which timbers and planking are placed, making a roadway, which too is oftentimes a convenient landing-stage. Usually some part of the bridge is arranged as a drawbridge, to allow the larger junks to pass; smaller ones strike their masts, and make their way under the bridge. T'ai-chau has two of these bridges—the one we are approaching is the upper one.

Calling a coolie to carry our things, for we have nearly a mile to walk, we enter the west gate, and pass down the main street. We go by the prefect's Ya-men (official residence, public offices, etc.), and then, a little farther on, turning to the north, we proceed through some cross streets until we reach our mission premises. These were in the first instance rented by Mr. Jackson, in the year 1867, and were subsequently purchased by us. This large hall downstairs is the chapel, whilst the upper part of the building is used as a dwelling-house. Let me now introduce you to our friends

MR. AND MRS. LIU,

the native pastor and his wife. A little rough in manner, they are so hearty and genial, so thorough and true, that they are general favourites, and are particularly suited for work in T'ai-chau, where the character of the people is somewhat rough but kindly. Mr. Liu was one of the early converts in Ning-po, and like many others, after running well for a time, fell back again into the world, in which, however, he could find neither happiness nor rest, having once tasted better things.

Soon after commencing our work in Hang-chau, in the year 1866, he began to attend the services; the backslider was restored, and since then his course has been most satisfactory. He gave us much help on the Lord's day, for a time, whilst supporting himself by his trade as a master-builder. His usefulness and success led to the desire on his part, and on ours, that he should be more fully occupied in the Lord's work; and first as an evangelist, and then as a native pastor, he has served the mission for some years. When we were leaving China, about two years ago, the failure of Mr. and Mrs. Rudland's health required them to suddenly leave the station, and the work at T'ai-chau was left in the hands of native evangelists, superintended by Mr. Liu and Ah-liang, another of our native pastors. Mr. Jackson, of Wun-chau, paid two or three visits to the stations, but for about two years, or till Mr. Williamson gave them a measure of help, they were without other foreign supervision. Yet not only was the work in all these stations maintained; it steadily progressed; and we have reason to believe that not less than thirty persons were brought to the Lord, while the converts were growing in grace and in the knowledge and love of God. We think that most of our friends will agree with us that it is no small cause for thankfulness to find our native brethren so well able to carry on the work and to extend it in the absence of European supervision. May we not well ask that thanksgiving and praise be given to God for this, and that more prayer be offered for blessing on the work of the native helpers? Through their efforts mainly it is that forty or more persons have been brought to Christ, who have been baptised, and are now in church fellowship in the T'ai-chau circle of stations, besides the candidates for admission to the church still on probation.

Mrs. Liu was educated and converted in the mission school conducted by the late Mrs. Lord, of Ningpo. To that school we have been indebted for the Christian wives of not a few of our native helpers.

T'AI-CHAU PRAWNS.

Our friends inform us that our evening meal is ready; an announcement they evidently make with great satisfaction, and that we are prepared to receive with equal pleasure. I see they have prepared us some T'ai-chau prawns, and I will venture to say they are the largest you have ever seen or tasted. I have seen smaller lobsters in London. What do you suppose these have cost? "Sixteen cash" (four-fifths of a penny) "each," says Mr. Liu; not a great price for a prawn as thick as our wrist, though not as broad. T'ai-chau prawns, T'ai-chau rice, and a traveller's appetite, are a combination many a dispeptic at home might envy.

EVENING SERVICES.

Do you hear the hum of voices beneath us, which indicates that the friends are collecting together for evening service? It is usual in all our mission stations to have a public service every evening, corresponding to family prayers at home. This plan has many advantages. Many of the Chinese cannot read at all, so that were they inclined they could not study the Word of God in their own homes. Besides which, the expository remarks which are always made are very helpful for the correct understanding of the words of Scripture. As these little services draw in many of the heathen natives, as well as many of the Christians, they serve a double purpose. After the little meeting, while some go away, others will remain behind for a Bible class or a lesson in reading. Though the spoken dialect differs from that of Ningpo to some extent, the Christians learn

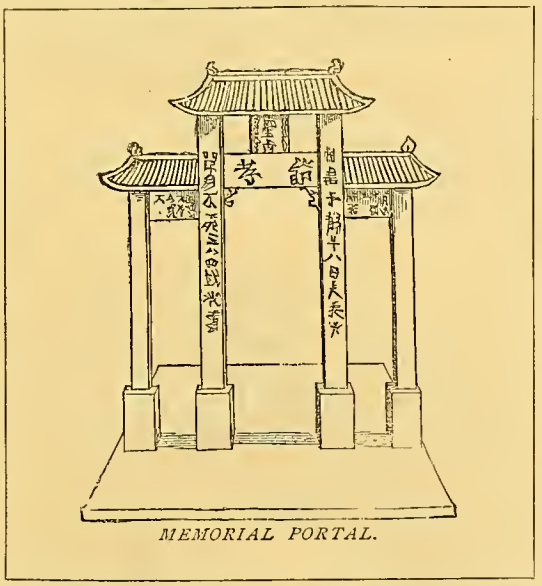
to read the Ningpo New Testament, and to use the marginal references. The hymns, too, that they sing are printed in Roman type in the dialect of Ningpo. The British and Foreign Bible Society never conferred a greater boon on the province of Cheh-kiang than when they printed the vernacular New Testament. The most successful labourers in the Gospel known to us have attained much of their knowledge of Scripture from the use of this version, and many who can well read the character, tell us that it never comes home to their hearts as the Word does in the colloquial translation.

Our friends are gone; and we bid Mr. Liu good night. If you are inclined for an early walk before breakfast, we will mount the hill on the north side of our house, and climbing up the city wall, get a view of most of the city; the remainder we shall see from "Golden Hill," which, with its pagodas, is near the south gate. That we will leave, however, for another ramble.

EARLY MORNING IN T'AI-CHAU.

Now for an exhilarating walk. As we go out, notice that magnificent camphor tree, with its wide-spreading branches, one of the most beautiful trees in China. This tree, however, is nothing like so fine as some in the suburbs, where trees from twenty to twenty-seven feet in circumference are to be found. Could they tell us all the changes that have taken place since they were planted, and speak of the hundreds and thousands that have been born, lived, and died without the Gospel in their neighbourhood, what revelations they would make.

We have had a stiff climb, and here we are at last. You saw the outer side of this battlement from a distance as we approached the city yesterday; now you stand on the inner side. This fine hill on the north of the city screens it very much from the north wind, and greatly adds to the fertility of the gardens within the walls. Look over the city: it seems like one vast peach orchard, always very pretty at this season of the year, the profusion of the peach-blossom gives it a specially beautiful appearance.



MEMORIAL PORTAL.

Notice those monumental structures, erected to the honour of young widows who never married again, which span the street here and there; they are sometimes called triumphal *arches* by Europeans, but, as they are never arched, this is not a happy designation. The accompanying illustration gives a general idea of their form, but no idea of the massiveness and size of the noble monuments to be found in T'ai-chau. Delicate and intricate carvings in solid granite adorn them, which must have cost immense labour and expense. It is a marvel how those immense blocks of stone were lifted to their present position.

The view of Golden Hill to the south of the city and its two pagodas, of the ornamental lake with its pavilion and bridges outside the east gate of the city, illuminated by the bright rays of the morning sun, is very charming, while the noble river winding round three sides of the city, and then extending itself with innumerable bends far away in the distance, and the five hills in every direction, add not a little to the beauty of the scene. How often we are reminded of Heber's lines:—

> "Where every prospect pleases,
> And only man is vile."

These beautiful regions were but a few years ago so infested by pirates and banditti that travelling was most unsafe; and even an armed escort failed in some instances to secure the safety of native merchants and others, conveying valuables and treasure overland across the hills inland, or by sea along the coast. The late prefect of T'ai-chau, a man of great energy and determination, and not overburdened with scruples or sympathy, has effected a thorough revolution in these matters. Indeed, he has almost stamped piracy out of the prefecture, though there is one of the native ports in the T'ai-ping district which still bears a suspicious character among the native merchants. It is now however as safe to travel in the T'ai-chau prefecture as in any other part of the empire.

Let us now return to breakfast, after which we will examine the candidates for baptism, and then set out to visit our out-station at Ky'i-'ô, a day's journey to the north-east. Mr. Liu in the meantime will secure chairs for our journey, for we shall not be able to walk all the way. Were you not pleased with the attention of those dear people whilst the Word of God was being read, and with the hearty amen with which they endorsed the petitions that were offered in our little meeting? The simplicity of the faith of these native converts has often struck me.

They really believed in the false gods which they formerly served; and when they had turned to serve the living and true God, they as really believed in Him. They cannot be unconscious of the power which has made them new creatures in Christ Jesus.

I often wish our friends at home had the same simplicity of faith in God, and in the power of prayer, that I have seen in converts from heathenism.

Here, again, our friends will not let us leave the city alone, but accompany us to the east gate; pastor Liu is preparing to go with us the whole length of the journey. By walking and riding in turn we shall be able to make two chairs answer for the three of us. The journey and the stopping-places by the way are so similar to those through which we have been passing for some time that we shall not stay to describe them.

CULTIVATION OF POPPY FOR OPIUM.

We must, however, draw attention to the vast number of fields that a few years ago would have been found planted with wheat, but which are now under poppy cultivation. Hundreds, and even thousands, of acres are now producing opium, the only effect of which is to destroy both body and soul, instead of producing food for the support of the cultivators, or for sale, to provide other articles needed by their families. True, year by year proclamations are put out by the mandarins pro-

hibiting the cultivation of this opium, but this is only to secure the revenue for winking at its growth and preparation. They do not see what use there would be in preventing themselves and the country farmers from gaining profit by it, when England with its mighty power will insist on the introduction of foreign opium, stronger in its narcotic and stimulant properties, and much higher in price than the native product. Were England to cease her part in this iniquitous traffic, we are convinced that there is still both power and patriotism enough left in China immediately to lessen, and possibly ultimately to stamp out, the cultivation and use of this baneful drug.

If there be such a thing as retributive justice—and who can doubt it—must not England suffer for her guilty part? And may it not be that God is permitting drink at home to slay its thousands, to avenge the tens of thousands who are slain by our opium policy in India and China?

Now I hope your nerves are steady. We are near the end of our journey, but have to cross this foaming mountain torrent on stepping-stones, which are quite far enough apart, and are somewhat slippery too from the dashing spray. I remember crossing this stream once when very unwell; an attack of fever just coming on made my head somewhat giddy, and it was with the utmost difficulty that I reached the opposite side of the stream. And now we walk through the village to the house of our native evangelist, Kôh Yih-djün, who is supported by a Christian Church in Canada.

Ancestral Worship.

(Continued from page 172.)

II.—PRACTICES DURING ILLNESS AND AFTER DEATH.

DURING ILLNESS.

When any member of a family falls ill, the other members sacrifice to, and worship before, the ancestral tablets. (*See illustration.*) They may have been remiss in their offerings; if not, they pray for assistance in their hour of great trial. If the sick person does not improve, they call a medium (usually a woman) to see whether the trouble is caused by any of their own ancestors, or by a wild or beggar spirit. If by the former, they burn a large quantity of *dien** before their tablets; if by the latter, *dien* is burned without the door to appease the discontented spirit. If the sick person become delirious, or his extremities become cold, they suppose that one of his souls has left the body, or that one has been captured by some roving spirit; whereupon some member of the family, with a lighted lantern, stands without the door, and calls the departed by name to come back. (*See illustration on next page.*) This calling is often continued till a late hour at night. No one who has heard the call once will fail to recognise it the second time. It is a peculiar call; the voice is neither elevated nor depressed; but its intonation expresses affectionate anxiety.

WORSHIP BEFORE ANCESTRAL TABLET.

AFTER DEATH.

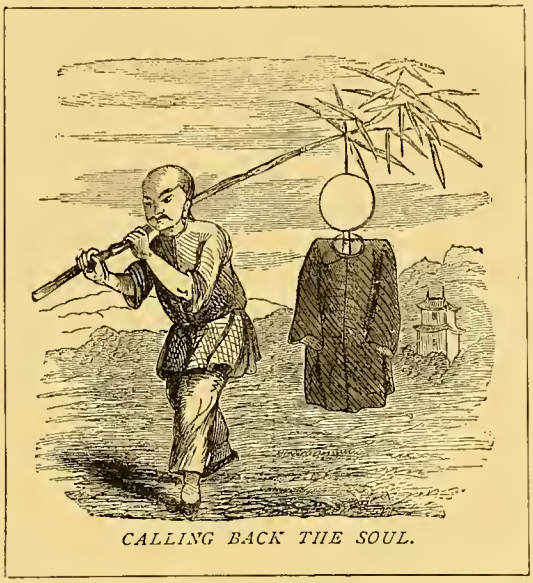
The moment a man dies, he is supposed to be arrested by the authorities of the spirit-world. While he was sick, his friends were at a loss to know what to do for him; after he is dead, they know what he requires. The first thing done for his comfort is to place a cup of cold water at the outer door, in order that he may take the last drink. I have found no one who could, or would, give me an explanation of this practice. The Chinese, as a people, do not drink cold water. The next thing, in order for his comfort, is to burn a suit of good clothes; the object of which is to secure for him kind treatment while he is in the hands of the police of the other world. It is a well-known fact that the police of this world usually treat a well-dressed prisoner with some degree of consideration, while a beggarly-looking fellow is cruelly handled. In like manner they suppose the police of the spirit-world are influenced by personal appearance.

THE DEAD ESCAPING JUSTICE.

They next proceed to burn a considerable quantity of

* Dien is a substitute for sycee; it is thin paper, covered with tinfoil, and pasted together in the form of sycee, and is the silver currency of the world of darkness. A large portion of the time of working women is consumed in the manufacture of this money for the dead. Some is made of gilt paper. In some parts of China they make paper dollars, with the stamp of the old Spanish dollar, one hundred of which are worth about ten cents.

dien—the object of which is to provide the deceased with the requisite funds to enable him to bribe the police to allow him to escape before they reach the higher authorities. As it is not an uncommon thing for the police of the Chinese *Ya-muns* to allow a prisoner who has been arrested to escape by the way, for a consideration, they suppose that the police of the world of spirits are influenced by similar motives. Having provided him with what is deemed quite sufficient to enable him, if he is clever, to make good his escape, they next proceed to burn the bed and bedding, and most of the wardrobe of the departed, in order that he may be provided with every necessary comfort in his present position, whether in prison or at liberty. Meanwhile, all the relatives, friends, and neighbours of the deceased send in large contributions of *dien* to enable their departed friend to bribe the officials of the land of shades, or to pay the prison-keepers, etc., and thus greatly ameliorate his sufferings during his trial and punishment, if he has been so unfortunate as to be incarcerated. When a man is dead, he is in a position to avenge himself of all the injuries of which he may have thought himself the subject. Hence these large contributions by relatives, friends, neighbours, and indeed by all who feel that the deceased had aught against them. It is by no means an uncommon tragedy for a man, with an irreconcilable difficulty, to take his own life, in order to place himself in a position to avenge himself. I have known a widow who had been wronged to go to the grave of her husband, and with great lamentations make known to him the injustice she had sustained, and beg him to see her righted, or her oppressor punished. These *dernier resorts* rarely ever fail to bring the refractory person to terms.



CALLING BACK THE SOUL.

THE COFFIN

Is an important item in the list of articles which are deemed necessary for the repose and comfort of a man in the world of darkness. As a man's respectability in this world is often estimated by the appearance of his dwelling, so, for similar reasons, the friends of a deceased person, in order to gain for him this mark of respectability in the other world, often impoverish themselves in order to provide for him a decent burial. Indeed, so much stress is laid upon this article, that old men, and even younger ones, in times of prosperity, to ensure for themselves a suitable habitation when they die, often superintend the making and varnishing of their own coffins. They even go a step further while they have the means, and employ one skilled in "*fung-shuy*" to select a fortunate place for their graves. They construct vaults, and raise mounds for their entire families. These are usually in a line, under one mound, with the tops slightly separated, so as to give a peak for each vault. Hence some of the graves we see in the vicinity of Shanghai are empty vaults. As the members of the family drop off, one end of the vault is opened, and the coffin inserted.

MOURNING.

On every seventh day, for seven sevens, after the death of an individual, the female portion of the family give vent to boisterous lamentations, during which they call the deceased by name, and recount all his virtues and good qualities. It is supposed that this demonstration of grief is heard by the authorities of the spirit-world, and the hope indulged that they, seeing the high estimation in which the prisoner was held in the world of light, may be induced to modify the intended punishment. For the same reason, families of some wealth, during this season of mourning, and subsequently during the period of worshipping at the tombs (*see illustration below*), often employ a person to blow at their graves at night a ram's horn or a conch shell.

FATHER TEACHING HIS CHILD TO WORSHIP.

KOONG-TUH.

From the ninth to the eighteenth day, depending on the day of the month on which a person dies, the spirit is supposed to return to its old habitation, bringing with it a host of ravenous beggars, to aid it in its revengeful visitation. The family, to counteract the baneful influence of this visit, employ Tauist priests, whose gods rule the spirits, to perform at the family residence on the day on which the spirit is expected to return, the ceremony called "*Koong-tuh*," meritorious service, the object of which is either to appease or frighten the spirits, and thereby secure to the family tranquillity. All the relatives and friends of the deceased are invited to meet their old friend, and take part in the festivities and general confession of the family.

The family hall is decorated for the occasion with

embroidered hangings of various devices, and emblems of authority in the world of darkness to intimidate the spirits, and for the time looks more like the abode of royalty than the humble abode of a common shopman. The ancestral tablet of the expected visitor, the cause of the convocation, is elevated to a position on a table in the centre of the decorated hall, before which all the family must humbly bow, and confess their shortcomings, and around which Tauist priests, attired in imperial robes, march, chanting and bowing to the ringing of a small bell, by the master of ceremonies. The whole affair amounts to a most humble confession, and deep humiliation on the part of the family. This ceremony, enlivened by music and gong, is kept up for a day or two.

THE FEAST.

When the guests are invited to partake of refreshments, a table is set in a vacant room for the accommodation of the spiritual guests. It is furnished with viands, chopsticks, &c. When all things are ready, the master of ceremonies enters this vacant room, and after a wave of his wand of authority and incantations, orders the spirits to come and partake of what has been provided for them, and to keep quiet. At the close of the ceremony he re-enters the vacant room, and with another wave of his wand and incantations, and at the same time cutting the air towards the four points of the compass with a sword, orders the spirits to depart, and, on pain of the severest punishment, not to disturb the peace and quiet of that family. The spiritual guests, terrified at the sight and emblems of authority in the world of darkness, and the sound of the gong and crackers without, are supposed to take their departure to their proper place of abode. The family pays the priest's bill, and takes his word for it that the spirits will not disturb them.

This is the family confession, and a large amount of money is expended in order to make the visit of the departed as agreeable as possible. The main object, however, is to secure immunity from sickness or calamity, &c. It is deemed the duty of every family to do something analogous to what is described above whenever one of their members is snatched from the world of light. It corresponds in almost every important particular to what is done by his friends for the comfort of a man who is arrested by one of the local authorities.

(*To be continued.*)

For the Young.

(*From Mr. W. G. Clarke, of Wu-chang.*)

I PROMISED last month to tell you something about children in China; now I will try to do so.

Some of the little ones look very pretty in their red hoods tipped with fur, and bonny little heads. But the children of poor parents have a very hard time. They are not very highly valued at birth, especially girls, and are often killed. I know a woman very well, who is exceedingly poor; she had a little baby a few months ago; and because she could hardly keep the children she had, she could not keep another, and so she killed it. This was her only reason. She has two little girls, aged eight and eleven, I think; these are both given away to their future husbands' families, who are giving them an introduction to a life of drudgery. The youngest child is sick, and she is left in a corner, uncared for; if she can get up and get a basin of rice when the others have theirs, she may; otherwise she is not attended to. She is afraid to cry before them; so, in the night, when they are asleep, she gives vent to her feelings. Her mother has begged Mrs. Judd to take her into her house. You, who have kind friends, think of the thousands of poor suffering children in China, and in your prayers do not forget these little ones.

A woman came a few days ago to Mrs. Judd to intercede for her poor sister, whose little baby was going to be killed, if provision could not be made for it. The question was whether the little child should live or die; if it was refused a home, then death was the only other thing, so Mrs. Judd decided to take it.

One day, as we were at dinner, we heard some one knock at the door; it was soon opened, and a woman brought a bundle in her arm. She was conducted into the nursery, the parcel was undone, and, amongst a lot of pieces of old rags, a new-born babe was found. The necessary things were soon performed, and its aunt exclaimed, "It has come to heaven's hall—this is heaven!" I suppose there is some truth in this; a Christian home is a little heaven compared with the home it came from. The poor mother is lame, and has five children under ten years of age to support on her scanty earnings. She works from morning till night, for which she receives 100 cash (about 4½d.). Its father is a bad man, an opium-smoker and gambler. I think I should not be complained of, if I make the suggestion, that a love-offering on this child's behalf would be acceptable to the Lord. Mrs. Judd could very soon receive a number of such little ones, if any person would provide for them.

The boys here with their nice long black tails look pretty, *when clean*. They have very fine kites of all kinds and shapes—some like a large wasp with moving eyes; some like a centipede with its tail moving gracefully in the air; and some have other forms which look very curious when flying. They have a game with a shuttlecock, the feathers of which are sewn or made fast in a piece of cloth, which keeps the feathers upright. They kick it with the sole of the foot turned upwards behind them, and turn round quickly and kick it again before it drops.

The children are, as a rule, polite, and have a desire to secure an education; they commence very young to study for a literary position. The *poor* children attend free schools pretty well. After much prayer we opened a school here about three weeks ago with three boys, and now we have twenty-six; pray that these boys may know Jesus.

There is one school in the city in which the Lord has been working, and some of the boys speak to those around them of Christ. Two or three of them went forth distributing tracts in front of the governor's palace; he is the greatest man in the city. Some people gathered round them, and one of the boys began to preach the Gospel to them. A soldier came and told the boys to go away, or perhaps the great man would come out to them. The young preacher said, "If he did, I should be very glad, for I should be able to tell to him the same story." Some during their holidays go home, and seek to do evangelistic work.

The little girls are not to be seen so much as the boys; they have exceedingly small feet, bound up very tightly. Their hair is plaited up nicely in a little bunch on one side, and generally ornamented with flowers, and a small band on their foreheads.

I have written much about the children, for I hope that some young hearts may be led to give themselves to China from their youth, and so seek to improve the precious opportunites God may give to train themselves for the work of Jesus in China or elsewhere. Oh! think of the millions of children who have never heard of Jesus—they do not know His name! My heart was moved this afternoon to see a poor blind boy begging by the wayside. It was sad to see his poor sightless eyes, and uncared-for sore head; after giving him a few cash, I was moved to say to him, "Jesus loves you." But he did not know the name. I repeated it several times, but still there was the vacant expression, saying, "I do not know Him."

What can *you* do for the millions of heathen children? There is one thing you can do, and that is, pray that God will bless these children with the knowledge of Jesus; that He will bless the Christian schools; and that He will raise up many more missionaries to labour among the children and older people. My heart was cheered by hearing of one boy who desires to become a missionary. The time for serving the Lord Jesus is short; give Him your service from your youth.

Conference of Native Preachers at Hung-chau.

From Mr. A. W. Douthwaite.

SECOND DAY.

On Thursday, at 9.30 a.m., I held a private meeting with the preachers connected with the Hang-chau and Kiu-chau districts, and placed before them the following rules, which they all cheerfully agreed to adopt:—

1st. Each man shall read a given portion of Scripture each day, and write a short comment upon it.

2nd. Those who have converts under their care shall carefully prepare their sermons, and send a copy to me once a week.

3rd. Once a month each man must send in an account of his proceedings, what places he visited, how many books he sold, how many men attend the services, &c.

4th. Every man in his own house to have fixed time for prayer, and not to allow anything to interfere with it, or prevent it.

5th. Once a month each man to write an essay on a given subject, and send it to me for examination.

By this means I shall be kept well acquainted with the work at all the outstations, and the preachers will be led to study the Scriptures more than they have done hitherto.

MORNING MEETING.

At 10.30 a.m., we all reassembled in the chapel, and the meeting was opened by singing the hymn,—

"There is a fountain filled with blood."

Prayer was offered by one of the American missionaries, and then a very instructive address, on the necessity of studying the Holy Scriptures, and of freely circulating the Bible among the people, was given by one of the English missionaries. He said the reason why the early missions to this country had failed was "that they had not the Bible."

I was so interested in what he said that I forgot to take notes. After prayer and singing another hymn,

VAEN SIN-SANG,

pastor of the Fung-hwa Church, addressed the meeting as follows:—

"Beloved Brethren,—What we have just heard, about the necessity of spreading abroad the Holy Scriptures, is very important. Now, there is one great doctrine which occupies a prominent place in the Bible, and which it is *most* important that we should constantly study and preach—that is, '*Christ* crucified.'

"In 1 Corin. i. 17, 18, the Apostle Paul says, 'Christ sent me . . . . . to preach the Gospel—not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God;' and in verses 22, 23, 'The Jews require a sign, and the Greeks seek after wisdom, but we preach *Christ crucified*.'

"Therefore, when we preach, let us not think of pleasing men; for if we are faithful to our Lord, we cannot do that. The men of the world will listen to any other doctrine, and be pleased with it; but preach to them the doctrine of '*Christ crucified*,' and they treat it with scorn and contempt. However, we have nothing to do with that; let them scorn if they will to their own condemnation, but let us uplift the *cross*, and preach the glorious Gospel with all our might—yet not with words of man's wisdom, lest we make light of the wisdom of God, and exalt ourselves. You may compose the most beautiful sermon that ever man could preach, but unless you uplift the *cross*, your preaching is all in vain; you need never hope to save a single soul. Except by the cross of Christ, no man ever did or ever will escape the damnation of hell. It is the cross which is the power of God unto salvation to everyone that believeth. Therefore, brethren, if we desire God to use us in saving souls, we must never neglect the precious doctrine of '*Christ crucified*.'

"If you turn to Acts i. 21-23, you will read that after Jesus had ascended into heaven, His disciples gathered together to choose a man who could fill the place of Judas. They did not choose one who was remarkable for learning, or who could preach a good sermon; what they wanted was a man who could bear witness with them to the *death* and *resurrection* of their Lord and Saviour. Wherever they went this was their theme, whether in preaching or in conversation, CHRIST the Saviour of the world, *crucified*, *dead*, *risen again*, and now seated at the right hand of God, 'from henceforth expecting till His enemies be made His footstool.' Therefore, we who preach the Gospel should make this our most important theme, *Jesus died, and rose again*, that through His death all who believe may have everlasting life; that having risen from the grave, He has now become the Mediator between God and man. May God help us faithfully to preach this precious Gospel, that all men may hear, and hearing, believe, to the salvation of their souls! Amen."

This address, of which I have only given the mere outline, was delivered with an amount of energy such as I have seldom witnessed since I left England, and made a great, and I hope lasting, impression on all present.

THE AFTERNOON MEETING

was devotional, most of the time being spent in prayer and thanksgiving. Pastor Tsiang Siao-vong gave a short address on "Importunate Prayer," using as illustration a little incident which happened a few weeks ago. He said:—

"One day I went to visit our station at Bing-s. In the evening, as I returned, a terrible storm came on, and the darkness suddenly became so dense that I could not see the ground upon which I trod.

"I found my way to a cottage, and knocked at the door, but the wind was howling so loudly that for a long time the people inside could not hear me. At length the door was opened, and I begged the master of the house to lend me a lantern. He said he had not such a thing, but he thought his neighbour had.

"I then went to another door, and stood knocking for a long time; when at last I was admitted, I told the

people what a strait I was in, and asked them to lend me a lantern. They, too, said they had not one in the house. 'Well,' I said, 'what am I to do? I am more than twenty li from home, and I dare not go a step farther lest I fall into the canal.' 'Can't help you,' they replied; 'you must do the best you can.' Now, I knew they could help me if they would, so I continued begging, till one of them went into a back-room and brought out a lantern and three candles for me, and so I reached home in safety.

"Now, I think we ought to do the same when we go to God in prayer. If we don't get what we pray for at once, we should not give up in despair, but keep on asking till we do get it. 'Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.'"

PASTOR VAEN

spoke a few words on the "inheritance, incorruptible, undefiled, and that fadeth not away, *reserved* in heaven for" us, "who are *kept* by the power of God." He said:—

"With this precious promise before us, brethren, we need not be afraid of a little trial and persecution. Jesus suffered the same, and more than ever we shall be called upon to bear. There, in heaven, at the right hand of God, His body still bears traces of what He endured at the hands of sinful men; in His hands may still be seen the print of the nails which fastened Him to the cross; and when we have finished our course here on earth, our trials for ever at an end, He will receive us into the mansions which He has already prepared for us, and with His own hand—those very hands that were nailed to the cross—will wipe away our tears. Then we shall dwell with Him for ever. Eternal joy will be our reward for the few years we may have to suffer for Christ here."

The hymn, "Guide me, O Thou great Jehovah," was then sung, and after a few words of exhortation from the chairman, the Conference was brought to a close. The benefit derived from a meeting of this kind cannot be estimated by one's feelings at the time, but by the results which follow. I would ask every Christian who reads this earnestly and constantly to pray for our native preachers, for they have to suffer a great deal of petty persecution. Forsaken by all dear to them on earth, despised and disowned by their own kindred, and contemned by all for being in the service of the hated "*foreign devil*," they call for our sympathy and prayers; for nothing but the grace of God is sufficient for them in this time of trial. One of them told me a few weeks ago that he felt so keenly the insults he received that he could not sleep for fretting about it. But their trust is in God, by whose power they are *kept*, and who will never leave nor forsake those who *lean upon Him for support*.

From Rangoon to Bhamo.

(*Continued from page* 153.)

EXTRACTS FROM THE JOURNAL OF MR. HENRY SOLTAU.

MONDAY, SEPTEMBER 20th.—Waiting till 4 p.m., we took our first stroll in the vicinity of the city of Mandalay. We were kindly received by one of the foreign residents, who showed us over his compound and garden. There were some handsome flowering shrubs, and some healthy-looking cocoanut palms. Some time since, he told us, the cocoanut palms began to droop, and looked as if they were going to wither and die. He could not understand why it was. One of his Burmese servants recommended him to bore a hole into the trunk of the tree, and fill it with ngapu, semi-putrid salt fish. Two holes were accordingly made for some distance in the trunk, and filled with the odorous compound. The tree soon revived, and became quite healthy and strong. The others were treated in the same way, and have all proved the efficacy of this strange mode of treatment. It is a known fact that cocoanut palms never flourish well at a great distance from the sea. Doubtless this method of administering salt food to them supplies the very lack from which they suffered.

Early on Tuesday morning we rose. Found Mr. Stevenson very poorly. Mr. Rose and I decided to go on shore with all our things, and look out for quarters. It was next to impossible to obtain an empty house, so we went to consult Mr. Fairclough, the resident missionary of the Society for the Propagation of the Gospel. He very kindly offered us the use of his own house, which is a commodious wooden building, erected at the King's expense for Mr. Marks, the former missionary. Our things were brought on bullock carts, and we settled in comfortably. In the afternoon, when the intense heat was over, Mr. Rose and I took a boat and went down to the steamer to fetch Mr. Stevenson. He was better, and came up with us at seven o'clock, and we all dined together.

DESCRIPTION OF THE CITY OF MANDALAY.

Thursday, September 23rd.—The town outside the city walls is well laid out; the streets are broad and regular, the town being divided into squares. The houses are for the most part bamboo and matting structures, very low, and separated from the road by a high wooden fence and plaintain or other trees and shrubs. The pariah dogs are a great nuisance.

Separating the city proper from the town is a deep moat, full of water at present, but in the dry season fordable. Many wooden bridges span it, built close to the surface of the water. Some of them are carved, and all are painted white. We crossed one of these bridges, and found ourselves outside the high brick wall of the city. The gateway through which we passed is a large hole in the wall, the sides of which were plastered. Over the top is a handsome wooden pagoda-like erection, gilded. The gates are of wood, and run on iron wheels. The wall is turreted all the way round, and in many parts of the city is strengthened by earthworks. Inside each gate was a guard of soldiers or policemen with their guns stacked.

The streets and buildings in the city are superior to those in the town, and trees and shrubs line the main streets and surround the houses, giving the whole a cheerful and refreshing appearance. Passing by pagodas, wells, houses and stores, we came to a wide cross-street leading to the palace, which is surrounded by a wooden stockade. The whole of Mandalay city and suburbs is said to contain 120,000 people.

VISIT TO THE MINGYEE.

September 24th, 1875.—Received notice yesterday that the "Mingyee," or officer of state, would see us to-day at 9 a.m., provided we could excuse his not being able to receive us in his proper reception-room, but in his private apartment. Accordingly we prepared for our visit.

Three bullock carts were engaged to convey us, and certainly I never rode in a stranger vehicle. The carts are covered somewhat like an ordinary wagon, and the only seat is a mat, or layer of straw. A little window on the side and behind lets in the light and air. The entrance is in front, behind the driver; you crawl in on your hands and knees. Round the bullocks' necks were leather bands with tinkling bells. Mr. Rose got into the first cart, Stevenson followed, and I brought up the rear.

Thus we started; turning off to the left along a short piece of rough road, we ascended a steep hill leading up to the bridge across the canal. It was intensely ludicrous to watch my two companions in their carts in front of me. I could just see their bodies and heads swaying from side to side as one wheel went up and another went down along the hillocks and ruts. The bridge being made of wood, a large pole lay across our path, at the head of this little pinch of hill, quite uncovered. First I saw one wheel perched on the top, the cart looking as if it must turn over; then back it goes again into the rut. Another attempt is made by pulling the bullock on the further rein. The other wheel now mounts the pole, and safely descends, bumping the occupant of the cart most unmercifully against the sides of the vehicle. Now for the first wheel—up it goes! Stevenson's head just appears, his hat almost knocked off. Then he goes back again, as the wheel safely descends into the rut on the opposite side. How I did laugh! and nerved myself for the ordeal. Bump! bump! bump! yell!! yell!! yell!! from the driver; and I am over safely, and thumping along the bridge. On the other side the descent is steep, and the ruts about two feet in depth. I see my companions safely on ahead, and presently find myself on more level ground, amid a cloud of suffocating dust.

At length we entered the city by one of its large gateways, having crossed a massive wooden bridge spanning the moat. Passing through several broad streets intersecting each other at right angles, we arrived outside the gate leading to the house of the Kin-woon Mingyee—that is the title of the superintendent of guard stations. There are four Mingyees, or Ministers of State, all equally high in office. These four men form the cabinet.

INTERVIEW.

We found M. d'Avéra awaiting us. Entering a yard, to the left was a building with green venetian blinds, set apart for the reception of foreign visitors; on the right stood a Burmese house. Leaving our shoes at the bottom, we ascended a flight of wooden steps, and were shown into a spacious apartment covered with Burman mats. In the further corner were a number of gaily-coloured European mats; on these we were requested to seat ourselves.

We squatted down, keeping our feet out of sight. Inside the doorway was the Mingyee whom we had come to visit. We first shook hands with him. He was dressed in white, with a simple muslin band tied in a knot round his head. He looked much pulled down by his illness, and showed us his leg, which was certainly in a bad condition. In the other part of the room crouched a group of eighteen Burmans, neatly dressed; also the secretary, with his desk placed on the floor, writing with a style in Burmese on dried plantain leaves.

A good deal of conversation was carried on between Mr. Rose and the Mingyee in Burmese. We were introduced, and questioned as to our object in coming into the country. Mr. Rose presented our petition to the King, and the Mingyee said he would have the matter laid before His Majesty, and would request his wishes on the subject. I give you a copy of

THE PETITION.

"A humble petition to H. M. the King of Burmah
"respectfully showeth:—

"1st. That your petitioners, A. P. Rose, of America,
"J. W. Stevenson, of Scotland, and Henry Soltau, of
"England, are Christian missionaries sent out by benevo-
"lent people of their respective countries, with the one
"object of teaching and preaching the Gospel of Jesus
"Christ.

"2ndly. That your petitioners are not in any way con-
"nected with their respective Governments, nor have
"they any interest in trade, and consequently have no
"political or commercial end to serve in petitioning your
"Majesty.

"3rdly. That your petitioners desire to reside in Bhamo,
"in your Majesty's dominions, and petition that your
"Majesty be graciously pleased to issue orders granting
"your petitioners the privilege of securing land on which
"to build dwelling-houses and other buildings requisite to
"carry on their missionary work.

"4thly. That should the prayer of your petitioners be
"granted, your petitioners will ever feel grateful to your
"Majesty, and will earnestly seek to promote the peace and
"prosperity of your Majesty's dominions."

Cheeroots and a box of matches were laid upon the floor. Presently tea was brought in in a handsome silver service, with apples, plantains, and a small nut, called Chinese jujubes. We each took a cup of tea, the Mingyee doing the same. I could not understand much of the conversation. Many topics were discussed, and we expressed our sorrow that the Mingyee was sick. After a while we asked permission to leave, again shaking hands. Putting on our slippers at the foot of the stairs, we re-entered our carts. The drive back was far from pleasant; the heat had become intense, and the dust was suffocating.

(*To be continued.*)

Recent Intelligence.

MR. SOLTAU writes from Bhamô, in reference to the English troops under Col. Duncan, who passed through Bhamô on their way to and from Yun-nan.

"*May 24th.*—We had such a happy time on board the steamer last night. The group of soldiers listened to the Gospel as if they had never heard it before, and I felt as if it were all new to myself also. You can picture me sitting down on a rug on the deck, surrounded on all sides by men standing and sitting, their faces lit up by the lovely tints of the setting sun, which gleamed across the water. To-night Dr. and Mrs. Harvey and Mr. Stevenson will join us, and we hope to have plenty of singing with the men, and then we shall bid them farewell, and leave the seed for the great harvest-day, while we return to labour among the Chinese.

"*June 3rd.*—This week has been a busy one. Mr. Adams and I have had to work at hanging doors and windows, fitting up bath-rooms, and making other preparations for the removal of our friends, Dr. and Mrs. Harvey. I have never had such a spell of carpentering in my life; we are all pretty well tired out by bed-time. Writing and study were out of the question."

MR. STEVENSON writes (to Mrs. Stevenson)—

"Last Friday, Dr. and Mrs. Harvey removed from the zayat into the new house. The new house is not nearly finished yet; though Mrs. Harvey's room is almost done. We dine in the verandah, and live very comfortably and pleasantly. I hope that, with God's blessing upon us, we may be helpers of one another's faith.

"I returned to the zayat the same night the Harvey's left it, and, I can assure you, I very much enjoy the quiet, and am very thankful for many comforts. I go over at 8 o'clock in the morning for breakfast—it is about eight minutes' walk from this—and lunch at the zayat by myself. Again in the evening, I go over and dine with all our friends, returning about 10 o'clock. Now, my zayat has a large iron bedstead, with mattrass and everything complete. Mrs. Harvey has also lent me a nice looking-glass. I have two chairs, a table, and a Hong-kong couch in my bedroom. Then I have a bath-room, and in my outer-room a table, on which I study. Dr. Harvey has his medicines in a large press (which he made himself) in the outer room; he proposes to come and attend to patients from 9 to 12 o'clock every day.

"Siao-vong, [the native pastor at Mr. Stevenson's former station in China] dear, good Siao-vong, wrote me a long letter, and wishes kind love to you [Mrs. Stevenson]. He says that 34 people have been added to the Church since we left, and that the work is prospering in both Shing-hien and Sin-chang. The chapel is now far too small at Shing-hien."

MR. MEADOWS informs us that of eight candidates for baptism in Ning-po, five have been accepted by the Church, and three of them baptised. The other two were sick.

MR. AND MRS. CHARLES FISHE are on their way home. His health has been failing for some time, and at

last, though unwillingly, he was compelled to leave, *viâ* America. He has been out nearly eight years.

MR. CAMERON writes from Hwuy-chau, of a riot made there by the literati, who attacked the Mission-house, destroyed the forms, books, &c., and stripped the native helper of all his possessions. Mr. Cameron arrived there soon after. The native authorities promptly took up the matter, repaired the damages, put out a proclamation, and restored order.

MR. GEO. KING has been spending some time at Ta-tung, and writes very hopefully from that station.

GAN-KING.—Mr. Charles Budd is now daily preaching the Gospel here. Mr. Pearse and Mr. Randle are at the same station, and are making steady progress in the language.

MR. EASTON is superintending the mission press at Yang-chau, and is becoming more able to take part in the general mission work there.

PERSECUTION AT T'AI-P'ING-HIEN.

FROM MR. JACKSON.

Wun-chau, April 24th, 1876.—The work at T'ai-chau is very encouraging just now. I hear there are ten persons desiring to be baptised. We hope to baptise some here (in Wun-chau) soon. To-morrow Mr. Stott and I go to P'ing-yang. I am only just back from a trip to the Wun-chau Islands.

May 7th.—On returning from P'ing-yang, I found one of the converts from T'ai-ping, with a letter from Ah-liang, telling of persecution there, and beseeching me to lose no time in coming. First, let me say that the flesh shrank from going; but as there was little hope of Mr. Williamson being able to help them, I felt the hand of the Lord leading me.

I engaged the same craft that I went to sea in before, and proceeded to the nearest place of landing for T'ai-p'ing. Not having much wind, we were rather long in reaching there; but we improved the time by going on shore at a village and preaching the Gospel.

The trouble proved to be as follows: An old woman who has been a candidate for a long time, went one night to a temple to seek her little boy who sells cakes. Some of the people, knowing she was one of the "Christian Religion," asked her to tell them of the doctrine; so she stood up and began to preach, but was soon stopped by a man seizing her, and calling upon the people to drag her to the *Ya-men*.

A false charge was got up against her, and the magistrate apprehended her at once. He said you are charged with making a disturbance and spreading "agitating reports." She denied the charge, confessing that she worshipped the true God, and therefore could not be guilty of such a charge.

The Mandarin asked her how many dollars she was paid per month for being a Christian. On denying that she received any renumeration, he ordered her to receive one hundred blows on the face. On leaving the *Ya-men*, she said, "Though beaten again, I will worship the true God." The man who beat her then went to her house and demanded 600 cash from her.

Feeling convinced that the poor woman was entirely free from blame, I determined to call on the magistrate. He received me kindly and listened with attention to my complaint. I asked him if he was aware that the woman belonged to the religion of Jesus. He said he did not know. I then asked him if he had commanded her to be beaten. He said, "Yes; for spreading agitating reports." "But," said I, "a member of the Church could not be guilty of that charge; she has been falsely accused; here is the name of the man who has done it." He looked at the paper and said: "I will send for the man and have him punished." The next day he was beaten, and brought to the Mission-house wearing the cangue; and a proclamation was sent for my approval. I returned it to the messenger, and requested that it should be posted at the city gates; which was duly carried out. To God be the praise.

The work there is in a most encouraging state. The chapel accommodation is too small to seat the members and candidates for baptism. Houses are very scarce and difficult to obtain; but ground, they think, could be got, so I told them to secure a building plot as soon as possible, and I would do all in my power to have a chapel put up. I hope that Christians at home will help in the erection.

Valedictory Meeting.

AN interesting meeting was held on August 1st, at Park Road Chapel, Peckham Rye, to bid farewell to Mr. W. A. Wills, who has been for six years an active member of that Church, and who was leaving for China. The Rev. G. Turner of, West Green, commended Mr. Taylor, Mr. Wills, and three sisters also shortly leaving for China to God in prayer.

The Rev. J. TARN, the pastor of the Church, in a few introductory remarks, expressed his sympathy with the mission, and his opinion that the very best men were needed for the mission-field. He referred to the solemn impression produced at a meeting held last November, when Mr. Turner was commended to God in prayer before setting out for China. He also mentioned the great blessing which has rested on the work carried on by Mr. Wills at Bell's Garden Road Mission, and the many souls he had been privileged to lead to Christ.

Mr. WILLS spoke of his early desire to labour in the mission-field. He mentioned what his own thoughts had been as to training and preparation. The Lord had put all these aside, and had led him through bereavement, sorrow, and pain. After the death of his godly mother, his surviving parent, he had suffered much from a spinal injury, and recovery was not anticipated, when the Lord seemed to speak to him and tell him He had work yet for him to do. From that time he began to recover slowly. He first began a Sunday School at his own home; then, when able, entered upon open-air work, out of which the Bell's Garden Road Mission had sprung. God had given him with great joy to see many souls brought to Christ. He bade farewell to the friends connected with that Mission, urged the undecided to come at once to the Saviour, and asked earnest prayers for himself and for those dear ones he was leaving behind.

MR. TAYLOR then followed, and remarked that in the 16th verse of the 3rd chapter of John—"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life"—there were twenty-five words; and though a person might write those twenty-five in about a minute, during that one minute twenty-five souls in China would pass into eternity who had *never heard* the message of salvation. Speaking of the principles of the Mission, he stated his belief in three facts, which formed the basis upon which the CHINA INLAND MISSION was founded, viz:—There is a living God. He has spoken in the Bible. He *means* what He says, and will do *all* that He has promised. He referred to the work of Mr. M. Henry Taylor in Ho-nan, exhorted his hearers to trust Jesus simply in all things, and to offer such *definite* prayers that when the answers came they would be unmistakable.

Mr. BEALE (who succeeds Mr. Wills in his mission), in a few words expressed, in the name of the friends of Bell's Garden Road Mission, their sympathy and love for Mr. Wills, and presented him with a watch and chain as a token of their affection and esteem.

Mr. RUDLAND spoke of the encouragement, as well as the difficulties of the work in China, and mentioned an answer to prayer in the case of a native who could not learn to read till the promise of our Lord in John xiv., 13, 14 was applied to his own case.

Mr. CARDWELL spoke of the impossibility of male missionaries reaching the Chinese women, and expressed a desire that some of the ladies of this church would volunteer to go and carry the glad tidings to those of their own sex in China. He also spoke of the evil consequences of the opium traffic, and the unwillingness of the Chinese government to acquiesce in it.

Mr. TARN, after stating that the more he knew of the Mission the more pleased he was with it, closed the meeting with prayer.

Several other valedictory meetings have been held, of which we cannot now give details for lack of space.

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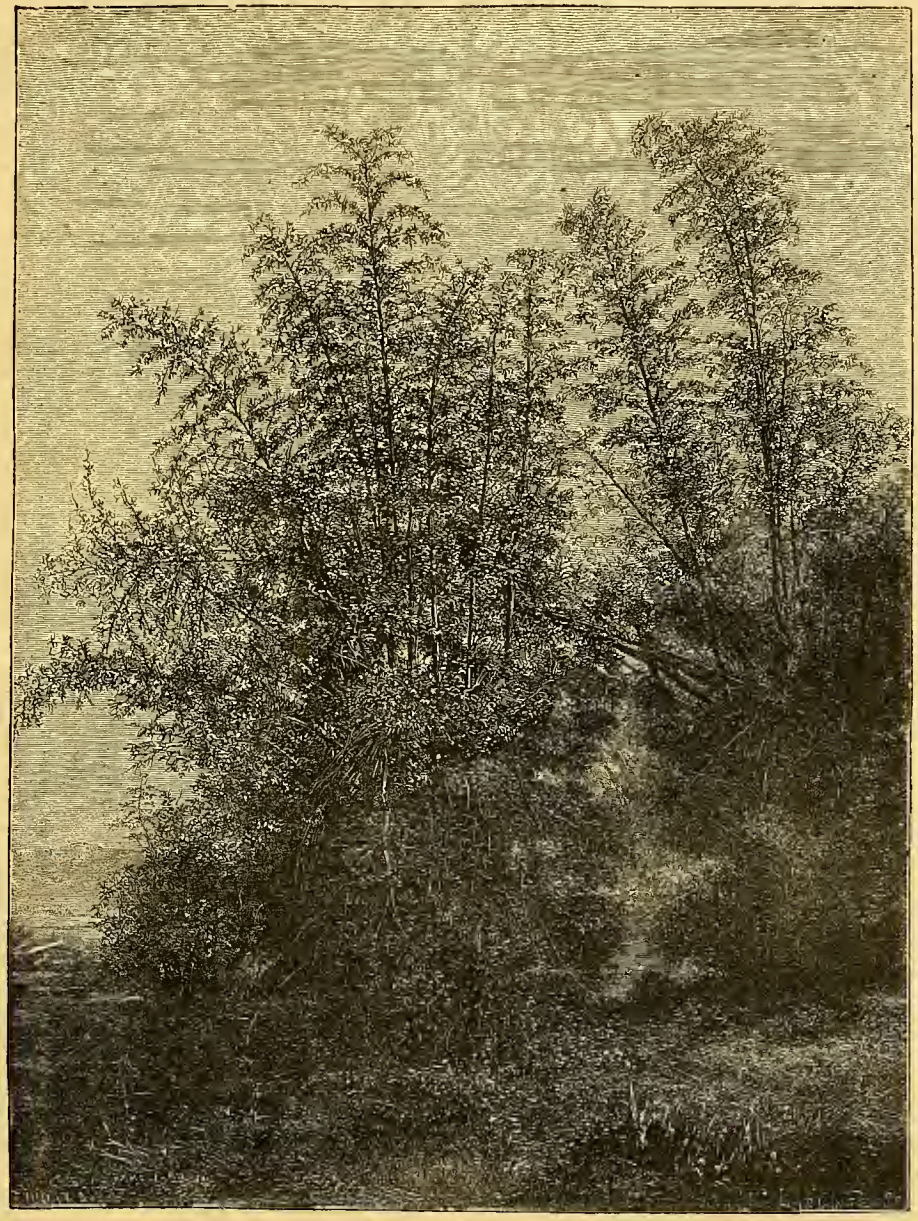


A CLUMP OF BAMBOOS.

The Bamboo.

WE are glad to be able to give our readers an illustration of the graceful bamboo which forms so constant a feature in Chinese scenery. We need not repeat what we have said on page 140 of our May number of its use as well as beauty; but we may add that there are many varieties cultivated, varying in size from the slender and graceful garden bamboo, the stem of which averages the size of the finger or thumb, to the stately giant of the forest and hill, which rivals the tall trees around it. A medium-sized variety is often used to form a hedge round houses and grounds. The temple at Dien-tsi, now used as a chapel, is so surrounded; and the effect is very beautiful, while privacy is well secured by the living wall.

Idols Abolished.

By Mr. W. D. Rudland.

"The idols He shall utterly abolish."

Thus said the Lord by the mouth of the prophet Isaiah; and the events I am about to relate will show that the idols are being abolished by God Himself, in His own way. In September, 1872, a carpenter, about forty years of age, was passing a small chapel, opened at his own expense (as to the rent) by one of our native pastors, in the city of Hwang-yen. Seeing some books for sale, and hearing of some (to him) new religion, he went in to listen, and sat down.

It was not public preaching which he heard, but simply conversation with a few who had come in to enquire about this new religion. The carpenter listened to the two native Christians who were answering the questions put to them, and soon began to enquire for himself. He asked the younger of the two Christians why he had forsaken his former religion, and was told that *Jesus only* can forgive sins; that we have no righteousness of our own, and that no works of ours can save us; but that trust in Jesus is the only way of salvation.

He was struck with the simplicity of the Gospel, and with its suitability to his own case. He could not read, but bought some books to take home, having a friend who could read them to him; and the result was that they both came together every Sunday for some weeks a distance of thirteen English miles to hear the Gospel.

Others heard the Gospel from them, and wished to know more, but could not come so far as Hwang-yen; so the first two requested the native assistant there to write and ask me to send them a teacher, promising to find a place for preaching the Gospel, and rooms for the teacher to live in.

The place proposed was a Buddhist temple and nunnery. This aroused my suspicions, as I had never heard of a place of idol-worship in China being turned into a chapel. Not being able to go myself, I sent a native helper over, and his report was most favourable, as the following extract will show:—

FROM PASTOR CHÜ

"The house for a chapel is already purchased; there are two persons living in it of the surname of Ling; both husband and wife are thorough believers. He is a carpenter by trade. The place was formerly a Buddhist nunnery, and Mr. Ling's wife was formerly a novice in it. The abbess being dead, the building has been sold. There are still a few idols unremoved. Thanks be to God, this is really an idol temple being turned into a Christian chapel."

Still I was very sceptical. It was the very thing we had been long praying for, yet when God was answering our prayer we were slow to believe it. Soon after, the two men came and asked to be baptised. I conversed with them, and could see no reason why they should not be received; but wished, if possible, to go to their home myself first, that I might learn more about the men themselves, and about the place they had bought for a chapel. But this I could not do. Our native assistant at T'ai-chau was absent through illness, and I was left alone. In April, 1873, Mr. Jackson, who first opened the station, came over to my help for a few months; and he went down to enquire into the whole matter. And now we will let him speak forhimself:

LETTER FROM MR. JACKSON.

"I arrived at Dien-tsi on the afternoon of May 1st; the distance from T'ai-chau is thirty English miles. We found that Mr. Ling was not at home, but his good wife was. Her face seemed to light up with joy when she saw us. She at once dispatched a messenger to inform her husband of our arrival, and soon after he made his appearance. They both showed how welcome we were, and at once made provision for our supper.

"After a pleasant meal, I enquired how they first came to hear the Gospel. They told me that it was through the instrumentality of the colporteur* and the evangelist† at the city‡ station, in the seventh month of last year. I examined them, and found that they had a good knowledge of the Gospel. Words fail me to express my feelings at this time. I could only say in my heart, 'What hath God wrought?' We had evening worship together, and they seemed to drink in every word.

"On Saturday afternoon, while I was visiting the house of the younger candidate, Hyin-djü, the colporteur and Mr. Ling removed the idols, to make room for the congregation on Sunday. We just got back in time to have the pleasure of assisting to dismantle the Goddess of Mercy. The table of incense was made a preaching-desk, and the chair upon which she used to sit I occupied next day.

"On Sunday, May the 4th, I opened the temple for Christian worship by singing the hymn,

'Awake, ye saints, to praise your King!'

The temple was full, and everyone listened with attention, and stayed the whole of the service. Some remained behind to make inquiries. The afternoon service was also well attended, and I felt much helped in proclaiming the good news of salvation through Jesus Christ. They presented all the idols to Mr. Rudland and myself. The principal ones are made of wood, and are covered with gold-leaf. On May 5th I left these disciples happy, and full of hope for the success of the Gospel in their district.

"June 7th was one of the most happy days that I have had during my missionary experience. The two candidates from Dien-tsi I baptized at T'ai-chau, for Mr. Rudland. In the evening we had a social meal together, and afterwards sat down to the Lord's Table. I gave them both the right hand of fellowship, and said, 'As ye have received Christ Jesus, so walk ye in Him.' The meeting was concluded by singing, 'Praise God from whom all blessings flow.' They both left us the following day. May God's blessing rest upon them!"

FURTHER PROGRESS.

Mr. Jackson and I spent Sunday, June 22nd, 1873, at the Dien-tsi temple, and had a good company to hear the Gospel at both services. It was evident that there was a good work going on among the people around; not a few were anxious to know more about the Gospel. In the evening we examined two more candidates, and were quite satisfied with them.

Monday was a day which will ever live in our memory. The idols were all removed from their seats, and those made of clay were broken. But before this was done, a man who was repairing a temple near by thought that, as the idols were not being worshipped, he could buy them cheap to add to those already in his own temple. Mr. Jackson and myself were both sitting by and heard the offer, and waited anxiously for the result. He offered as much money for them as their owner could have earned in a whole year; but he would not take it, though the man tried his best to get them. After he was gone, the owner gave them to us, saying, "Send them to England, and let Christians there see what the Chinese worship; they have never spoken here, but I trust when they reach England they will speak."

Just before those made of clay were broken up, there seemed to be a struggle going on in Mr. Ling's mind, for he feared lest the people around should be offended, and make some trouble. His wife, seeing this, put in her word, which soon settled the matter.

The native Christians began the work of destruction, and we were glad to help. The Goddess of Mercy, which had before been dismantled and dethroned, was now broken up, and used as fuel to cook our evening meal; her head, which was a solid block of wood, was near following the body, but I reserved it, and it has since been brought to this country. After supper we thanked God together for the day's work, and next morning we left them, much cheered and encouraged by our visit.

JUST BEFORE LEAVING FOR ENGLAND

on account of ill-health, I had a happier day there than even when the idols were dethroned and broken up.

On the 9th of July, 1874, I last went to Dien-tsi, and arrived next evening, very ill from the journey. I had to keep my bed all Saturday and part of Sunday. Mr. Liu, one of our native helpers, took the morning service; when that was over, I

* Uong-kao. † Yih-djün. ‡ Hwang-yen.

was just able to hear him examine the sixteen candidates for baptism, and ask them a few questions myself. They had all been examined before—some by Mr. Taylor, and others by Mr. Jackson and myself; and this was the final examination before baptism. Out of the sixteen, ten were received, and were baptised after the afternoon service by Mr. Liu. I spoke a few words to those about to be baptised, and also to the heathen, who to the number of about 200 were looking on with astonishment, but who were quieter than I ever saw so many heathen Chinese before. There seemed to be solemnity in every face, and we did realise that the Lord was present. Two of those baptised were the firstfruits from Hwang-yen, the other eight lived near the temple; and it is an encouraging fact that six of them date their conversion to the opening services in that temple, conducted by Mr. Jackson fourteen months before.

I must leave the reader to imagine my feelings at the time. Here were ten souls who had been brought up from their infancy to worship the idols now dethroned, confessing Christ publicly before 200 of their heathen neighbours, and one of those baptised was the wife of the owner of the temple. At the back stood the shrines, where once the idols had sat, now empty and deserted. And what had brought all this about? "The glorious Gospel of the blessed God!" Nothing else could have done it, and nothing else ever will uproot the idolatry and superstition of the Chinese.

Do you think, dear readers, that while looking on this scene, I regretted leaving my country, home and friends, to work among the heathen? No! I felt that it was worth the labours of a long lifetime, instead of only a few years, to have the privilege of seeing what I then saw.

The good work is still going on; recent letters tell of not a few others who have given up idol-worship, and are now meeting together to worship God; and of some converted at Dien-tsi, who have opened at their own expense a chapel in their own town,* five miles off. One case is worthy of special notice. After those mentioned above were received, one man, a near neighbour of two of them, was very much opposed to the Gospel, and availed himself of every opportunity to insult and persecute the Christians. But they bore it so quietly that he began to think that they must be in possession of something he had not. He began to listen to the Gospel for himself, and is now a candidate for baptism; having been won by the quiet and consistent life of his two neighbours, an evidence of the power of a truly Christian life and walk.

The idols above mentioned have been brought to England, and can be seen at the office of the Mission. They have already spoken loudly to some hearts, and I trust they will continue to do so until the Gospel shall be carried through the length and breadth, of that vast empire.

KY'I-'Ô.

I will now ask you to follow me to another temple, far away in another direction, to see what a change has been wrought there also. This temple was offered me some months before the other, but I had not accepted it, fearing lest the work already going on in the village should be hindered rather than helped. I did not expect God was going to answer our prayers, that the idols should be abolished, so soon, or in this way. But after the temple at Dien-tsi had been open for Christian worship, the owner of this one again put in his plea, saying that he could not see how I could refuse his temple now, having accepted one in another place.

The owner had now been converted some time, and had long stopped all idol worship in the temple. Inquiry, carefully made, led me to think I could safely accept his offer, which I was consequently only too happy to do; so I asked him when he would like the temple opened for the preaching of the Gospel. He replied, "Next Sunday."

On the following Friday, I went over with him, a distance of 20 English miles, and, after making all the inquiries I could of other members of the clan, no one had a word to say against the change. On Saturday, therefore, June 14th, 1873, the idols were removed from the shrines where they had sat in silent dignity for more than sixty years, and one small one made of clay was used to repair the path outside the temple. The place was swept up, an operation quite necessary, as it looked as if it had not been done for years. To stand and see these idols, so long held in highest veneration, removed from their places, rejected, and cast out as useless, was no ordinary privilege.

On Sunday, June 15th, I commenced the opening service by giving out the well known hymn—

"This is the day the Lord hath made,
He calls the hours His own."

and, by offering to God the first prayer in that place. We had an interested audience, though not very large, as it was raining heavily nearly all day; but they listened attentively, and seemed rather glad than otherwise that the place had changed its character. After reading John i. 1-5, and speaking of Jesus, the True Light, I preached from 1 Tim. i. 15, "Christ Jesus came into the world to save sinners." The conversation after the service showed that it was the first time that many of the audience had heard of a Saviour or of sins forgiven.

The afternoon service was conducted by one of our native helpers, a native of this village, the one who had been the means of the conversion of the owner of the temple, and, through whom, therefore, it was principally that the change had taken place. He read John 2, speaking first of the miracle, water turned into wine. He then spoke of the temple, saying that this change had been brought about by God Himself; for years idols had been worshipped, but that now the doctrine of sins forgiven by faith in Jesus was to be preached. The wine of idolatry could not satisfy; but now they had the good wine of the kingdom offered to rich and poor alike, without money and without price. He then spoke of Jesus driving out the traders from the temple at Jerusalem, and said that formerly the vendors of idolatrous wares had often resorted to this temple, but now they were driven out, no more to return; but in the place where so many had been deceived, and so much money had been used in vain, now the living bread was offered free. He then exhorted them at once to accept the salvation offered them, saying, that *now* was the time; they might not have another opportunity. Death had just taken away one of the clan who had not believed; no one could tell who would be next.

The service was concluded by singing

"Praise God from whom all blessings flow."

Not long after this, the people round began to say that some evil would be sure to come upon the owner, and that the gods would be revenged. But to show you how the work has prospered since, and how that, instead of the gods being revenged, GOD has blessed the owner, I cannot do better than give you an extract from a letter recently received from the native helper above referred to.

"At my own village there are now five persons asking for baptism.* My father truly believes, also more than ten of my friends and relatives believe, but are not very clear.

"Mr. Lao, the owner of the temple which is now a chapel, is very pleased, and more in earnest than ever. On the third day of the first month his wife gave birth to a son, and his whole family are very pleased, because he had been married 15 years and had no son; he now has great cause for thankfulness."

This will have great weight with the people round, as he is one of the leading men of the clan, and it would, in their estimation, have been sad indeed for him to die and leave no son to fill his place. And here he had been, married 15 years, and had no son, until the idols were dethroned, and the temple turned into a chapel.

It will be seen that, in the letter quoted above, there is an account of sixteen conversions in or near this village, showing that God is working still. Will you, dear reader, pray that God will bring many souls to Himself in and around these two temples?

And one other fact is worthy of notice: these two temples have been turned into chapels through native agency. I did not know of their existence until they were offered for the preaching of the gospel. This shows us how the Lord is using the natives in the conversion of their fellow countrymen. Will you not pray that God will raise up many more natives to go forth and carry the Gospel to the perishing millions around them?

* Called Yang-fu-miao.

* Two of these have since been baptized, an old woman of 72 and her son.

For China's Distant Shore.

1. For Chi - na's dis - tant shore, Em - bark with-out de - lay;.....
1. Be - hold an o - pen door: 'Tis God that leads the way.
1. His call is clear and loud; The mis - sion-a - ry band .....
1. Should ga - ther like a cloud, And leave their na - tive land.

2. From friends and kindred go,
By sense of duty led;
The stranger and the foe
To cherish in their stead.
'Tis hard to break each tie,
But grace is freely given;
And grace will strength supply
When strongest ties are riven.

3. Away then, loved one, go
When Jesus says, "Depart";
Let nothing here below
With Him divide thy heart.
He gave His all for thee:
Leave all to serve thy Lord;
And soon thine eyes shall see
A hundredfold reward.

4. Away then, loved one, go,
Whose spirit God has stirr'd;
To stranger and to foe
Convey the blessed word.
From friends and home away
To China's distant shore;
The sacred call obey,
And hesitate no more.

5. The perils of the sea,
The perils of the land,
Should not dishearten thee;—
Thy Lord is nigh at hand.
But should thy courage fail
When tried and sorely press'd,
His promise will avail
And set thy soul at rest.

6. Nor wilt thou grieve for home—
The home that's left behind;
The thought of one to come
Will wholly fill thy mind.
And thou wilt bless the day
When thou didst part with all,
And hasten far away
At thy lov'd Master's call.

Valedictory Service

AT WESTMINSTER CHAPEL.

On Monday, August 14th, 1876, a Valedictory Service on the occasion of the departure of several Missionaries for China, was held in the Lecture Hall of the above Chapel. After singing, the Rev. Henry Simon, co-pastor with the Rev. Samuel Martin, read the seventy-second Psalm and offered prayer. Mr. Taylor then engaged in prayer, and gave as requested the following account of—

THE ORIGIN AND WORK OF THE CHINA INLAND MISSION.

There is much of interest, beloved friends, sometimes almost of romantic interest, attending the subject of missions. Who has not felt it? But I always feel that in a missionary meeting the spirit should be reverent, and solemn, and chastened. Our coming together, if it means anything indeed, means this—that the whole world lieth in the wicked one—that this blessed gospel of which we are partakers, which we so richly enjoy through God's grace, others are entirely destitute of.

In speaking of China, it is present to my mind and the minds of all of you, I have no doubt, in a greater or less degree, that we are speaking of a vast and mighty land with overwhelming spiritual needs. You remember that one-third of the human race is contained in that one empire—that of all the men living, one out of every three is a Chinaman, or a man subject to the Emperor of China, including the Tibetans, the Mongolians, the Manchus, and other Tartars subject to Pekin; that out of all the women living, one out of every three is a China woman; and that of every little child that walks this earth, one out of three is a Chinese child needing the gospel. How great are our privileges, brought up from childhood in the enjoyment of spiritual blessings which the majority of the Chinese never have had, and never can have, unless many, many more go out, as our sisters here present are about to do, to carry the unsearchable riches of God's grace to them.

When one speaks of three or four hundred millions of people, the expression conveys no adequate idea to the mind of the deep need. We cannot grasp such a vast number; but we may be helped to do so if we divide them, and if we realise that between thirty and forty thousand of those living in China are passing every day away beyond the reach of the Gospel. Surely, then, there is a needs-be that we should be up and doing, seeking to obey the command of our risen Lord.

Nor, beloved friends, do we realise sufficiently the majesty of our risen Saviour. I love to read the 1st chapter of the Revelation. You remember how familiar John was with the Lord Jesus Christ. It was he who lay on His bosom at supper. It was he who was so near to Him, and so intimate with Him on earth; and yet when he saw Him in His glory above, he fell at His feet as dead. Oh, what majesty there is about the risen Saviour! Now, do we live sufficiently in the presence of that glorious One, and do His commands come home to our hearts with that weight and with that majesty with which they ought to come? And when we read those words, "Go ye into all the world," do we realise that they have a personal reference to each one of us?

We cannot all go in person into all the world; we can none of us do this; but our duty is in sympathy, at least, and in spirit, and in prayer, to seek to go out wherever there is a needy man or woman; to feel the need and to sympathise, as far as we can, with the need of the needy one. It is very helpful to seek not to be occupied about one sphere—not even China, vast as it is—but to take in the vast needs of Central Asia and Central Africa, and America, and the many isles of the sea, and to bring them before the great and glorious One, the Omnipotent Lord—before Him who opens His hand and satisfies the temporal wants of every living thing—before Him who can open the hearts of His servants, and thrust them forth into every part of the earth. Beloved friends, let us seek more fellowship with the Master in this service of prayer, and the missionary workers abroad will soon find an added success to their efforts.

It was my privilege twenty-three years ago this month to be set apart for the service of God in China. A good part of the intervening time I have spent in China, and the remainder of the time in labouring for China. Coming home to England, broken down in health, at the end of the year 1860, with little hope of ever returning—being told that it was improbable that I should ever be able to return there—I was occupied for some time in the preparation of an edition of the New Testament for the British and Foreign Bible Society in the vernacular of that part of China in which I have latterly laboured—Ning-po. And while engaged in that work, spending day after day with a beloved and honoured friend of the Church Missionary Society in the work of revision and translation, the Lord laid more heavily upon my heart than ever before the need of the *whole* Chinese empire. At the end of the year 1864 and the beginning of 1865, I found that there were only 97 missionaries in China. There had been as many as 115, but they had gone down to 97; and, surely, there could be no question that there was a needs-be for some further effort on behalf of China. I found that in eleven of the eighteen provinces there was not a single Protestant missionary; and, I felt that without interfering with the work of those existing agencies, which God was then and is still largely blessing, there was abundant room for additional effort; and not only abundant *room*, but a *loud call* for it. And recognising that God means what He says—that He loves to hear and answer prayer—I was led, after a good deal of prayerful conference with some friends interested in China, to sketch out the plan of the China Inland Mission, and to attempt its formation, and not without success.

There was a little difficulty attending it. I was very anxious that what we did should not appear for a moment to conflict with the work of any of the older societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or to the cause of God; but that we should have such a method of working given to us as should draw out *fresh* labourers who, probably, would not go otherwise, and should open *fresh* channels of pecuniary aid which otherwise, perhaps, would not be touched. After a good deal of thought and prayer, I was led, in addresses on China, to lay the needs of China before the hearts of God's children as I was able, in England and Scotland and Ireland, and to make it known that I should be glad to enter into correspondence with any persons who felt desirous to go out to labour in an Evangelical and undenominational mission in China, and who were prepared to go out without guaranteed support. For having no single denomination at our back, and being anxious not

to interfere with existing channels of communication, I felt it best just to leave one's self open to receive such remittances through the post as God might lay on the hearts of his children to send; in this way interfering with no collections made in places of worship, nor with any collections made in other ways.

Well, forty or fifty persons entered into correspondence with us, and fifteen or sixteen were selected and came up to London from various parts of the United Kingdom, and had a short period of preliminary testing—testing rather than training—training in some measure, but rather testing than training. In the May of 1866 we found ourselves in this position, that we had full confidence that here were men and women who desired to go and live and labour for God, leaning on Him for grace and strength and support, and prepared to trust to Him indeed, in whatever circumstances they might find themselves. But, of course, their going out involved a considerable outlay. There were matters of outfits and passage money to be met, and we saw that not less than a couple of thousand pounds would be needed to launch the Mission.

Well, what did we do? I thought it was right to prepare a first number of an occasional paper to be published from time to time in connection with the work, and to circulate this, as I had opportunity, among friends, telling them that there were so many persons ready to go, and that if it pleased the Lord's people to send us a sufficiency of money, we should be prepared to leave very shortly. We had a cover put into the hands of the engraver and he delayed us some considerable time; so that it was a month and six days really after the manuscript of that paper was put into the printer's hands before I received the first copies of it for circulation.

We had done another thing. We had felt it right to meet together—eighteen of us—from twelve to one o'clock, daily, to ask God if it were His will to incline the hearts of His people to contribute from £1,500 to £2000 for this object, as he saw it would be needful. And on the day that I received my first copies of this occasional paper, and before it was put into circulation, after our usual prayer-meeting, I brought my mission cash-book, and cast it up before our brethren. I said "Let us now see what God has done in answer to the daily prayer before this paper is circulated;" and we found that between £1,700 and £1,800 had been remitted to me direct, and that a friend of mine—Mr. Grattan Guinness—in Ireland, who was interested in the movement, had received two hundred and odd pounds; so that there was in hand, if my memory serves me rightly, within a little of the £2,000.* We had to send out a further paper to say that God had answered the daily prayers of His children in supplying the amount that was needed for first launching the mission. In consequence we sailed in the "Lammermuir," in 1866.

Well, I do not want to occupy your time very much, but I may tell you that God has given us to commence work in two provinces, in which no other missionary society is labouring at all. Those two provinces have an aggregate population of 45½ millions of souls. As you see, we are not treading on anyone's toes or heels in these provinces. God has given us a few souls in each of them. And, including this work, we have fifty-two stations established, in which either native or foreign workers are resident; and in all those that have been established for any length of time, God has given us to see some fruit. There are still eight provinces remaining, in which we are hoping to commence work very shortly. We have brethren now in China, and others in Burmah, on the Burman frontier of the Chinese empire, prepared to go as God may open the way, and, as they become competent, to commence work first in an itinerant way, and then to locate themselves as God may give openings, in the eight provinces that are still unoccupied by missionary societies.

One of our missionaries in China is studying Chinese, and hoping to spend some time in evangelisation in Si-chuen, and then, as God may enable him, to attempt to enter Tibet. And we have with us to-night a young brother who has been studying for two years and a half now, and preparing to go out to China. It is just a question now under prayerful consideration as to whether it would be wise for him to go to the Moravian Mission settlement Kye-lang in Lahoul in British Tibet, to acquire the Tibetan language before joining our brother in China, who is hoping to enter into Tibet; or whether it would be better for him to proceed direct to China.

Well, there are, of course, not only men in China, but there are women who are needing the Gospel. We are unable to gain access to them as male missionaries. The women, especially the more respectable women, are isolated in their own homes. They cannot come out to our places of worship, and we cannot go and visit them at all. Are these poor women without souls? The Chinese think they are; but do we think so? Do not the lives of these poor unloved ones need something to cheer them? And when the hour of sickness, and sorrow, and death comes, do they need no hope beyond the grave? And how are they to hear, unless Christ be carried to them? We have been asking God that he would enable us to commence a work for the especial benefit of the women, something like the Zenana work in India, modified a little, owing to the different state of China, and the comparative unpreparedness of the Chinese to value the education of women. But, still, it is to be a work something of that kind—a carrying of the Gospel into the homes of the Chinese women by those whose hearts have been touched by God's grace and who are sent forth by Him.

We have this evening four of our sisters who, God willing, probably on the 7th of next month, will leave England to engage in this work. One of our sisters, Miss Desgraz, of Switzerland, has already spent about eight years in China, and has been home for a season and is now returning again. Another, Miss Huberty, a native of Belgium, who has been resident for some years in the United States, has been led by God in a very marked and interesting way.

A third, our sister, Miss Crickmay, is a member of your own Church, and I have no doubt is well known to many of you. The fourth, who is with us here, is Miss Hughes, from St. Jude's, Mildmay. Two other sisters accompany them—one Miss Jessie Murray, of Dundee, who is now at home bidding farewell to her friends, and Miss Celia Horne, of Bristol, who is also at home at the present time, will accompany them, God willing, on the 7th of next month.

Now, dear friends, it is real *work* for God which we trust they are going to do, and they will need the sustaining strength of your prayers in that work. They will find the Chinese women dull in mind. They will find them very incapable of entering into and comprehending spiritual things. They will find that their deepest feelings on their behalf are misunderstood, misinterpreted. That the more eager they are for their

* The sum actually contributed was £1,974 5s. 11d. being £1,803 17s. 8d. more than we had received during the same period of one month and six days before the daily prayer-meeting.

salvation, the more the Chinese will suspect them of having some interested motive in seeking access to them. They will need exceeding grace; and I do beseech you, not merely this evening, as we are met to commend them to the care of Him who will be with them all the way through, but constantly in your prayers to remember our sisters. Oftentimes there will be heart-yearning for the spiritual communion and sympathy which they have had at home. Oftentimes they will look back to the comparative receptiveness of those among whom they did labour, and the ease with which they spoke of Jesus and His love in their own native tongue, especially during the first years, when with but stammering lips they are able to speak of His grace. But God will bless them. The efforts of our missionaries, both male and female, have met with a very cheering success. Thank God, some hundreds of souls have been, as we have every reason to believe, savingly converted. Their lives and, in not a few cases, their deaths have testified to the reality of the change of heart they have experienced.

Let us pray God that there may be a harvest of souls yet gathered who shall be to the praise of His grace. May the Lord grant it for His Name's sake.

The Rev. Samuel Martin then offered the Valedictory prayer—a prayer which will never be forgotten by those who heard it, and after a hymn gave the following address:—

In the 96th Psalm, and the 10th verse, you have often read, my dear Christian sisters, and we have all often read, the words, "Say among the heathen, the Lord reigneth."

The Apostle Paul in his preaching said this. You remember the scene at Lystra, and you remember the words of the Apostle, "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all things which are therein; who in times past suffered all nations to walk in their own ways. Nevertheless, He left not Himself without witness in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Here is the preacher saying among the heathen, "Jehovah reigns." It was this which he said to the Ephesians in words which we have not time this evening, without trespassing on the time of others, to quote, but you remember in the sermon which Paul preached at Athens how he carries out the idea in the passage that I want you to take with you as a sort of motto-text, "Say among the heathen that the Lord reigns: Jehovah reigns."

"Reigns!" He has a throne, and that throne an everlasting and infinite foundation. In and by Jesus the Christ he reigns. God is in Christ reconciling the world unto Himself, not imputing unto men their trespasses. Say this: say among the heathen that Jehovah, in his son Jesus, the Christ—in His Son, the Word made flesh—reigns.

The heathen, as you know, have gods, many and false gods; the heathen know not Jehovah. Oh, how much is there in this simple, well known, but overpowering fact—that the millions of mankind know not God. Think of a child not knowing his mother—a child not knowing his father. Think of the mother being perfection and the father goodness, and the child not knowing them, never speaking to them, never hearing their voice—strange, without father and without mother. The Father seeks to reveal Himself to the heathen. "From the rising of the sun to the going down of the same," hear Him say, "My Name shall be great among the Gentiles; and in every place incense and a pure offering shall be presented to My Name." The Father seeks men to worship Him, and waits for men to worship Him. He sees them in His foreknowledge all worshipping Him, and He describes the scene in the words we have just quoted. "From the rising of the sun to the going down of the same, My Name shall be great among the Gentiles, and in every place incense and a pure offering shall be presented to My Name." To be without God is death, but it is life eternal to know God, and Jesus Christ, whom He hath sent. Then say among the heathen, "The Lord reigns: Jehovah reigns."

Say it, my dear sisters, as believing it. Faith makes great use of emphasis—large use of emphasis. To say, "The Lord reigneth," as a mere conception of fancy, is one thing; to say it as a fundamental article of faith is another thing. "Say among the heathen, Jehovah reigneth." Say it as a part of your creed; say it as believing it; say it as having made it your song—often a song in the night—often a song in the desert—often a song while passing through the deep waters—often a song while walking through the fire. Say it as having made it your song—"The Lord reigneth; let the earth rejoice."

And say it as now living under the shadow of the throne. You must face the heathen, sheltered by the throne. You must face the heathen, protected by the throne, encouraged by the throne. And from the shadow of the throne you must speak to the King.

Say among the heathen, "Jehovah reigneth." Say it as the foundation of your faith and hope and love. Say it as a means of turning men to God. Say it to drive away the darkness of awakened inquiry—to arouse fear, to call forth hope. Say it as a testimony to the fact of facts. You will not try, my sisters, to reason about it. You will lose your way if you begin to reason about it. But there are things about which we may be positive, that we have not reasoned out; and this is one of the things. As a fact of which you are conscious, say among the heathen, "Jehovah reigneth."

And say this above all, and in all, as a means of turning men to God from idols. You are not sent messageless to China: you have two messages at least—"Jehovah reigneth," and "Christ Jesus came into the world to save sinners." Do not put these messages far apart. They belong to one another. Keep them together, and speak of them together. Speak of them as things in harmony, and as things also—for it is a distinct idea—in unison. You are

called to go to China with a message, and this is part of your message, "Jehovah reigneth."

Now, the power to deliver this message—to go with this message and to deliver it—is derivable from the message itself. Does Jehovah reign? What! reign over the sea?—reign over foreign lands?—reign over congregated millions of people?—reign over pestilence?—reign over storm and tempest? Does He reign over sin? Does he reign over hell? Are all things under His feet? Is He almighty to reign? Then I say again, power to deliver the message is derivable from the message itself. And go ye and say among the heathen, "Jehovah reigneth." There is no seeking for salvation without a sense of sin; there is no sense of sin without a knowledge of God; and in order to arouse men to seek salvation, you need to tell them that they have to do with a living God—that they have to do with a personal God. You have to tell them and to assure them that "Jehovah reigns."

I wish, my Christian sisters, that I could say more to you. What I have said is just a little fragmentary jotting which I had strength enough to effect last Sabbath evening—yesterday evening—in a quiet garden; but more I was not able to prepare to say, and more I need not say. You have enough in the message, "Say to the heathen, the Lord Jehovah reigneth."

And may He who reigneth shelter you under the shadow of His throne; and from His throne, as from the source of every blessing, may He provide all things for you, and crown your mission with ever-increasing success.

After singing and prayer this impressive service was closed by the Rev. Henry Simon.

Parting Words.

My Dear Friends,—Before this paper reaches you, I expect to be on my way to China again. I have felt the Lord laying it upon me this year to seek to strengthen the hands of the labourers who went out from us last year, and who are now fast getting into work; as also to have conference with those who have been longer in the field. My health is not such as to warrant a summer in China, and therefore I am leaving my dear wife and children at home. Counting upon the prayers of many for myself in going, and for my dear wife in staying, and counting upon the Lord for all needed grace, I go forth with joy to the land I love and live for. Mr. Wills, Mr. and Mrs. Rudland, and the six sisters mentioned in the foregoing paper, likewise proceeding to China, desire and need your prayers. I shall, (D.V.) from month to month, send home matter for China's Millions, which will, I trust, interest you, and call forth your prayers and efforts, so that as fellow-labourers for China we may, have the Master's approval.

God is so manifestly answering prayer and prospering us at home and abroad that we cannot but rejoice and give thanks. Another journal full of recitals of the Lord's goodness in Ho-nan has reached us. We take it as an earnest of good for the yet unreached provinces, and as encouragement to go forward. The prayer-meeting at Pyrland Road will (D.V.) be held as before from four to six each Saturday, and I shall feel very grateful to those of our friends who can do so if they will continue to attend and to plead for us. It is scarcely possible to overrate the importance of this.

There has been a connection very apparent to those of us engaged in the work between this prayer-meeting and the amount of blessing experienced in China; when the one has flagged the other has been lessened, but when the prayer-meetings have been good the blessing has increased. Never were we more dependent than at the present time. In attempting to open up work in new and remote districts of China, the very lives of our missionaries may depend on the faithfulness of God's praying people. We hope, then, that the friends will attend this meeting, not merely for their own refreshment, but as an act of definite service to Christ and to His church, and as their effective aid in rescuing the perishing. We trust, likewise, that many at a distance will be present in spirit, and join their supplications, as we hope to do ourselves, with those who gather together.—Yours faithfully in Christ, J. Hudson Taylor.

Ancestral Worship.

(*Continued from page* 192.)

KOONG-TUH: THE IMPOSITIONS OF THE PRIESTS.

The priests, the interpreters and agents of the gods, like the mandarins of this world, are ever on the alert for an opportunity to squeeze the rich. They are also ever mindful of the welfare of their parishioners; not only of the living, but of the dead also. In their watchful devotions before their deities they frequently discover that some one of their charge, who was arrested several months before, and whose family is more fortunate in life than many of his fellows, is in great agony in the other world; and they manage very delicately to communicate the fact to the family of the deceased. They, greatly distressed and alarmed, send for the priest who was so kind as to communicate to them any tidings of their departed friend. They wish to know the particulars of his misfortune. The priest, in whom they have trusted so many years, goes into an investigation, and discovers that the poor unfortunate is confined in a deep pit, and guarded by sword and spear, and with some show of emotion informs the family that nothing short of three days' "*Koong-tuh*," and a large expenditure of money, will rescue him from *that place*.

The family, anxious to do something for his relief, urgently enquire what sum it will take. The answer is usually in accordance with their ability to pay. We will say his demand in this instance is Tls. 1,000 (£300). The astonished family plead their inability to pay so much. The priest is not inclined to undertake it for less, and reminds them that the consequences of allowing their friend to remain where he is will not rest upon him. They hold a hasty consultation as to what they shall offer. Tls. 500 is agreed upon. The priest refuses to undertake it for that sum. After further conversation they offer Tls. 700. The priest with hesitation undertakes it for that amount. At the same time he informs them that it will be very difficult.

THE CEREMONY.

On the day appointed the reception hall is stripped of all its furniture and decorated in the most gorgeous manner with temple regalia—richly embroidered satin hangings suspended from the ceiling, on which are emblazoned the emblems of authority in the world of darkness. The ancestral tablet of the unfortunate one, elevated to a golden throne, is placed in the midst of ornamented insignia of authority on a table in the centre of the hall. Around this table five, seven, or nine, Tauist priests, attired in richly embroidered imperial robes, march and

chant their incantations. This ceremony, enlivened by music and gong, is kept up day and night. Meanwhile the relatives, invited guests, and priests, live on the family.

On the afternoon of the second day the abbot or master of ceremonies, with some confusion and great emotion, informs the family that the position of the unfortunate is unchanged, and that the authorities of the spirit world will not entertain the idea of releasing him for Tls. 700. They, full of apprehension, bestir themselves to borrow, if they cannot otherwise raise the additional sum of Tls. 300. The priests return to their service with new zeal. The chanting is more energetic, the step much quicker, the ringing of the bells more frequent, while the family weep over their misfortune. In due time the master of the ceremonies announces a commotion in "*Yung-kan*" (prison of the world of shades), and that the unfortunate is about to be released. This news is both a proof that the additional Tls. 300 had its desired effect, and some consolation to the anxious family for their unexpected outlay.

On the third day the master of ceremonies makes an examination, after which he, with great agitation, informs the family that the unfortunate man is nearly out of the pit, that he is clinging to one side and looking with anxious solicitude for further aid, but that we cannot induce them to allow him to escape even for the additional sum of Tls. 300. Now, what is to be done? The friends, frantic with anxiety, tear the bangles from their arms, the rings from their hands, and produce other jewels and articles upon which money can be had from the pawnbrokers, and pay an additional sum of Tls. 200. The priests, judging from appearances that they can get no more, return to their arduous undertaking with redoubled zeal, and ere the sun sets the fearful din of gongs and firecrackers announces to the anxious family that the incarcerated spirit has been set at liberty. The design of the firecrackers and gong is to frighten the bewildered spirit far away from that horrible pit. Congratulations are exchanged, and the family is relieved of much anxiety and a large sum of money. This "*Koong-tuh*" may be repeated if the priests, who are ever on the alert for opportunities, can manage to make the necessity of it apparent, as in the case of sore afflictions in the family.

RELIEF BUT TEMPORARY.

One feature of this "*Koong-tuh*," performed by either Tauist or Buddhist priest, is worthy of note. The relief afforded an unfortunate prisoner in Chinese purgatory is only temporary. They do not profess, for the large sum of money they receive, to rescue a person and remove him to a place of safety. They only propose to extricate him from present suffering. Indeed, a heaven or a place where the good may find protection and be at rest, is not predicated in this or any other of the Chinese systems of religion. They have no heaven presided over by a God of Justice, for they have no such official in the world of light. Devils and demons reign supreme in the world of darkness. There is no charity there. Those who are incarcerated must be supported, as men in prisons in this world, by their friends. Hence

THE NECESSITY OF ANCESTRAL WORSHIP.

To provide for the proper execution and perpetuation of it, is the great concern of life. To be properly and effectively executed, it must be done by a son or a blood relative of the male line; consequently the great business of life is to provide for the perpetuation of one's family name. Each parent, feeling his obligation in this respect, endeavours to perform his duty by betrothing his children at an early age. While they admit that there are many evils attending this practice, it is supposed that it insures more families, and has a tendency to preserve public morals. I have said that ancestral worship must be performed by a blood relative of the male line. It is by inheritance the right, duty, and privilege of the eldest son or his heir to perform this sacred rite. Consequently he inherits a larger proportion of his father's estate than his other brothers do. If he have no issue, and any of his brothers have sons, he may adopt one of them to be his heir. If he die without having made the necessary arrangement for his succession, it is the duty of his younger brothers to appoint one of their sons to succeed him in his estate. This individual, though an infant in the arms of his nurse, is made master of ceremonies in the worship of ancestors. These facts show the deep hold ancestral worship has upon the minds of the whole people. The laws of the land in regard to property are based upon it.

A son, then, is the great desideratum of every man. This explains the great preference for sons over daughters, and the great joy and the many congratulations in a Chinese family at the birth of a son; while the reverse is the case at the birth of a daughter. A man with many sons is pronounced by all fortunate, yea, happy; while one with many daughters is commiserated. Under these circumstances imagine, if you can, the estimate placed upon an only son, upon whose preservation and fidelity hang the future happiness of all past generations of the same name. Should he die before he has a male issue, or should he become a Christian and repudiate ancestral worship, all his ancestors would by that one act be consigned to a state of perpetual beggary; imagine too, if you can, the moral courage required for an only son to become a Christian, and call down upon himself the anathemas, not only of his own family and neighbours, but of all his ancestors. I have known an instance, in connection with my work at Shanghai, of a father threatening to take his own life* in order to insure the punishment of his only son, who wished to become a Christian. The son, under such circumstances, being regarded as his father's murderer, would certainly be decapitated.

EFFECTS OF DECAPITATION.

In this event the father would accomplish his end by having his son disgraced among men, and severely punished in the world of darkness; for, for a man to appear in that world without a head is *prima facie* evidence that he was a bad man, and he is treated accordingly. Hence the great anxiety evinced by the friends of those officers, &c., who were so unfortunate during the rebellion as to lose their heads, to recover them, that they might stitch them on again; I have known men pay as much as Tls. 500 for the head of a friend. Thus we are able to appreciate the clemency of a high official, who *allows* his subordinate, who has merited decapitation, to inhale gold leaf, or choose some other refined or honourable way of making his way to the world of spirits. For the same reason, the practice of suspending in public places the heads of notorious characters, is as much designed to inspire fear of punishment in the other world, as of the executioner's knife in this. Thus, too, we are enabled to understand why it was that the imperial officials, when Shanghai fell into their hands a few years ago, ordered the decapitation of every rebel whose corpse could be found in the city. They found many. The coffins were torn open, the contents discharged, the skeletons decapitated, and the timber used for paving the streets in places where the stone slabs were injured by the fire.

(*To be continued.*)

*For a son to provoke his father to such a degree that he would take his own life to avenge himself, is one of the highest crimes known to Chinese law.

Visit to our Mission Stations.

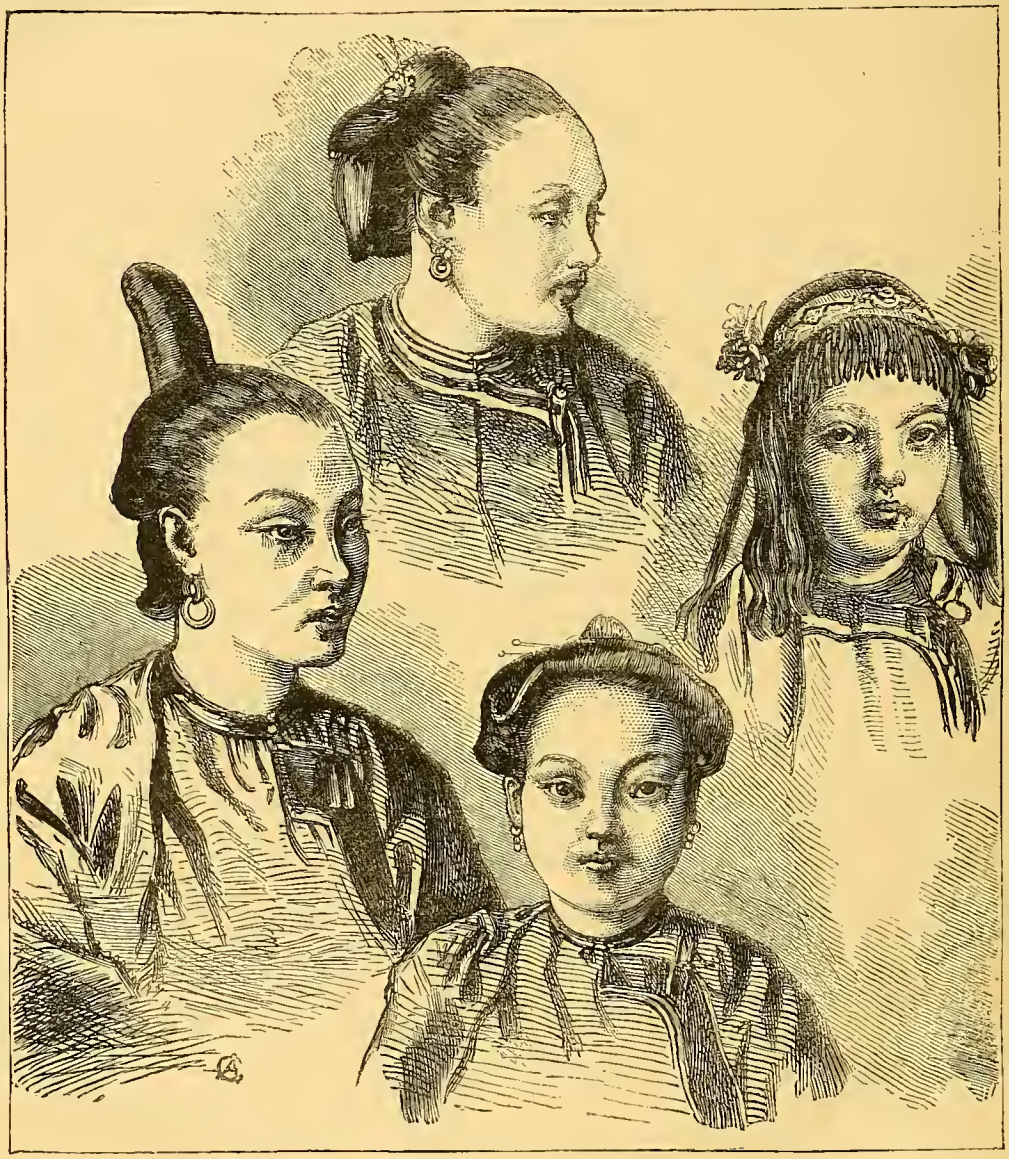
(*Continued from page* 190.)

IX. KY'I-'O STATION.

KOH YIH-DJUN'S HOUSE.

WE shall occupy a room in his house for the night. "It is more like going into a village than into a house," you say. And so it is, the buildings surrounding the large court are practically separate houses, occupied by various members of the clan, all having one common entrance. They chiefly live down stairs, using the upper storey as barn, granary, warehouse, storeroom, &c.

Knowing, however, our proclivities, a room has been prepared for us upstairs; but *how*, for the upper storey of the whole range of buildings seems to be connected and to have few partition walls. You will soon see. Here we are: you see they have put four walls of basket work of plaited bamboo to make a little room, and ceiled it by a covering of the same kind. And this prophet's chamber they have supplied with a bedstead, a table, and a chair, furniture they are now supplementing with a couple of small forms, and a door on two tressels, as they scarcely expect "three honoured guests" to sleep in one bed. Stop—don't sit down, let us ask for a duster. I will guarantee that the things have not been dusted since our last missionary was here. I once made the mistake of sitting down as you were nearly doing, and my light-coloured Chinese gown bore traces of the event until it had passed through the washerwoman's hands.

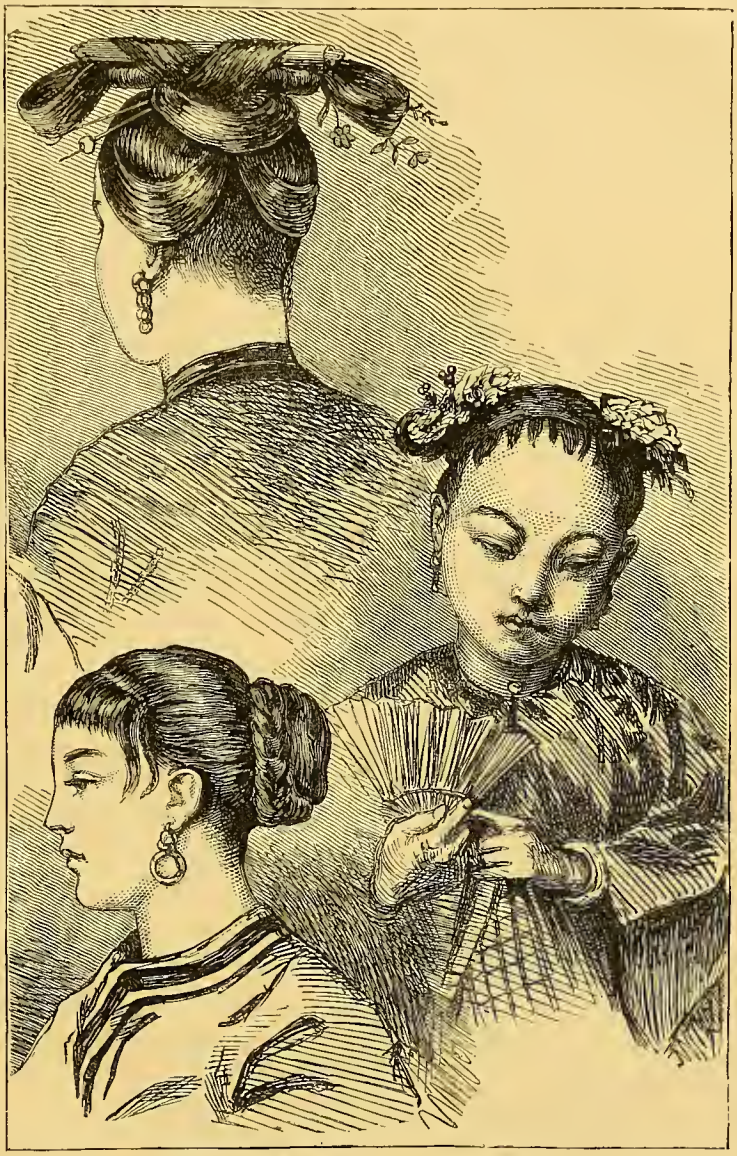


MODES OF DRESSING THE HAIR IN CHINA. [*From the Graphic.*

CHINESE CURIOSITY.

Just see how those children on the other side are

trying to push aside the pieces of bamboo plait, to make a wider chink for their peering eyes. These little creatures are the daughters of some members of the clan, and seem to possess that curiosity which is supposed to be inherent in their sex—a curiosity which they have not often an opportunity of gratifying. It makes it exceedingly difficult sometimes to secure that degree of privacy which is essential to our comfort. I well remember, when travelling with my dear wife some years ago in the interior, the only way by which we could secure any degree of privacy was by suspending, by strings from the ceiling, our bed curtains; within which we retired for the purpose of dressing and washing, our bed being spread on a few bundles of straw laid on the mud floor. By this plan we thought ourselves perfectly secure, and were so for a time. An enterprising young Chinese, however, between seven and ten years of age, picking a knot out of a plank in the outer wall of the house, and bringing a long slender bamboo, like a fishing rod, pushed it through the hole, and succeeded in raising the corner of the curtains. A dozen young eyes applied to various chinks announced to a dozen young minds the gratifying success he had met with; and the general cheers drew our attention to it likewise. We were two much amused to feel annoyed, but I found that the only plan to secure privacy was for me to stand as sentry outside.



HEAD DRESSES OF CHINESE GIRLS.

THE CHAPEL.

Our things all arranged for the evening, we will go on to the chapel, which was formerly a heathen temple. The owner of it, a tolerably wealthy man, was converted to God through the instrumentality of our brother Koh Yih-djün, and presented us with this temple for the worship of the true God, and for the proclamation of His glorious Gospel. The gods, too, he gave to Mr. Rudland. The principal ones have been conveyed to England in the hope of stirring up some pity for those given up to the worship of such vanities. An account of the opening service in this temple will be found on page 199. The friends and neighbours of this good man were fully assured that terrible calamities would befal him and his family, and that all manner of distresses might be expected to follow such a desecration of the gods so long worshipped in it. The only event of note, however, which has since taken place is the birth of a little son; and as he and his wife had been married fifteen years, and were childless, the auspicious event not only silenced the croaking of the prophets but satisfied many of them that there is nothing like serving the God of the Christians.

Here, again, we hold an evening service, and have a larger attendance than usual, as many persons have followed us from the town, who would not have otherwise come over. You notice, however, that this temple is situated at a point where three important roads meet, so that its position as a place for the preaching of the Gospel among the heathen is very valuable. It is giving evidence of need of repair, for nothing of importance has been done to it since the property was given over to us. We cannot, with safety, defer repairs much longer.

We are glad to meet several who have been brought to God since our last visit to this station, some baptized and others still candidates for baptism, and are cheered to know that interest is spreading. Bidding them good-bye we return to our basket walled lodging; and, after an early breakfast next morning, leave again for T'ai-chau, where we arrive on Saturday night to spend a happy Sunday among the members of the little Church.

(*To be continued.*)

From Rangoon to Bhamo.

(*Continued from page* 195.)

FROM THE JOURNAL OF MR. H. SOLTAU.

Monday, Sept. 27th.—We received a notice on Saturday to appear at the supreme court to-day. At 8.30., M. d'Avéra came to escort us, and we proceeded together in bullock carts as before. The heavy rains had made the roads like a ploughed field; it took us, therefore, much longer time to reach the Court, which is situated inside the Palace stockade. At the entrance-gate and inside were a number of oddly-dressed soldiers. We found ourselves in a large enclosure, with numbers of men hurrying to and fro. Facing us was the Palace, a large wooden structure with many roofs rising tier above tier, tapering off in a pagoda-like way. The whole of this structure, within and without, was covered with gold-leaf, giving it a handsome appearance. Two large cannon were placed in front of the Palace.

Passing through a second stockade, made of brick, are seen rows of buildings, with arms stacked, and rifles in course of manufacture. We turned to the left, being guided by M. d'Avéra, and entered a wooden building of unpretending appearance, leaving our shoes at the bottom of the steps. We were requested to sit on mats spread on the verandah, and await the Mingyee's leisure. This verandah was 40 feet long by 12 broad, spread part of the way with common matting. A step above this was a smaller division, on which three handsome coloured rugs were spread. A green baize curtain screened a third division from view.

CONFERENCE WITH HIGH OFFICERS.

Presently a "Woon-douk," or under-secretary, entered, attended by his servants. He was an intelligent, fine looking man. We were surprised to find that he had travelled on the Continent, and in Great Britain and Ireland; he told us he knew London and Glasgow well. Mr. Rose and M. d'Avéra talked with him a good deal about our plans. The "kamper-woon-gyee," or mingyee, then appeared from behind the green screen. We advanced to shake hands with him. He received us very pleasantly, and inquired whence we came, and what our purpose was. I should say we were requested to "come up higher," and sit on rugs near the mingyee's. This we accomplished as well as we could, lying or squatting with our feet hidden away behind us. In this position we remained from 9.15 to 11.45. After some time, the Yay-nan-gying came, attended by several servants. One held over him a large hat to protect him from the sun. This is the ordinary mode in which high officials walk about. Following him were some writers with paper materials under their arms; also a man carrying his betel box, and other things.

Having shaken hands with him, we resumed our former positions. The two Mingyees are elderly men; the kamper, an intelligent-looking man, appeared the elder. His hair, which was streaked with grey, he wore in a knot, according to Burmese custom. He was attired in a handsome striped silk garment, a white jacket above, feet of course bare. His colleague, who is Chief Commissioner, was dressed similarly. He was very shrewd, and asked several pertinent questions.

We were again questioned as to our native lands, and asked why we were travelling together. "Where did the two from Great Britain meet with the American teacher?"

At Rangoon.

"Why are you together?"

Because, though of different nations, we are followers and teachers of the same religion, and are one in sympathy.

"Where were our head quarters? and who support us?"

Boston the head quarters of the American teacher, and London of the other two.

The Mingyee who spoke most said words to this effect:—

"The people round Bhamo are very wild and uncivilized; they have no language, no religion, no books. It is of no use trying to teach those people."

Mr. Rose replied that those are the very people who need teaching and teachers; we want to go to such. The Karens were once wild and uncivilized—they had no written language and no books.

"Where did those people live?" asked the Mingyee.

They were mountain tribes scattered over the country round Rangoon, Bassein, Henthada, very wild and uncivilized.

"Oh, they are very different," said the Mingyee; "the tribes round Bhamo are far more savage than they. These Karens had mixed more or less with the Burmans, and had become a little civilized."

"I have seen people," said Mr. Rose, "on the Toungoo and Shwaygin mountains quite as wild as the Kakhyens round Bhamo."

"Wild people round Bhamo are like wild birds. If you throw out paddy (*i.e.*, unshelled rice) to the wild birds they will come and eat, but will not let you catch them. They only want something to eat. If you give the wild people anything they will come to you, but will not let you catch them. They want you to give, give, give, but will not let you tame or civilise them. You had much better stay here in the golden city: better for you and better for the king. If you go up there, though it is in the golden empire, the king cannot guarantee your security; yet if anything happens, he will be held responsible, as in the case of Mr. Margary."

We told him that nevertheless we wished to go: that Bhamo belongs to the golden empire, and we could not believe his Majesty was powerless even over those savage people.

BURMESE OPINION OF CHRISTIAN MISSIONS.

He then criticised the idea of teachers coming over from foreign countries without first ascertaining the kind of religion taught here and filling themselves with the wisdom of this country. This he illustrated by saying,—

"If you have different vessels they can only each contain a certain amount. If teachers come out here they may be full of wisdom and learning, but they will find this people also full, and unable to take in any new religion. If a person have a pot of clean water, what can there be better to drink? The Burmese are like vessels of pure water, and therefore all the efforts of foreign teachers will be altogether vain and useless."

Tea was now handed round, with plantains, to each. The Mingyees and Woon-douk were continually chewing betel and smoking cheroots, and then calling for water to wash out their mouths. They asked Mr. Stevenson if he could speak Chinese; he said only a little of the dialect spoken here, but could understand the dialect of the city in which he lived in Eastern China very well indeed. Then they inquired if he could speak Burmese; he replied, only a few words, having been so short a time in the country. They again tried to dissuade us from going to Bhamo, but the Mingyee concluded by saying, "I suppose your minds are made up, and you will go notwithstanding all I say."

He sent a messenger to the King to tell him we were there, and after a long time, during which an animated conversation was kept up between M. d'Avéra and the Mingyees, about Napoleon Ist, the recent Franco-German war, and the Atlantic cables, the messenger returned saying the King desired our presence.

INTERVIEW WITH THE KING OF BURMAH.

We immediately arose: it was now about half-past eleven, and we had been two hours in the most constrained position. Putting on our shoes we were conducted by the Woon-douk through the grounds to the Palace. On our way we passed the Audience Hall or Throne Room, used only on state occasions; here Sir Douglas Forsyth was lately received. It is decorated with an immense amount of gilding, especially about the throne, which is placed on a raised dais with an immense golden umbrella over it.

Passing this chamber, we entered a common wooden structure, with whitewashed walls, where we were introduced to the At-ween-woon, or private Secretary to His Majesty. He conducted us to the Council Chamber, a lofted wooden room, the roof of which was supported on teak pillars, painted red and gold. No carpets or mats were spread on the wooden floor—indeed, the room presented the barest appearance. The At-ween-woon led the way, followed by the Woon-douk, Mr. Rose, Mr. Stevenson,

M. d'Avéra, and myself: behind us walked some clerks and subordinates.

A raised platform extended nearly the whole length of one side of the room. It was covered, and part of the floor in front, by a handsome Brussels carpet. In the centre was a crimson velvet rug, highly worked with gold and silver thread; on it lay a crimson cushion, and a pair of silver-mounted binoculars. We had of course left our shoes at the foot of the palace stairs. We crouched upon the floor some distance from the platform; to our left were a dozen or more men, some of whom had laid their dahs in gilded sheathes on the floor in front of them. To our right were the At-ween-woon, and his attendants, to the left the Woon-douk, and behind us M. d'Avéra.

ENTRANCE OF HIS MAJESTY.

At one side of the platform was a door which stood open. Through this I presently descried on the staircase the top of the white umbrella which the king alone is allowed to have carried over him. He entered the room by a massively carved and gilded door, opening on to the centre of the platform, and he lay down on the velvet rug, resting his arms on the crimson cushion. His attendants, among whom I noticed a soldier with a rifle and fixed bayonet, came in by the side door and prostrated themselves before him. All the ministers and attendants in like manner bowed themselves to the ground, and remained in that position the whole time they were in the king's presence.

The king had been immediately followed by two good-looking little boys; probably his own sons. They carried a golden betel box and spittoon, which they placed by the king's side, and then crouched behind him. One of them was dressd in a handsome green velvet tunic, with a diamond necklace and a handsome under garment. The king himself had a grandly-worked under garment, a white jacket, and a white band of muslin round his head. He has a refined face, with an intelligent expression, and often smiles; while talking, he fidgetted about a little rosary he held in his hand. His hair, which is considerably sprinkled with grey, was fastened in a simple knot at the top of his head; he wore a moustache also.

We must have been not more than eighteen or twenty feet from him, but he took up his binoculars and leisurely surveyed us for some time. He broke the silence by asking, "Where is the American?" Mr. Rose was introduced, and bowed, as indeed we all had done when he first entered. After asking Mr. Rose a few questions, he turned to Mr. Stevenson, and then to me. We were introduced to him, and he inquired how long we were going to stay in Mandalay. Having replied till Thursday, the king remarked that our stay being so short he would be unable to say many things he desired, and also expressed regret that we were not to remain in Mandalay under his immediate protection.

REQUEST FOR MISSIONARIES.

He made us each promise that we would write to our different countries and ask that a teacher might be sent to live in Mandalay, promising that he would support him, and give him house and schools. He again urged us to stay, saying, "There are many people in the Golden City, and I will see you properly cared for, and your benefit will be great. Up there in Bhamo, among those wild people, it is unsafe; for they are not to be trusted. I will not prevent your going; but if things are unfavourable, come back and I will receive you."

We then asked if he would graciously grant us some land at Bhamo. He said, "Yes; the minister shall arrange all that for you."

To our great surprise presents were then handed to us. These were brought on wooden trays, and laid before us.

They consisted of three handsome little silver betel boxes, and three Burmese bags containing one hundred rupees each.

We thanked the king, saying how surprised we were, and how unlooked for was this kindness.

The king appeared pleased at our surprise and gratification, and said as he rose to leave, "When you go among those wild people, act with caution and prudence."

TERMINATION OF THE AUDIENCE.

I have related these circumstances in the simple way in which they occurred. I have not attempted to pourtray our feelings as we went through the varied scenes, nor have I recorded the many times in which, as we sat among those native princes, we lifted up our hearts in prayer to our Heavenly Father, and committed our case into His all-wise and loving hands.

It has been beautiful to watch the gentle unfolding of our path day by day, and to see at each step how God was doing His best for us, and in the fulness of time was unlocking the door that opens the way for the Gospel to Upper Burmah and Western China.

The king having left the Council Chamber, followed by his little boys and attendants, and walking under the shadow of the white umbrella, those who had been prostrated during his presence in the room now rose and prepared to leave. Even the Woon-douk, who interpreted for us, did not look up at the king, or move from his prostrate position while he remained.

We spoke to the At-ween-woon as we withdrew, and thanked him for the favourable audience he had helped to procure for us, and expressed our gratification at the kind and cordial manner in which his majesty had received us. We shook hands with him, and, retracing our steps, each of us bearing our presents in his own hands, we again

ENTERED THE SUPREME COURT

to report our success to the Mingyees there. The Woon-douk, preceding us, related to the Mingyees the orders of the king. Mr. Rose then thanked them for their great courtesy to us, for M. d'Avéra informed us they had acted in an unusually gracious manner, treating us with far more consideration than they show to merchants who call upon them for business purposes.

Mr. Rose asked them to give orders to the Woon-douk of Bhamo to let us have the land the King promised on our arrival. They said they would have much pleasure in so doing. The following day we called with M. d'Avéra on the Mingyee whom we had first seen. We found him better, and able to receive us in his European house. He handed us the official letter to the Woon of Bhamo. We expressed much gratitude for this important document. After partaking of tea and pomegranates we bade adieu to this gentleman, and afterwards to M. d'Avéra, to whose kindness and courtesy we were so greatly indebted, and thus ended our official intercourse with the court at Mandalay.

On Tuesday, Sept, 28th, we visited the Mandalay Hill, of which I have given a separate account. In the evening we dined and spent a pleasant evening with Col. Duncan. Made some purchases on Wednesday, and bade adieu to Mr. Fairclough, of whose kindness, courtesy and hospitality we cannot speak too warmly. We much enjoyed our stay under his roof. We then returned to our steamer.

(To be concluded.)

Recent Intelligence.

WONG LÆ-DJUN, native pastor at Hang-chau, sends cheering tidings of the work at Yü-hang. The native Christians have themselves raised seventy dollars, and bought a site for a chapel. They are trying to contribute the means for building; but as they are few, this will be a work of time. It will be recollected that this whole work is the fruit of unaided native effort, the native assistant at Yü-hang having been sent and supported by the native church at Hang-chau.

NING-KWOH FU. Mr. Cameron, and Tsiang Soh-liang write from this station. They found all in peace, and that there were two inquirers, about whom Mr. Cameron felt encouraged. Our native brother speaks with great concern of the outrageous conduct of some of the Roman Catholic natives of that place; and we learnt with much regret, on the same day, from the daily papers, the telegraphic intelligence of the massacre of a French priest and some of his converts while performing mass in that city. We earnestly hope that our own resident native evangelist and his wife may not have been included by the indiscriminating Chinese in their vengeance. Mr. Cameron and Tsiang Soh-liang would of course have left the place a month or two before the occurrence.

MISS TURNER writes, on the 23rd of June, "You mentioned in the March number of CHINA'S MILLIONS (p. 113) the case of a Chinese lady who, with her servant, had then been here three or four times; since then she and her servant have come frequently. Last Sunday week they were, at their own request, examined as to their knowledge and faith in the one true God and His Son Jesus Christ. Their answers were very clear, and they each seemed to speak from the heart. Both they and a young man from Sin-ch'ang were received. The lady has given me her god of riches and two small images. They have turned from their dumb idols to serve the living God.

"I said to the lady, 'Where are your sins?' She replied at once, 'It is counted to me now, as though I had no sins, for my sins are washed away in the blood of Jesus.' Both she and her servant fully understand that through confessing Christ they may have to suffer persecution and trial, but they say, 'It is most important that we should obey God; He will take care of us in the future, we will trust ourselves and our affairs in His hands.' So last Sunday morning they were baptised [with the third convert, the man mentioned above]. May they be kept faithful to Jesus to the end.

"The lady's husband is very seldom at home. She has never had any children; her husband now mostly lives with another of his wives, the mother of his children."

Providential Deliverances.

MR. M. HENRY TAYLOR, writing from Wu-chang on June 15th, gives us an account of the baptism of two of the four men who professed to receive Christ during his first visit to the province of Ho-nan; also of the opening of our first station in that province, a house having been rented in Choh-shan, the hien or capital city of a country of that name. He further states that there are ten or fifteen persons waiting for baptism within a day's journey of this city, most of whom he hoped to receive on returning to the province, as they appeared to be very satisfactory cases indeed. Mr. G. W. Clark, who accompanied him last time, was a great help and comfort to him. He (Mr. M. H. Taylor) learned of a gracious interposition on his behalf when in the capital of the province a few months before, his informant having no idea that he was the person concerned. "Last year," said his informant, "in the 12th moon, a foreigner was there, preaching and selling books. The literati went to the mandarin to request him to send him away. The mandarin refused, saying that he was unable to do so in his official capacity. The literati then bound themselves together under a promise that they would kill the foreigner, and stationed themselves in tens in different parts of the city with this intention. The foreigner did not preach in the streets that day, so next morning they went to the inn to seek for him, but found he was gone. Enraged by their disappointment, they tore down the landlord's sign, and threatened to set fire to the inn. The only account that the landlord could render was that the foreigner left hastily on the previous day." Mr. Taylor adds:—"We did not know that the literati had any intention of taking our lives, though we knew something of the deep-seated hatred with which they regarded us; so on learning this, we thanked God and took courage."

MR. KING writes to us from Ta-tung on June 5th, giving an interesting record of earnest work. A few days after his arrival a fire broke out very near the mission-house. "The fire spread very rapidly, house after house succumbing to the flames, which came nearer and nearer to our place. Lifting up my heart in prayer for preservation, I commenced putting my things orderly together in boxes, &c., ready for removal, if necessary. By God's mercy, however, the flames were extinguished, after about 200 well-built houses had been destroyed. One old woman, over fifty years of age, was burnt to death. 'The God of Jacob is our refuge.'"

The following Sunday, after evening worship, another fire broke out nearer than before. Two kind Chinamen who have often heard the Gospel, but have not professed themselves Christians, came to the help of Mr. King and the native assistant. Their effects were removed to some vegetable gardens near by. "As I was carrying out," says Mr. King, "the last things we intended to take, the flames were separated from our place by only one block of dwellings, about forty or fifty feet long. It pleased God again to say, 'Thus far shalt thou come, and no further.' The fire was got under; about thirty houses were burnt."

Mr. King was feeling much encouraged by two inquirers named Ts'ü and Faen.

MR. STEVENSON has graciously been preserved from a tiger in Bhamo. One evening (July 6th) he was feeling unwell, and was induced to remain at the house instead of returning to his lonely quarters in the zayat. That night a tiger twice crossed the street through which he must have passed, about the time he would have been returning. It killed one Chinaman that night, and seriously wounded another the following night.

MR. HENRY SOLTAU sends a deeply interesting journal, from which we learn that we have to be grateful indeed for the preservation of the health of all the mission party. Small-pox, fever, dysentery, and measles are carrying off multitudes; and the scenes described are most solemn and painful. The governor of Bhamo and one of the Roman Catholic priests have been removed; the former was buried on the 4th of July. Mr. Soltau writes of one narrow lane of Chinese houses in the city:—

"At the head, in one house there are four men sick, and the one who did nurse them, now himself very ill. One of this party is dead. In the next house the wife is almost blind from virulent ophthalmia. Next door, the wife, with a little baby, eight months old, is almost dying of weakness and dyspepsia. Further down on the other side of the way is a long bamboo shed divided into six compartments, like a very poor fowl-house at home. In one, as we enter, is a man moaning with pain, but unable to speak. A fortnight ago he was well and strong. He came here because of his uncle, who is now dying close by in another house. Last Sunday he came for medicine, and was no sooner inside our zayat than he fell flat on the floor, almost insensible. His case is hopeless. Within ten feet of him lies the corpse of a man who died last night in the temple.

"On the opposite side of the way is a little hut where lies the uncle of the last named, himself dying. His eyes are becoming glazed. 'I cannot live,' says he, 'I have no desire to live, my pain is so great.' Mr. Stevenson tells him in simple language about Jesus and the love of God; begs him to call on Jesus to save him, to trust Him, and pray to Him and not to his gods, then He will receive him to His heavenly kingdom. I understand part of what Mr. Stevenson says, and lift up my heart in silent prayer.

"Leaving this wretched scene, we hasten to the zayat. A dozen people are already waiting for medicine; more come in. These attended to, we hasten to the river to care for some sick Burmans.

"The place is like a battle-field; dead and dying all around us. Poor fellows! In their lives they have never heard of Jesus, and in their deaths they pass away with none to comfort them or remind them of His love. Oh! the delusion, and lies of the devil, that lead men at home to believe that if the heathen live up to their consciences they will 'enter through the gates into the city.' The heathen can tell them differently. There is no hope in the death of these people! No smile on their countenances, no earnest of heaven! You only need to see these men dying to know what it is to be as 'the heathen that know not God.' Their barque glides out swiftly, but surely, into the blackness and impenetrable gloom of an unknown eternity. It is really awful. They say nothing; there is no bravado and cursing as one has known at home; but yet the poor fellows glide down into darkness."

VALEDICTORY MEETINGS.

Two interesting and important valeditory meetings, one held at the invitation of T. B. Smithies, Esq., at Earlham Grove, Wood Green, the Rev. A. McAulay, President of the Wesleyan Conference, being in the chair; and the other held at the West London Tabernacle, Notting Hill, Mr. Henry Varley taking the chair; we are unable to report from lack of space.

China's Millions.

A CHINESE AUCTION. [*From "The Graphic."*]

A Visit to our Mission Stations.

(*Continued from page* 207.)

X.—T'AI-CHAU AND SIEN-KU.

SUNDAY AT T'AI-CHAU.

A LOVELY morning gives us hope of good attendance. May the Sun of Righteousness shine as brightly into our hearts as the natural sun does upon the face of nature. By the time our early breakfast and little season of communion together in English is over, we find that most of the native Christians are awaiting us below for a Bible lesson which precedes the public service. You will not find many present who cannot read their verse in turn, and the thoughtful replies given by one and another evince that their minds have been occupied with the truth. These meetings, which are intermediate between the Sunday-school and the Bible-class at home, have done a great deal to build up the Christians in this and many other districts: and the habit once formed, of

searching for themselves the Word of God, and of not resting until they find in that word a satisfactory basis for the doctrines they are taught, begets a habit of mind very helpful to the native Christians, and one which leaves them less open to be beguiled by the plausible statements or reasonings of those who would subvert them from the truth. A short hymn and brief prayers from two of our native brethren close this preliminary meeting, and we adjourn to the chapel.

Here we find a few have already assembled. The ringing of the bell at the chapel door announces that the service is about to commence, and the numbers are supplemented by the entrance of a few neighbours. We commence by singing the hymn "Not all the blood of beasts," in the Chinese form—

"Sah læ Yiu-t'a tsi-dæn,
Long-tsong sang-k'eo-go hyüih,
Feh-neng peh ngô liang-sing en-tæn,
Feh-neng gyiang-diao ze-nyih."

The tune is one we are all familiar with. A portion of Scripture is then read; the nature of prayer is explained for the benefit of any strangers who may be present, and the unseen presence of God is referred to.

The congregation is requested to rise, and then prayer is offered. A second hymn—

"There is a fountain filled with blood,"

is followed by an expository address, in which, interspersed with remarks which may be helpful to the more instructed believers present, the truths able to make men wise unto salvation are set forth. We conclude by singing—

"Jesu, lover of my soul,"

and by a short prayer. Any who may desire it are requested to remain behind for personal conversation; and all are invited to come in again for the afternoon service after they have taken their midday meal. Several remain behind, with whom we enter into conversation, explaining the peculiarity of Christian worship, and speaking of the grace of God in seeking to win sinners from their sins, together with any other matters which may arrest their attention and on which they desire fuller information. A little tract or portion of Scripture may be given to one or two of those who seem most interested, if they live at a distance from the chapel. Those who live nearer are requested to call some afternoon during the week, when they are told they will find our Christian books exposed for sale.

A somewhat similar service takes place in the afternoon, followed by a more private Bible-class; open, however, to any Chinese who may wish to be present, and who, though unable to read the Romanized colloquial scriptures, may, if educated, be able to follow by means of parts of Scripture written in the Chinese character. In the evening we unite with the native Christians in commemorating the dying love of our Lord and Saviour, and a short prayer-meeting, in which all the native Christians, male and female, old and young, take part, concludes the public services of this full but happy day.

JOURNEY TO SIEN-KU.

We begin to make the most of our week by setting out on Monday morning with a good supply of books and tracts for our outstation at Sien-kü. This city is the capital of the western county of the T'ai-chau prefecture, and situated about thirty miles due west from T'ai-chau. We set out on foot that we may have better opportunity of doing evangelistic work on the way. Leaving by the west gate, we cross the river by the bridge of boats at which we landed on our arrival from T'ien-t'ai. The first six miles of our road leads through a rich valley at the foot of a range of high hills. Here, again, we are grieved by seeing a large amount of ground under poppy cultivation for the production of the terrible opium. Wheat, beans, vegetables, and especially the vegetable tallow, are the principle productions of this district. Crossing the river by ferry once or twice, and passing a small town called Ma-t'eo, we continue our journey up the sides of a hill, having the river below us some two hundred feet, each bank being a steep precipice. On the way we find the usual abundance of temples and rest pavilions, in each of which we have more or less opportunity of preaching the Gospel, and of posting up sheet-tracts. We arrive early at a good-sized town called

BAH-SHU-YANG,

and put up at a good inn, which has been occupied by members of the Mission on several occasions, so that the people of the inn feel quite at home with the foreign visitor.

The remainder of the afternoon and evening are occupied in selling books, in preaching in the streets, and in conversation with those who follow us to our inn. Finding considerable interest, we spend a part of the next morning in the same way, leaving in time, however, to complete our journey. We again pass through several villages, but cannot afford much time to them. Crossing a small hill, about a mile from our destination, we see in the distance the city lying in the valley beneath us. We arrive too late to do any work, and somewhat weary with our journey and conversation by the way. A hearty welcome from our native brother, a good supper, and an excellent night's rest, prepare us for the labours of the next day.

CITY OF SIEN-KU.

As it is market-day, we obtain a better idea of the importance of this place as a mission station, and of the number of souls needing the Gospel who would otherwise never have the opportunity of coming in contact with it.

Look at the crowd of men surrounding an itinerant auctioneer, who is selling second-hand clothes to the country people (*see frontispiece*). An able street preacher would easily gather such a crowd, and thus preach the Gospel to many who could not hear it at home.

This city was first visited by Mr. E. Fishe in the year 1870; it was not opened however as a permanent station until January, 1874; and before the close of that year the first convert was baptized. Our brethren labouring here are not discouraged by the apparently slow progress of the Gospel. They believe that a preparatory work is going on in many hearts, and that before long there will be a larger ingathering.

The elder of the two brethren stationed here was converted at T'ai-chau; and, in answer to many prayers, God gave him the souls of his wife and of several of his children, who are growing up promising young men. His wife recently fell asleep in Jesus; but he can rejoice, as, alas, few of the Chinese can, in that Gospel which takes away the *sting* of death both to those who are removed and to those who remain behind.

The younger of the native helpers was brought to God in connection with that temple at Dien-tsi which is now a Christian chapel. Before his conversion he served false gods with sincere, but mistaken earnestness; since, he has shown an equal zeal for the spread of the truth.

It answered our purpose to go to Sien-kü overland; and it would have been very slow making our way up the mountain stream, having both the sandbanks and the currents against us. We will, however, return by boat.

The journey is very delightful, but so similar to that between T'ien-tai and T'ai-chau that we will not stop to describe it.

XI.—T'AI-CHAU TO HWANG-YEN.

We still have three stations of the T'ai-chau district to visit—the capital cities of the two southern counties and the village station of Dien-tsi. The tide is early to-day; and we will set out in good time, that we may not be hurried, but may enjoy the prospect from the Golden Hill, and see that portion of the city of T'ai-chau which was hidden from us when we took our early morning walk to the wall bounding the northern extremity of the city. On our way we shall pass some fine temples; the cut on page 219 gives a good idea of the entrance to one of them. The people of T'ai-chau are poor, but many of their temples are fine and costly buildings.

We feel quite at home in T'ai-chau now, and I know no more promising sphere for labour in the whole circle of our mission work. If we could spend months here, our interest would be deepened day by day, as the adaptation of the Gospel to meet the needs of peasant and scholar, of tradesman and labourer, came before us.

GOLDEN HILL.

Walking through the city to the foot of the hill, we begin to ascend by the granite steps. After proceeding some little distance up these winding steps, the slope becomes less steep, and we continue the ascent by a granite-paved path. Then follow from four to a dozen steps, then another ascending path, followed again by steps, and so on. About two thirds of the way up, the path divides. We will turn to the left and visit this temple. We must admire the beautiful garden connected with it, and see the rooms which are not unfrequently occupied by scholars or visitors, who in return for this accommodation present gifts according to their means to the priests. We much not linger too long, however, so we retrace our steps to the main path and follow it to the summit, admiring the fine trees that cover one side of the hill pretty thickly. We get a closer view of the two beautiful pagodas that surmount this, the Golden Hill. These pagodas have been recently built by the prefect, who has done much to beautify and improve the city. We find inside one a flight of stone steps to the summit. From various window-like openings along the ascent, we get views in every direction. The beauty of the surrounding country, the long winding river, and the densely populated parts of the city and suburbs all come into view, and make our hearts long for the time when the idols shall be cast to the moles and bats, and when men everywhere shall offer the incense of a pure offering to Him who alone deserves the adoration of His creatures.

AFLOAT AGAIN.

Descending by a somewhat steep path on the other side of the Hill, we leave the city by the south gate, and passing through one or two crowded streets we find our bedding and luggage already in the boat. We have only to leap on board, and give the signal to the boatmen, and off we go. They wish to lose no time, as, unless they reach the point where the main river is joined by that branch which comes down from Hwang-yen, our next terminus, while the tide continues to ebb, we shall lose twelve hours. The current is too strong to make any headway against the tide, but if we reach the junction with the falling tide, the flow will suffice to take us up to the city we are next to inspect.

The first part of our journey is very pleasant; but night soon closes in. We are fortunate in reaching the fork of the river before the ebb ceases, and lie quietly at anchor awaiting the flow. We take our evening meal, and have a little service in Chinese, at which our boatmen hear for the first time of Him who selected His early followers from among the boatmen of Gallilee, and who still welcomes "Whosoever will." The murmur of the rising tide announces that the time is come for proceeding on our way, and after a short time spent in the prow of our boat enjoying the bright moonlight and the star-bespangled heavens—an enjoyment which is safe enough when one is on the water, though most dangerous on land, as the malaria arises from the marshes very rapidly immediately on nightfall—we retire to our beds, leaving the boatmen at their work.

(*To be concluded.*)

Poetry.

A FRAGMENT.

By the late Miss Blatchley.

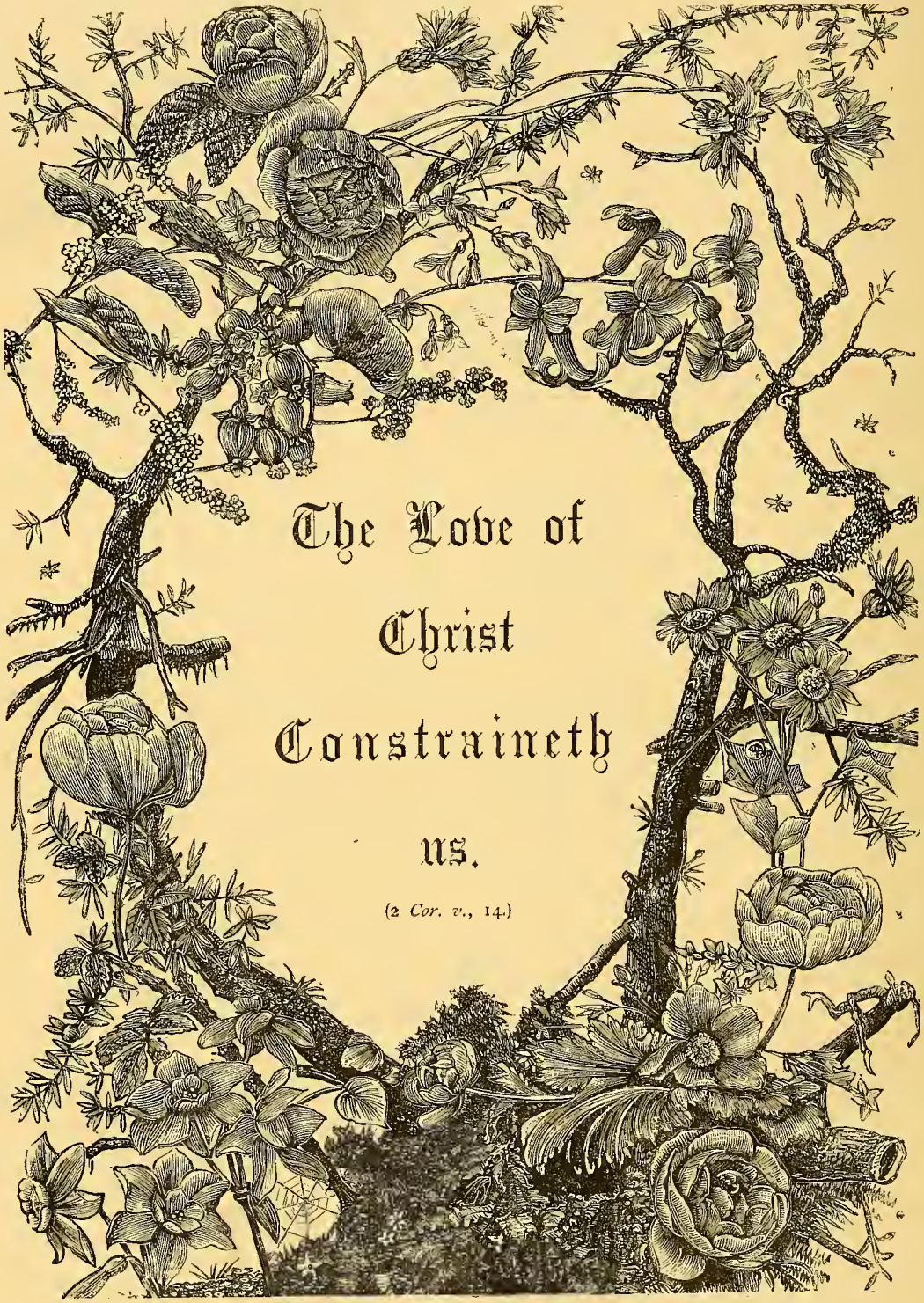
I *used* to write for mere self-satisfaction; for
My heart heaved with its weight of unshar'd thoughts,
And hence my sole escape-valve was to write.
But since I found my *rest* in Jesu's arms,
And *living* sympathy in Jesu's heart,
I need not my own thoughts for company;
And if I write a little, now and then,
It's not because my house is empty still,
That I should seek the mirror for a friend.

Let *my* words die for ever: Lord, henceforth,
I *would there were no* MINE; I would be dumb,
Save as Thy breath blows through me; like a reed,
Which has no voice but what the Master gives.

First, "I delight to do Thy will," and then,
"I have not hid Thy righteousness and truth,"
Were Jesu's words. We, looking unto Him,
May not keep total silence when our hearts
Are bubbling up* with matters of the King,—
His tender love and gentle governance.
Perhaps some weary one, in traversing
These same dry paths, may hear the grateful sound,
And trace it to the Fountain, drink and live.

And "Praise is comely." Let me write but *praise.*
Oh, that our writing—whether shaped in song
Beside still waters and the dewy mead—
Or traced in anguish with the heart's own blood,
And blurr'd with burning tears,—may *all,* ALL, ALL,
Be to the praise of Jesus and His love.

* Marginal reading of Psalm xlv. 1.


The Love of
Christ
Constraineth
us.
(2 Cor. v., 14.)

Valedictory Service.

T. B. SMITHIES, Esq., a warm friend of the China Inland Mission, and one of its referees, kindly invited a large number of friends to tea at his house, Earlham Grove, Wood Green, on August 29th, to meet the Rev. ALEXANDER MCAULAY, President of the Wesleyan Conference, and the missionary party about to leave for China.

After tea, a public service was held in a commodious tent in the grounds adjoining his house.

After singing, the Rev. John Wilkinson offered prayer.

Mr. MCAULAY, who presided, then said :—

I am sure you will all be very glad to hear a few remarks from Mr. Hudson Taylor. I had the pleasure of seeing him, and a number of those who were going out with him, during my residence in the East End of London. I watched very closely the manner and spirit of the people who were about to proceed to China ten years ago. I was highly delighted to find that the spirit of self-sacrifice was very deep in every one of them, so far as I could discern. They were all, as far as I could see, given to prayer, and they had all the elements about them that were likely to make them successful missionaries in any land where God might call them. I believe that if I could now state the facts of their history, from that time to the present, my notions respecting them before they started would be all justified and all confirmed. God has guided in the selection of agents, and has, from the beginning, shown His grace and presence in connection with this movement. And as long as those who are engaged in it keep humbly depending upon His continuous blessing, I have no doubt the stream of prosperity will flow, although there will be the ordinary trials, and sometimes extraordinary trials. Of these things, however, I must not now speak. My sole business is to introduce to you at present one whom, perhaps, many of you know as well as I do—Mr. Hudson Taylor, in whose heart God has put the thought, and since has expanded it, till we see what He can do with one instrument who is willing and obedient, and ready to follow wherever God leads him. We rejoice in the grace that has been given to our brother in the work which he has been able to do. We will follow him with our prayers as he goes back to that great nation again, to carry, with others, God's great message of mercy to those millions of whom we have heard to-night.

After prayer by Mr. N. B. Downing,

Mr. HUDSON TAYLOR gave an account of the mission, and was followed by three of the missionaries, after which Mr. McAulay gave the following

VALEDICTORY ADDRESS.

Having had a sketch of this mission brought before us, we see that the end which our friends seek is the end that all Christians are seeking. They are trying to win as many unsaved souls as they can reach, and God has disposed them to take the highest places and the hardest places of the field; and we doubt not that, as their day, their strength will be.

It strikes me, however, in hearing them speak, that we should feel, "None of these owes more to Christ than I do." If they, because of Christ's love to them, feel disposed to give up their lives to His work, where they will be deprived of many of the comforts that we enjoy; surely, if they are not doing too much for Christ, some of us may begin to suspect that we are doing too little. We all owe alike to Him who gave Himself to die for one as freely as for another. But He who calls men to various works has a sphere for everyone to fill; and every Christian who seeks guiding light on his steps day by day, and who lives in such fellowship with God as to receive intimations from the Head of the Church as to the service he is to render, will so be placed from time to time that he will be able to say, whether it is in the depths of China, or in the streets of London, "God has placed me here. God has given me work to do here. I am where He has put me: I am doing what He has bidden me."

And those who have this strong persuasion, and are clearly taught of God, feel as strong as the universe, for all the attributes of God are on their side. And we trust that this spirit, which our friends have declared to be the spirit that God has given them, will be maintained in them through the varied trials connected with the great work on which they are now entering.

We are not particularly anxious to build up the name of any Church. The great business of Christians is to exalt the name of the Lord Jesus; and, if churches grow smaller and Christ grows greater in our esteem, we shall all blend the more in Him, and be blest the more in Him. And it may be part of His plan in this matter to blend churches whilst He is blessing bearers of the Divine message drawn from various denominations. And if we dare reverently say it, the Head of the Church is not a Presbyterian; the Head of the Church is not a Baptist; He is not a Methodist. He is over all; he fills all; and wherever there is a true faith in Him—in His sacrifice—and full acceptance of His Spirit's grace and teaching, there you have a living Christian. If you could be members of all the churches in the world, and were not members in Christ, it would profit you nothing. Our friends have this, therefore, in common. They hold the same Scriptures; they preach the same Saviour; they are led by the same Spirit. They may belong to different regiments, but they all belong to one army. The Queen has many regiments, but she has one army; and the Highland Brigade is just as true in the battle-field as the Royal Guards and the Coldstream Guards. Our Baptist brethren, who may be regarded as the Coldstream Guards, are just as faithful as any others in God's army. Our Presbyterian friends may be represented by the Highland Brigade, and our Church friends by the Royal Guards. The Methodists, perhaps, may be looked at as the Artillery, because they make a greater noise. And sometimes, when they are told of the great noise, they say "But look at the execution!" But what would they be when they were all blended together in some great Waterloo. No matter who takes the standard from the foe, they all rejoice, for they are fighting a common foe; and though our friends be drawn from different regiments, and mingle strangely, yet they are not more strangely mingled than our soldiers were at the battle of Inkermann. They had to fight in a fog, and sometimes men of different regiments got mingled together; but when they got a dozen together, there was the foe, and they went straight at him. Our friends are going out in this spirit.

You have heard to-night, friends, from those who are about to go forth, how the desire in their hearts was originated by the Spirit of the living God,—how His providence has prepared the way; and now they have come to that point in their history—and it is not a

pleasant one for the flesh—when they must say farewell to those they love. We do not love England less if we love China more; because God lays the burden of China on our souls. I was pleased to hear those who spoke to-night utter a sentiment that seems to me to show their true apostolical succession. "What matters it though we should die in China, if it is God's will that we should die there? What though we should fall in the fight?" That was the sentiment. I cannot very well remember the words; but it brought to my mind the saying of the Apostle, "Neither count I my life dear unto me." Oh, to love the cause of Christ more than we love our lives!

And whilst this spirit of faith is given to them, they will be sustained, marvellously, gloriously sustained. They may feel, sometimes, as Luther felt when he said respecting the mighty ocean, "It pleases God to keep the great sea in bounds by little bits of sand that He has put upon the shore; and He can take the meanest of us for the mightiest purposes."

I have just said a word to you, then, in general; but my thoughts and your thoughts turn to these dear friends who are about to leave us; and it may be permitted to say a word to them. I would first of all say, my dear friends, do not be surprised if you have heavy trials at the entrance upon your work. When God said to Abraham, "Get thee out of thy country and from thy kindred, and from thy father's house, and go into a land that I will show thee, and I will bless thee and make thee a blessing, and make thy name great," Abraham might have said, "Oh, I shall have a flowery path. I am going at God's bidding; I am going with God's guidance; I am going with faith in His purposes, for He has declared that He will bless me and make me a blessing. I am going with heaven in view, for I am seeking a better country." But when the father of the faithful pitched His tent between Bethel and Hai, there was a famine in the land, and the first thing that he had to encounter, though he was leaving home at God's bidding, was a famine.

There are the testing times of our lives, when we are made to know more of ourselves and more of our God, and we are shaken and feel that we hold nothing but Himself. There was a famine in the land. That was the occasion when Abraham went down into Egypt, and there he did not build his altar; and when he had been there for some time, he had to go back to the place where the altar had been at the beginning—between Bethel and Hai.

Oh, in these trying times may our friends have grace to stand still and see the salvation of God. There may be the famine, but the Father that puts us there stands by us. Abraham got no good in Egypt. It is one of the places where he failed. "They that are of faith are blessed with faithful Abraham." But if there be a failure at any time, cast not away your confidence. If you feel as if all had gone, lay hold again of that cross on which your Saviour died. Enter again into covenant with God, and you will say, like the psalmist, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

When the cry came from Macedonia to the apostles, "Come over and help us," they went speedily to the place; and, when they began to preach, their success with the first converts seemed very great. They went to the place where prayer was wont to be made, and found some whose hearts were prepared. But, when they began to preach, a damsel having a spirit of divination met them, and went after them, and cried after them. But when did she do it, though? When they were going to prayer. "As we prayed, a damsel with a spirit of divination, cried out, 'These men are the servants of the most high God, who show unto us the way of salvation.'" It is a strange thing to find Satan through any of his agents speaking the truth; but it was so. But see what would be the effect. The heathen would say, "Ah, these men are in league with the evil spirit of this damsel of divination." The Jews would immediately say, "Ah, see who Jesus is. He is in league with the damsel with the spirit of divination. She cried out, "These are the servants of the most high God;" but, while she says this, she disturbs them at prayer! If Satan was intending to do any good, it was the wrong time to do it. But when Paul said, "I command thee, in the name of Jesus, to come out of her," and when the name of Jesus was shown to be stronger than the spirit of divination, the place was moved, and Paul and Silas were thrust into prison. Behold they are in persecution; but when they are in prison they sing and praise God,—never so happy as then.

> "Stone walls do not a prison make, nor iron bars a cage,
> A holy mind and innocent, calls them a hermitage."

And God will be nearer you, my friends, if you are called to suffer persecution. Those Scotch people that went through the period of fierce persecution from 1660 to 1688, and survived them, were asked, when they were old people, "What part of your life would you like to live over again?" And they said, "Oh, give us those good old times of persecution. Christ was never so near. The Spirit was never so fully in our hearts as in those good old times." And if you have difficulties, and if you have persecutions, "consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds."

Again, various references have been made to prayer. This let me say: whilst you call upon us to plead for you, which is a right thing, still, if you would be strong, you will have to remember what Matthew Henry says: "The golden thread of all prayer must go through the whole web of life." You will have to begin when you are awake, and feel, "I am still with Thee;" and call upon the name of the Lord. You will have to pray whilst you are speaking to the heathen; for you will feel your utter helplessness; and as when the Saviour had before him one that was deaf and had an impediment in his speech, and said, "Be opened," He looked up and sighed, so may it sometimes be in your dealings with those who seem so possessed with evil that it is impossible to find an entrance into their souls. Look up! The light will fall on you: the grace will fall on them. The word will be given: the power will be given with it.

You will sow and sow and sow; but you will have to sow with tears. Weeping and sowing must go together. But if you continually give yourself to the Word of God and prayer, you will have many a wonderful answer to prayer. You will not have to read any books as to how God can do it. You will live seeing the wonders of His hand. You will see far more glorious things amongst the heathen in the displays of divine grace than you have ever seen at home—more wondrous things and mightier things—if you be a pleading, praying worker.

Whilst we pray as individuals, the Saviour has given special promise as to united pleading that is put up unitedly. I have often heard people quote the text, "If two or three should ask anything in prayer;" but the Saviour's words are, "If two of you shall agree as touching anything that ye shall ask, it shall be done for you by my Father which is in heaven." Get together after the manner of those of whom I saw a little in Mr. Taylor's house in the East End of London: get down on your

knees together. We never read in the Scriptures of an unsuccessful prayer-meeting. Those who went up to that upper room prayed, but they prayed for power until the power came, and it filled them, and it filled the place, and it moved the city. And when Peter was in prison they prayed till he came and knocked at the door. All our other power will be feebler—the power, I mean, of mere gifts, the power of mere attainments, if we have not that divine, direct, abundant gift and power of the Holy Ghost. And I trust that your prayers together will go up and blend your hearts, and the God of peace and love will be with you.

I have many things sketched out in my mind, but I have said all, perhaps, that I now need say. However, before concluding, I want, in your name, dear friends, to bid these dear missionaries good-bye in the name of the Lord. I should like, if we could so manage it, that one or two of themselves should offer prayer before we close this service. During the Conference over which I have presided, I left the most important Committee of the Conference, and got back where the body of the brethren were assembled to have one hour of special prayer for missionaries—for those who were going out, and it was the most precious hour of our whole conference. It will never be forgotten. Several of our brethren were about to return. Some were about to go to distant lands; and, whilst they pleaded, their hearts seemed surcharged with a tender feeling of love to Christ, yet tempered by the love for home and kindred as their souls were poured out before Him; and it moved all our souls. And I believe that, in years after, we are likely always to have an hour in the middle of conference specially for the missionaries.

Mr. McAULAY then taking Mr. Rudland by the hand, said:—

Now, Mr. Rudland, you are going away from us, and I am sure that our friends will not forget the address that you have given; and we trust that you will see many more idols cast out—yea, that in some of those places they will be utterly abolished: for, if we understand rightly, God intends to do glorious things in our time. I trust you will be permitted to return again—it may be after a lapse of time—and declare more abundantly yet that God is with you. Meanwhile, the Lord be with you. We will not forget you, and you will pray for us.

Addressing Mrs. Rudland he said:—

You are about to leave us, and our friends who are here are glad to see you amongst them to-night. They will not forget you in their prayers, and you will look back on this occasion as one in which Christian hearts were blended with your own. They will feel a greater interest in your work, because they have seen you amongst them to-night. The God of Abraham, Isaac, and Jacob, be with you and with your husband.

Mr. McAULAY then in like manner addressed a few words to each of the missionaries present, and after prayer by Mr. Smithies this impressive service was brought to a close.

For the Young.

EARTHLY CARE.

A Chinese Story, translated by Mr. Crombie.

"I overheard the following story some time ago, and thought it was a good illustration of Solomon's words—'The sleep of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep' (Eccles. v. 12). I have translated it, thinking that it might be interesting to some who have not heard it. G. CROMBIE."

FORMERLY there lived a very wealthy man, the possessor of extensive property, and of a great amount of gold, silver, and other kinds of riches. But although wealthy, he was not happy; on the contrary, his mind both night and day was full of trouble and anxiety. Sometimes he was afraid that the heavens might not rain; that the canals might get dry; and that, consequently, his rice-fields might become parched for want of irrigation. At other times he had no peace of mind lest thieves should break into his house by night and rob him of his treasures, or that his property might be destroyed by fire. In a word, from one cause or another, he never had a moment's peace, nor a spark of joy in his heart.

Now this rich man had a cow-boy—a bright, lively little fellow, frolicking, jumping, and singing all the day long. When he went out with the cows in the morning he was full of glee; and when he returned at night he was just as full of fun and happiness as ever. After supper he lay down on his hard bed, and slept soundly until daylight, not knowing what was going on in the world, and caring as little to know, as he would have done, if no such world had existed.

The lady of the house, seeing the boy always so full of happiness, while her own husband was going about miserable and downcast by day, and tossing to and fro on his bed at night, seeking sleep, but finding none, because of the cares that occupied his mind, began thus to say to herself:—My husband, although he has so much money and property, still has his mind full of care, and has no joy either by night or by day. Why, he has not half so much pleasure of his life as this poor cow-boy, who, although he only gets a few hundreds of cash a month, seems never to be anything else but happy. What can be the reason of this?

Not long after this she ventured to speak to her husband about it. She said:—"You know that you are a very rich man; you have heaps of money, and a vast amount of property, and yet you are full of care and trouble, and are always going about looking so miserable. Your wealth seems to give you no joy, either by night or by day. You are not nearly so happy as our poor cow-boy; he seems to have neither trouble nor anxiety; his face is always bright, and he is laughing and singing wherever you see him."

"Just so," replied her husband; "let us wait until to-morrow. You just notice how he looks then. I fancy you won't find him either laughing or singing to-morrow; neither will his face be quite so happy-looking."

The wife promised to notice how the boy appeared next morning; but she did not believe that such a change could take place in the boy in one night as that intimated.

Behind the house in which they lived there were several small ones, in one of which there was a large heap of rice-chaff. So the husband took an ingot of silver [value about £15], and hid

it under the chaff. He then called the boy, and told him to remove the chaff to another house. So the boy got a basket, and commenced to do as he was told, as usual singing all the time. By-and-by, when he had got nearly to the bottom of the heap, he espied the lump of silver, and was greatly delighted; for who would not be delighted to find an ingot of silver? He then began to wonder where the silver had come from, and who could have put it amongst the chaff. He thought, Perhaps my master has hidden it here for safety, and has forgotten all about it. Or perhaps an angel has put it here, intending me to have it. He then began to think what he should do with it. Perhaps I ought to give it to my master; but then I very much grudge to do that. Perhaps it would be better to hide it; but then, if my master should find it out, what would be the consequence? At last he came to the conclusion that to hide it, for the present at least, would best suit his own feelings; and he purposed to leave his master's service as soon as possible, taking the silver with him, of course. But now he got very anxious about the safety of his treasure, and could not sing a bit for thinking of it. He was also much perplexed to know how he should use it. Should he buy a piece of land with it, or would it be better to buy a house? Perhaps a better plan still would be to lodge it in the bank until the time that he would require a wife. With these thoughts and cares on his mind, he went to bed, but he could not sleep a wink for thinking of his riches, and how he ought to use them. Thus he rolled about on his bed, wishing for the morning.

At last morning came; so he got up, and went about his ordinary duties, but his heart was so full of care and anxiety that he could neither laugh nor sing as he used to do; in fact, he felt quite miserable.

By-and-by his mistress came out, and was astonished to find that he was not singing as on other mornings, and that he appeared to have some great trouble on his mind. "What can be the reason of this?" she said to herself. At last she went up to him, and asked:—

"What's the matter with you to-day? You seem to be troubled about something. What is it?"

"There's nothing the matter with me," replied the boy.

"Are you ill?" asked his mistress.

"No," replied the boy.

"Well, why are you so troubled? You are always so merry, but this morning you look as if something was wrong with you."

"There's nothing wrong with me," replied the boy.

In a short time the master called his wife, and asked,—

"Well, have you seen the cow-boy this morning?"

"Yes," replied his wife.

"What does he look like?" asked the husband.

"I cannot understand him at all," replied the wife; "he seems as if he had something lying heavily on his mind."

"Is he singing?" asked the husband.

"No, he is not singing a bit," said the wife.

"Or laughing?" asked the husband.

"No, he is not laughing either," said the wife; "he is most miserable-looking. I have asked him what was the matter, but he said there was nothing. I really cannot understand him."

"*You* do not understand him, but *I* do," replied the husband. "I told you yesterday that I would soon put a stop to his laughing and singing. And you just see if I won't as soon make him sing again."

The wife heard this, but could not make out what her husband meant to do.

By-and-by the master called the boy, and said—

"Boy, I told you yesterday to remove the chaff—have you done it?"

"Yes," replied the boy.

"But I had a lump of silver amongst the chaff; did you see it? Go and bring it to me, and I will give you 2000 cash (eight or nine shillings) to buy a suit of clothes for yourself."

When the boy heard these words, his countenance changed, and he could not utter a word; but he thought to himself, Ah! my master knows all about it then. Very likely he put it amongst the chaff to see if I was honest or not. So there is no help for it; I must just give it up to him.

Much against his will, he went to his sleeping-place, took the silver out of his bed, and returned it to his master, who, according to his promise, gave him 2,000 cash. The boy took the cash, and put it where he had formerly hidden the silver, and was exceedingly pleased that he would now be able to purchase a new suit of clothes. And now that he had got rid of the trouble that the lump of silver had given him, which was the only care that he had ever had, he began to laugh and sing again as formerly.

When the wife heard him singing, and saw him frolicking about as usual, she was astonished, and said to her husband—

"Dear me! just to think that an ingot of silver could have given the boy so much trouble as it has done. Who would have dreamt of such a thing?"

Her husband replied—"You see how much trouble and anxiety that single ingot of silver gave the boy. How then can I, who have so many ingots, be without trouble and care?"

Does not this show you that the adage is true—"When riches increase, cares also increase."

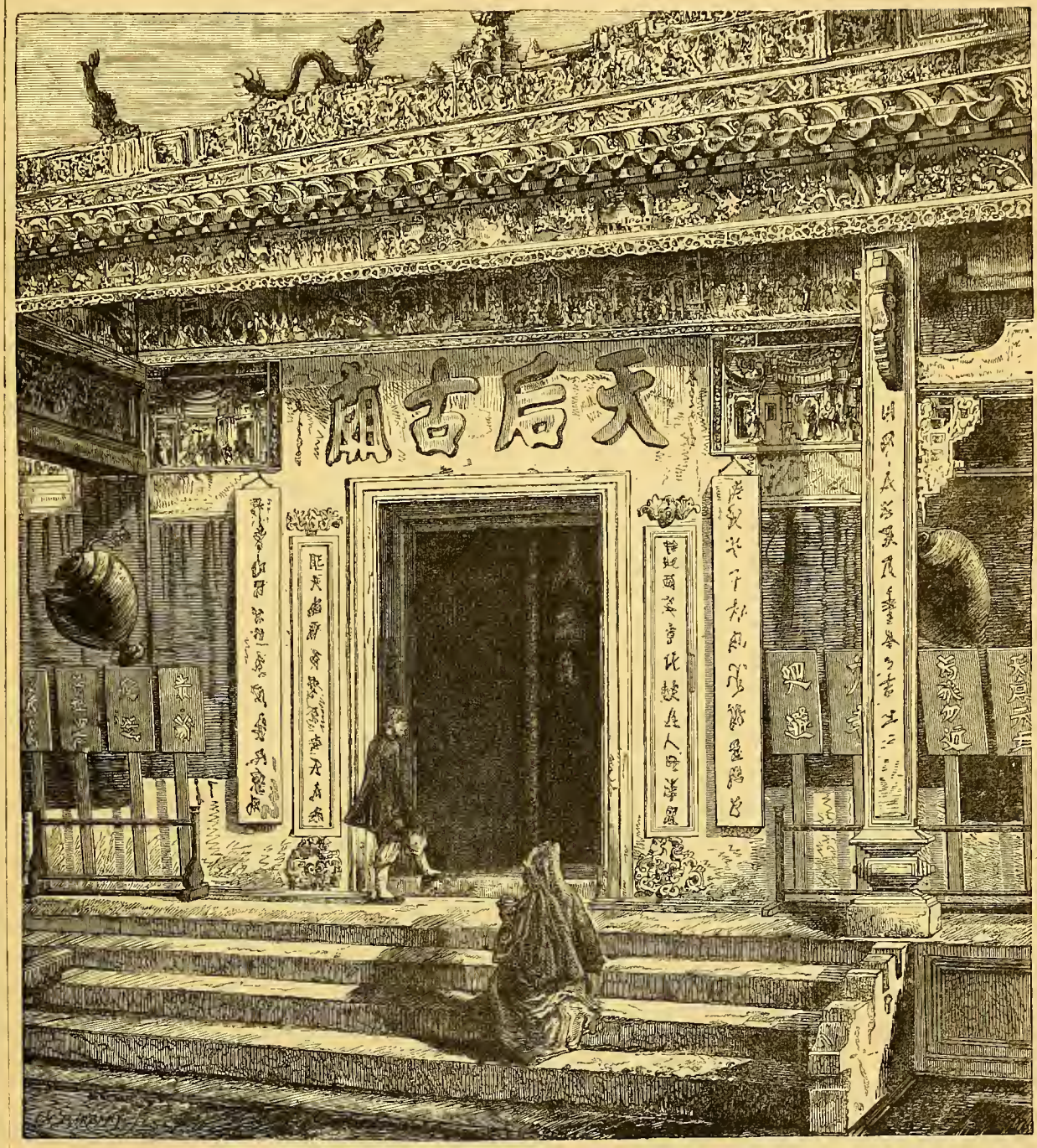
Ancestral Worship.

(*Continued from page* 205.)

PRIVATE SACRIFICIAL OFFERINGS.

Ancestral worship is of great antiquity, and is always performed in about the same way, and at the same time of the year. It consists in the worship of, and the presentation of various offerings to, the tombs or tablets of deceased ancestors. The period for making these offerings is one hundred and five or six days after the winter solstice, say about the 6th of April. It continues in season for three or four weeks. This season is called *Ch'ing-ming*. On the first day men from distant provinces spread vast quantities of yellow paper, cut in the form of strings of cash, on the graves belonging to the various *Way-quans*.

The natives, male and female, dressed in their best attire, repair on any day of this season to their family graves; and not unfrequently add fresh earth, to show that they are watched. The master of ceremonies directs the arrangement of the offerings, usually a fowl or fish, and sometimes a pig's head and tail, wine, lighted candles, incense, a straw basket or straw house in miniature filled with *dien*. Sometimes a paper trunk with lock and key, paper sedans for those who are fond of sedan riding, paper horses for the equestrian, writing materials for the literary man, and paper boats for the boat-man, are included among the offerings. While the combustible portion is being consumed, the sam-shu (native spirits) is poured over, to increase the flame and render that fluid



ENTRANCE TO A CHINESE TEMPLE. *(See page 213.)*

invisible for the use of the spirits for whom it is intended. As the blaze of the burning mass ascends, the master of ceremonies kneels before his offerings, and bows his head to the ground nine times, precisely in the same manner (but with more reverence) that they do in the temples before their deities. His example is followed by all the other members of the family present.

The offerings which are consumed are supposed to be transmitted in an available form to the parties for whom they were designed. The spirits are supposed to draw near and partake of the *flavor* of the viands that are not consumed. What remains is taken home, to be used at the family feast on the occasion. This rite, differing only in the quantity and quality of the offerings made, is per-

formed in this way, and at this season, by every Chinese family except evangelical christians. The poor usually present little else besides a basket of *dien*.

THE ONE POINT OF UNION.

On any clear day during *Ch'ing-ming*, the smoke may be seen ascending from scores of extemporised altars round about Shanghai. However much the Chinese may be divided in other matters, as religions, dialects, degrees of intelligence, wealth, &c., they form a unit in regard to this rite, both as to time and manner, and I believe it is the only point on which they are united. A man may be a highway robber, but he will return home at the regular period for worship at the ancestral tombs. A high official may be excused for the neglect of an important duty, if he can plead that he was attending to the sacred rites of ancestral worship. It is a duty that takes precedence of all others ; and when faithfully performed is a virtue that hides a multitude of sins. A man may discard any or all the other forms of religion, but this he dare not. The perpetuity and prosperity of his family, and the comfort and repose of his ancestors, depend upon it. It is the one idea that excites in the Chinese mind a feeling of awe and reverence.

From the foregoing it is evident that ancestral worship enlists the three strongest passions of the human heart ; parental affection, self love, and human fear. The latter is undoubtedly the predominant feeling ; for, in speaking of the neglect of this rite on the part of others, they only speak of the consequences to themselves and others who are not guilty. I know there are those who regard the whole matter of ancestral worship as commendable reverence for parents, &c. Some even deny that it is worship. Such a view of the subject is superficial, and arises from ignorance of the true character of Chinese worship. If worshipping at the tombs and before the ancestral tablets is not worship, then the worship of their idols is not worship. The form and manner is the same, the offerings in a great degree are the same, and the motive of the worshippers is the same--the desire for prosperity, promotion, and immunity from sickness and calamity. This is about all that a Chinaman desires or expects from his worship, and he expects all of this from the worship of his ancestors.

III. PUBLIC OFFERINGS.

That form of worshipping the dead most patent to the uninitiated may be denominated a public charity. It consists in offerings made by public contributions to the poor dead, or rather to those whose burial places are not known, and consequently cannot be sacrificed to, or if known have no one to sacrifice to them. There are three of these festivals each year : one at *Ch'ing-ming*, one the 15th of the 7th moon, and one the first of the 10th moon. They date back no farther than the first years of the *Mings*. I believe it was the first Emperor of that dynasty who lost the bodies of his father and mother. Grieved at the thought of not being able to adminster to their comfort, and fearing lest his apparent neglect to them might prejudice his good fortune, he decreed that all his subjects should sacrifice three times a year to the names of those whose burial places were not known ; hoping that by the free-will offerings of the whole population the spirits of the lost would be appeased, and the tranquillity of the realm be preserved. While this is the reputed origin of these public charities : the mass of the people have in a great measure lost sight of it, and contribute mainly to appease the names of the thousands who have died in their midst unprovided for. They regard all such pretty much in the same light that they do the living beggars who come to their doors ; and their main object in contributing to either is to induce them to leave. Shopmen, who do not wish to be annoyed by professional beggars, can avoid it by paying a certain sum regularly to the king of the beggars, who will place a mark over their doors that is readily understood by all the craft. Thus they hope, by contributing at regular periods for their comfort, in like manner to be exempt from annoyance by the forlorn in the other world.

One of these festivals passed off during the last month. Judging from the quantity of paper sycee paraded with din gong, and burned in our streets, one is forced to the conclusion that the Chinese are much more liberal to the dead than they are to the living poor. At each of these festivals there is a grand parade of the idols of the city. At Shanghai five of these conservators of the public peace are carried in large sedans, with imposing processions, through all the main streets of the city. The same thing is done in every city in the empire. They are expected to pass in or out at every city gate.

PROCESSIONS OF IDOLS.

The procession of each of these dignitaries, including the insignia of authority, is an exact counterpart of that of a high mandarin in the world of light. The sedan is borne by eight men, preceded by the usual corps of criers, lictors, gongs, and those burdened with insignia of authority, and mounted couriers ; while it is followed by the usual number of advisers and *seen-sangs* in sedans, mounted body guard, &c., &c. Coolies follow with long bamboos on which are suspended the contributions in *dien*. The procession is often followed by many penitents—females with hair dishevelled and chains about their necks ; men manacled and chains about their necks ; and even small children carried by nurses in the same state of self-inflicted punishment. These penitents have been the subject of some calamity ; and attribute it either to infidelity to their own ancestors, or to some unknown spirit, and take this method of expressing their penitence before the gods.

Every family in the city is expected to contribute at least one hundred cash (ten cents). The wealthy often contribute large sums of money. The expense of these processions is borne out of the contributions in money. During several succeeding nights, a deputation of priests from the various temples, with gongs and a grand procession of lanterns and torch lights, accompanied by men carrying any quantity of the contribution in *dien* or money for the dead, traverse every street or road and alley within the city and its vicinity, and burn a portion of the *dien* at every cross street, road, path, alley, bridge, jetty, and along the borders of the river and canals. They suppose that the dead, who have no one to sacrifice to them, are wandering about in a forlorn condition, like beggars seeking for the means of support and comfort.

Other priests not connected with the city temples, avail themselves of the excited state of the public mind to do a small business on their own account. They start a subscription for the good of the particular neighbourhood in which they live, and raise one or two hundred taels. They spend perhaps half of the amount in burning *dien* along the streets of the neighbourhood in which the money was contributed, and the balance they appropriate to their own use. Many individuals, knowing that their contributions, if delivered to others, may not be applied to the object for which they are designed, burn a quantity of *dien* in the street before their own door, in order that they may be credited with, and derive full benefit of a contribution for the suffering dead, &c. The distribution of this public charity continues for days, until, in fact, a portion has been distributed in every place supposed to

be frequented by the destitute of the world of darkness. Precisely the same thing is repeated three times each year. Those who wish to see it verified, can do so by placing themselves in a position to witness the processions and proceedings of the next festival on the first of the 10th moon.

(*To be concluded.*)

Upon Rangoon to Bhamo.

(*Concluded from page* 209.)

FROM THE JOURNAL OF MR. H. SOLTAU.

MANDALAY TO BHAMO.

Thursday, September 30th. Started at 6.30 this morning, soon losing sight of Mandalay. In about two hours time we came within sight of an extraordinary ruin on the right bank of the river, called the Mingoon Pagoda, of which Colonel Yule says, "It was built by the great-grandfather of the present king, who died in 1819. He spent 20 years of the early part of his reign in piling together this monstrous mass of brick and mortar, employing on it the unpaid services of a vast number of his subjects, besides expending, it is said, 10,000 viss of silver. A viss is equal to 3lbs."

We continued our course up the river, the scenery becoming more and more lovely as we got further north. On the right hand distant ranges of lofty mountains, and to the left the Shan mountains, and richly wooded hills. At length we reached a narrow defile, which reminded me of some parts of the river Dart, only infinitely grander; passing through the narrow strip we emerged into a splendid piece of water, much broader, and apparently enclosed by a lofty range of mountains, over which, and down the side of which, floated lazily fleecy white clouds.

CELEBRATED TAME FISH.

At 5.30 p.m. we anchored off a little island called Thi-ka-dou. A small village at the right bank of the river bears the same name. After dinner, before sundown, a party of us went across in one of the ship's boats to the island, on which is situated a seven terrace-roofed monastery and temple. On reaching the island we disembarked, and asked to see the *tame fish*, for which the river here is famous. We walked across the island and down the bank to a little boat that lay alongside. A Burman with a dish of boiled rice got into the boat, and commenced calling the fish in a high-toned voice, using the syllable "tet, tet." Presently he threw some rice into the river, and some large, ugly fish rose and gulped it down. The captain and I, who had also got into the boat, fed them with some bread we had brought from the ship. They came quite close to the boat's side, so that you could easily touch them. They are very large, with blunt, wide mouths, and bodies from two to four feet in length. Their heads resemble in shape that of a dog-fish; they swallowed large pieces of bread and balls of rice, lifting their heads quite out of the water in order to catch the morsels of food.

The fish are sacred, and it is unlawful to kill them. When feeding them, the men stroke their backs, and seem very proud of them. It is believed there are a large number in this part of the river; but I could only count four or five. Mr. Rose was here seven years ago, when making a journey by boat to Bhamo. Grand boat races were going on, for which hundreds of people had assembled; and he says the fish then jumped high out of the water to catch the food offered them. On these festive occasions men sometimes catch a fish in their hands, and after covering his back with gold leaf, return him to his native element. The Poungyees who live on the island feed them daily.

On the other side of the island may be seen eight large bells of Shan workmanship, having very nice tones. On striking them all I found there was not a complete octave. The bells are continually struck on festival days, and the sounds wafted across the water are very sweet.

NOVEL KIND OF RAFT.

We returned to the vessel before dark, highly amused and interested by all we had seen. Another strange thing I noticed to-day was a novel kind of raft, formed of large empty earthen jars, tied together to bamboo poles. These are so tied that the water cannot get into them, and form a very safe, light raft. Rows of other jars are piled upon these to contain grain, etc., which is thus conveyed from one place to another.

The principle birds that we notice as we pass along are pelicans, standing on the sandy islets, and fishing with their long, pouch-like bills. In one or two places we have passed swarms of monkeys. Those I saw were very small, with short tails, of a reddish-brown colour.

Friday, October 1st.—After dark we anchored at Shwee-goo-myo, a moderate-sized village on the left bank of the river. A number of men, women, and children, were sitting under the light of large wood fires watching our approach. Large stacks of wood had been gathered in the prospect of our coming, and the captain and engineer were soon in treaty with the people for the purchase of 20,000 sticks, which they sell at the rate of nine rupees a thousand, including delivery on board. Till 1 a.m., troops of women and girls, with a few men, were busily engaged carrying loads of wood on their heads to the hold of the steamer. They made a great noise as they passed along, close where we were lying, and it was some time before we became sufficiently accustomed to it to sleep. The women were greatly amused at seeing me take off my socks. Of course we have to dress and undress in public. The mosquitoes are very troublesome.

NEAR THE JOURNEY'S END.

Sunday, October 3rd. — One of the most eventful days in our missionary life. "And so he bringeth them into their desired haven." We did not leave Shwee-goo-myo until about seven, in consequence of a dense fog, accompanied by pouring rain. The cloud lifted then and we started, although the rain continued for several hours. The river became much narrower as we entered

THE FAMOUS DEFILE.

The banks were low and beautifully wooded, and as we proceeded were more and more undulating, and gradually rose higher, till they became lovely hills lying in front of a fine range of mountains, between which the river wound in a zigzag way in and out. Before us was an apparently impassable range of mountains; but on approaching them, we found the river turned sharply round to the left, and passing through this narrow defile we entered a second lake.

Many curious weird-like effects were produced by the fog and low-hanging clouds. Down to the water's edge, on the steep hill-sides grew all kinds of tropical plants, from tender emerald, creeping ferns, to stately forest trees, interspersed with many kinds of palms. Luxuriant vine-like creepers were festooned from tree to tree, and here and there, down a narrow ravine, dashed a little water-fall. Now and then you might see one or two huts standing on an elevated spot among the trees, or a pagoda perched on an apparently inaccessible rock.

In some parts, large rough patches of reddish limestone rock stood out amidst the rich, green foliage; or a blueish precipice sprung sheer up from the water's edge. On a flat ledge of rock to our left, I saw two little figures, apparently only 30 or 40 feet from us, and exclaimed, "Oh, look at those two brown monkeys," but on examining them through a glass I found they were men! This will show the deceptive character of the scenery. The river here was quite 400 feet wide.

Passing on, we saw a few huts, and occasional traces of human habitation, but, for the most part, nature had it all her own way. The mighty Irrawaddy was here kept in check by the noble mountains on its banks. In one place the steamer whistled; the echoes were good, though not so striking as those in Killarney. We wound in and out among the mountains for about an hour and a-half, the rain still falling heavily, and swelling the mountain streams and waterfalls that dashed down among the trees into the river.

Elegant creepers of every shade of green were very striking; here and there a log on the ground was half covered with vegetation, but so few dead trees were to be seen that we were struck by the absence of any sign of decay. On looking closer through the grass I discovered the cause of this. There are numbers of dead withered trees, but they are so covered in every part with verdant creepers that in the distance they appear alive.

APPROACHING BHAMO.

At length we left all this beauty behind us—the hills gradually disappeared, the river widened, and we had only low banks on either side, with reedy grass and paddy land. Until coming nearly within sight of Bhamo the views were very tame, but round the city are some fine hills, especially to the north-west.

The ringing of the bell, and slackening pace of the engines, told us that we were drawing near the scene of our future lives and labours. A long line of bamboo houses, with a few open pig-pens behind, which we saw as the backs of the houses were towards the river, were the first indications of the town of Bhamo. This is a small place. In the distance is an undulating jungle, in the foreground a few pagodas and kyoungs, and far up the river towards the north the house in which Captain Cooke, the English political resident, lives.

The usual crowd of men, women, and children sat on the shore to await our arrival. Amongst the group was a large proportion of Chinese, a few wild-looking Kakhyiens, a few Burmese, and several Shans. Here are our future congregation. May the Lord give us the patience, love, and power we shall need to live and work amongst them.

FIRST VISIT TO THE GOVERNOR.

Monday, Oct. 4th.—Our letter from the king, containing instructions to the Woon-douk, or Burmese magistrate, to give the missionaries a site for building on, and to offer them every assistance in his power, having been forwarded to him, the Woon-douk sent at 10 a.m. to say he was ready to see us.

Accordingly we walked up to his residence, which was a group of Burmese bamboo houses surrounded by a high fence. We ascended a flight of wooden steps, and leaving our shoes at the top, stepped into the reception chamber, an open bamboo-floored room.

Seated on a mat was the Woon-douk, a pleasant-faced, intelligent-looking Burman. Having shaken hands with him, we also squatted down on some mats made of a kind of drugget. After the usual compliments and introductory speeches, he told us we had better look all over the place and let him know what ground we should like for our compounds. We asked him where we could stay for the present, and he told us there were some zayats about and we could choose whichever we liked. Having thanked him for his kindness we took our leave, being accompanied by his clerk, who is able to speak English. We soon found a comparatively new zayat. It is a simple wooden shed, closed in on all sides, and standing close to the road. This we have taken and are about to move into it, until we have obtained a house of our own. The Woon has ordered boats to come and take away our things, and has issued instructions to the head man of the district that we are not to be molested. The men are all fierce-looking people, especially the Kakhyiens. They all carry ugly-looking "dahs" or long knives for self-defence.

IN THE ZAYAT.

Tuesday, Oct. 5th.—We are settling into our new abode, which, as I have already said, is a long wooden building. The side facing the road is composed of eight wooden shutters, suspended by iron hooks and rings from the upper beam. These shutters open like flaps, and are kept up when open on bamboo poles. The other three sides of the zayat are of wood with little windows in them, which are mere openings with small shutters. Unfortunately the roof leaks, and we find it difficult to write, having no place free from droppings.

At one end of the room lie our three mattresses on the floor, the musquito curtains suspended over them by cords. The centre of the room is occupied by a large box containing Burmese tracts, which serves as a table for writing and dining on—around it are grouped our boxes, chairs, &c. The other end is occupied by our servants, who use part of it as a pantry and sleeping place. Many visitors are continually walking in upon us without ceremony to examine our things and watch us at our meals. At this moment the presence of eight or nine Poungees, in long yellow robes, considerably interferes with my writing, as they block up the light; but I have not the impoliteness to request them to retire.

The town measures about a mile and a-half from the south to the north gate, but it is only a quarter of a mile (or even less) broad at the widest part. It is surrounded on three sides by a wooden fence or stockade, which is in a most dilapidated condition, so that in some places bullocks can easily pass in and out. There are three large wooden gates in this stockade, north, south, and east. The west side is bounded by the river.

The Chinese Temple is the most substantial structure we have seen in Bhamo—being built of burnt brick resembling grey stone, and the roof covered with brick tiles.

Our hard work is now about to commence: we shall need all your prayers for patience and strength, for health and preservation. How many prayers have already been answered, how many yet remain to be answered? We shall soon together rejoice, and praise God for all the way He has led us.

Recent Intelligence.

MR. JACKSON writes:—"Mr. Williamson has just been to T'ai-ping and baptized eight people there. I think you ought to have a praise-meeting at Pyrland Road for what the Lord has done, is doing, and will do if we labour in faith."

U DJÜN-YIAO says:—"Mr. Williamson or Mr. Jackson will have told you about the Din-tsi members. I have been there three years now, and, thank God, His Word has been gradually prospering until now there are ten or more converts and two inquirers. Of the Din-tsi members four are from Yiang-fu-miao, a village five miles away; they have just opened a preaching-station in their own village that the Gospel may be preached, and that they themselves may learn more of the Bible. The rent they and I find between us. May we see much fruit! I spend three days a week there and three at Din-tsi."

MR. CROMBIE sends a very interesting letter telling of two baptisms at T'ien-t'ai. We hope to insert further details in a future number.

MR. WILLIAMSON, besides mentioning the eight converts at T'ai-ping, tells us that on the 28th of May he baptized two men at Din-tsi—one a middle-aged man living in the neighbourhood, and the other a young man living at a village some three miles away. He says that there are more inquirers at T'ai-ping, at Din-tsi, and also at Ky'-i-'ô and Wông-ngæn.

MISS WILSON writes from Wu-ch'ang:—"I am making a little more sensible progress in Chinese. I had a pleasant afternoon of visiting with Mrs. John and her eloquent Bible-woman. Will you join us in prayer that we may have one. I might begin visiting regularly, and gain much, and show love. I must try a little by myself.

MR. JUDD sends some interesting details of work among the villages, of which we hope to give an account in our next. The Spirit of God seems to be working in the hearts of many. Will friends pray that those who have heard the word may be led to give up all for Christ, and may not be hindered by the fear of man.

TIDINGS FROM MR. TAYLOR. We have received good tidings from Aden from Mr. Taylor and party (*Misses Desgraz, Huberty, Crickmay, Horne, Murray, and Hughes, and Mr. A. W. Wills*). The voyage thus far had been a quick and calm one; all were well, and enjoying happy fellowship together. We have also good tidings from Mr. and Mrs. Rudland. Before this is in the hands of our readers they will all be due in China, and will then especially need to be upheld in prayer.

MR. AND MRS. C. T. FISHE. We are thankful to announce that Mr. and Mrs. C. T. Fishe have just arrived in England in safety.

CHINA'S MILLIONS.

A COUNTRY SCENE IN CHINA.

A Visit to our Mission Stations.

(*Concluded from page* 213.)

XII.—HWANG-YEN TO WUN-CHAU.

HWANG-YEN.

WE are awakened, before daylight has fully come on, by the noise of the coolies who are unloading boats moored by our side, under the wall of the city ; and thus we find that while we were sleeping, the journey was completed. The boatmen suggest that we should lose no time in taking ourselves and our effects off. If we are quick, and they are successful in getting another fare without delay, they will be down at the fork of the stream again before the ebb has finished, and with the rise of the tide be carried up to T'ai-chau.

It is right that we should seek to oblige them, for to them time is money, and the very moderate amount they have charged us for the journey would not be remuneration were they to lose twelve hours. Accepting therefore their willingly rendered help, we pack up our bedding, call for a porter to convey it, and going ashore enter the well-built city. Its fine broad streets bespeak prosperity, and the quietness with which we are able to prosecute our journey tells us that, though it is early morning, everyone is busy about his own affairs, and has little time or inclination to indulge in idle curiosity. It would be otherwise in the afternoon ; with less than half the people in the streets we should have more than double the number of followers.

We reach the Mission house after a long walk, and are warmly welcomed by our brother the native helper here. He is most anxious to prepare us some breakfast, but this we will not allow him to do ; we will rather proceed to one of the native eating-houses, where, for the cost of about 1s., he and we may breakfast together in much less time than it would take to cook a meal for our benefit. The most fastidious would surely enjoy such a

breakfast as we can here procure. The rice is clean, and the gravies which they prepare with their various dishes make it most tasty. We have, too, cabbage, carrot, turnip, fried fish, and fried meat, liberally supplied for the sum we have mentioned. Substantial as this meal is we are fully prepared to do it justice. Living almost in the open air—speaking in the streets and rest pavilions for hours each day—spending a good deal of time too in walking, all fits one for enjoying the simple and wholesome diet that we can procure in most places ; and helps down too in a remarkable manner the fare of some country districts, that under other circumstances would be far from palatable.

We cannot do much in the morning, as everyone is busily occupied, so we take the opportunity of walking round the city and familiarizing ourselves with its extent and peculiarities. We call also on two or three persons to whom our native Christians introduce us, and are received in a very friendly manner. The afternoon we are able to spend to better advantage. Our mission hall is kept continually full, for as some go out others come in. It requires considerable skill to improve the time under these circumstances. A long disquisition would never do, as few persons are able to stay for more than ten or twenty minutes, and consequently we must seek to put forcibly, important points and important truths, illustrating them as well as we are able. So doing, seed may be scattered that will germinate and appear after many days. Such has been our experience. The work at the next station (Dien-tsi) was the result of God's blessing upon seed sown in this manner in this city.

We take our evening meal with our native brother, and then after a little prayer with him, leave by boat for Dien-tsi, ten miles to the east of this city.

After a night's rest in the boat, we awake to find ourselves in a large and important town called Lu-gyiao, about three miles from Dien-tsi. Here again we breakfast in an eating house, where we leave our bedding and luggage, and spend some time in selling a few portions of Scripture and tracts to the market people, who assemble in large numbers from the surrounding district. We are at once recognized as belonging to the religion of Jesus ; for

THE TEMPLE AT DIEN-TSI

Was a well known spot, and its conversion to a Christian chapel became the occasion of wide-spread remark, and not a little enquiry.

After a morning of special encouragement we set out for Dien-tsi itself. The walk through the fields is most refreshing. Scores of beautiful bamboo, camphor, and tallow trees, and large orchards of oranges, which are one of the staple productions of this valley, variegate the appearance of the fields, which at this time of the year are covered with wheat and beans.

At length we see the mission premises some little distance before us. They are surrounded, not by a wall, but by a high hedge of bamboos, perhaps some twelve or fifteen feet in height, and as we draw nearer, we find that this hedge is again surrounded by a little moat full of water—a protection far from uncommon in some parts of the country, and which tells of troublous times in the past, though all is so peaceful now.

In front of the temple a well-stocked vegetable garden fills up the enclosure, into which we have scarcely entered before we are welcomed by the beaming face of our Christian hostess, her husband having gone to the market at Lu-gyiao. Some of the neighbours soon learn, we scarcely know by what magic, of our arrival ; and by them messengers are sent to the various native Christians, of whom there are now, thank God, between a dozen and twenty in connection with this out station.

We enter the little temple—no longer a temple for the worship of false gods—and see the chair once occupied by the "goddess of mercy," and the recesses in which the idols that many have seen in England were formerly placed to receive the adoration of the villagers.

Mrs. Ling strikes us as a model Chinese Christian woman ; one whose appearance does *not* leave the impression that the religion of Jesus is a melancholy substitute for heathenism. *She* evidently has not found it so ; she most thoroughly believes in the hymn we often sing, in China as well as in England :

"Happy day, happy day,
When Jesus washed my sins away."

She was at one time a Buddhist nun, and knows all about that system ; and now (as she often tells the women around her), though she does not yet know very much of Christ, the little she does know she would not part with for the world.

Here comes our brother, the carpenter, from Lu-gyiao, and with him Djün-yiao, the evangelist. They learnt at Lu-gyiao of our arrival, and have brought on all our things, not intending if they can possibly help it to allow us to go on. We must at least stop a week with them. That being out of the question, at any rate we are to stay over the Sunday. They tell us of so many villages that must be visited, and of persons in an interested state of mind here and there, whom it would never do to pass by, that we allow ourselves to be persuaded to spend two or three days with them. We occupy the mornings and afternoons (after an early public service in the temple) in visiting the neighbouring towns and villages ; and at each place we are constrained to exclaim, "The fields are indeed white to the harvest."

A couple of missionaries might be employed with the greatest advantage at this one outstation, and it would soon be a time of reaping rather than of mere sowing. The Sunday we spend very much as the one was spent in T'ai-chau a week ago. If some part of our congregation is less intelligent than that we had in the prefectural city, they fully make up in attention and earnestness for that deficiency. One cannot but feel that there are many honest hearts and true, who are longing for something better than heathenism can give, and that labour here would soon repay a hundredfold the prayers, and tears, and toil, that were expended on it. Oh, that the people of God could be stirred up from their apathy ! *Why* are so many staying at home in comparative sloth, while there is such virgin soil within two months' journey of them ? Souls, among whom four months' study of vernacular Chinese would enable them to begin work. Shall we not cry to the great Lord of the harvest to thrust forth more labourers into this most promising portion of the field ?

T'AI-PING-HIEN.

Our time has rapidly flown by. Taking a night journey from Lu-gyiao we find ourselves at dawn at T'ai-ping-hien, the capital of the last county in T'ai-chau. The city itself is smaller than that of Hwang-yen, but the population can scarcely be less ; for the ground is very thickly covered with houses, whilst the streets are narrow, and there are none of those vacant places found in most Chinese cities. How our hearts have ached when we visited this city on previous occasions, and saw the teeming multitudes that assemble every market day, in addition to the large population of the city ! We knew that they were without God, and without hope in the world, while no means existed for making known to them the blessings of salvation. We share in the joy with which our brother, Mr. Jackson, baptized the five who were the first fruits of our work in this city, in Nov. 1875.

Their spirit may be well inferred from the reply they made to Mr. Jackson, when he asked them whether they would rather be baptized at Dien-tsi, or in their native district. They answered, "By all means here; if we went to Dien-tsi few would know of it; but if we are baptized here it will spread far and wide, and it will be a testimony for God." We thank God for that old man baptized at 73 years of age—probably the same as the one we met with a year before, who was so burdened because he knew not what to do with his sins. And we thank God for the younger converts, who may have a longer time to serve Him here, and for those who have been brought in subsequently to those first fruits. Some of them have borne persecution and beating for Christ's sake, but have stood firm. May God increase their number and grant that the Gospel may be sounded forth by them throughout the surrounding regions.

Here, too, we spend a happy and busy day. After an evening service with the converts and as many of the neighbours as our mission room will hold, we

SET OUT FOR WUN-CHAU.

The row through the night brings us to Weng-ling: here we leave the boat and have a walk of a few miles across a mountain-pass. We cannot say that every prospect pleases—for there is one great drawback, the poppy that is universally cultivated in this district for the production of opium.

The people, though very rough and wild, are kind, and if wisely dealt with, friendly. Arriving at an inlet of the the sea, we engage a boat for the remainder of the journey to Wun-chau, a journey which, if favoured with fine weather and fair wind, is speedily accomplished and afford us many charming views as we skirt along the coast. Ascending the Wun-chau river with the tide in our favour, in a few hours we see the beautiful island with its two pagodas which lies opposite to the city of Wun-chau. On landing we find coolies to convey our luggage, and make our way to our mission premises, where we are welcomed by our friends, Mr. and Mrs. Stott, with whom we are to spend the first few days of our visit. Mr. & Mrs. Jackson live in another part of the city. The view of the beautiful trees that abound in and near this city, given as our frontispiece, will give some idea of one of its special features of interest. A more charming place we have not seen in China. Leaving however its beauty to be explored, we conclude this stage of our journey.

Pioneer Work in Ho-nan.

BY MR. M. HENRY TAYLOR.

YOU will be glad to hear of our safe return from our third journey. We have nothing but the goodness and faithfulness of God to record. He has favoured us with the best of health, and with more success than has often attended more faithful labour.

Considering how much there is—both in ourselves and in the people—unfavourable to the attainment of that which we so much desire, namely, the evangelisation of Ho-nan, we are constrained, after reviewing what has been done since April, 1875, to thank God and take courage. Our past experience has given us ample opportunity of making "Ebenezer," the motto of the Mission, our own.

We have been greatly cheered by the reception the people have given us everywhere. Were it not for the unfriendliness of the mandarins and literati, the gospel would have great and speedy triumphs in this province. In spite of their opposition it is winning its way. And when once our work has fairly begun, and we are settled there, its success may be more decided than at present. Much time is lost by this necessary running back and forward. Many who, could we have stayed to watch over them, might have remained unto this day, have returned to wallow in the mire; others in more favourable circumstances have remained firm, and are growing in the knowledge of the truth. I am anxious to return at once to these, fearing lest they should enter into the temptation of the devil making all our labour in vain.

At Tso-chau-k'eo we preached eleven days, and got very large crowds daily, but we did not see much of that inquiring spirit which indicates present dissatisfaction and longing after higher things. A few came to our inn, with whom we had pointed and encouraging conversations. Whether any seed of truth have fallen into their hearts to bear fruit unto everlasting life we cannot say. I am more and more impressed with the importance of this place, and the advantage of having a house here, providing we are allowed to work unmolested. There is, I think, no place in the whole province where at present a better work could be done.

After preaching there we purposed going up to the capital, and made our arrangements accordingly, when, the night before starting, we heard of a plot against our lives [see last number], which induced us to alter our plans. We turned off instead to Kuei-Teh-Fu, where we preached several days.

We made our first attempt to get a house at Ch'oh-shau-hien (see CHINA'S MILLIONS, No 5, page 60), and succeeded with the help of Mr. Mu. We had visited this place twelve months before, and were much impressed by the kindness the people manifested toward us. It is the nearest hien city in Ho-nan to our present head-quarters. This and other advantages which it combines led us to choose it. We got a house without any difficulty. When we told the landlord who we were and what we came to do he refused at first, thinking we were Roman Catholics, but consented when we showed him we were not. He has no objection to my living there. It is a large house of about one hundred rooms, only *part* of which is rented by us. It has a second story, is lofty and well built, and will serve our purpose well for a time. The rent is very moderate, being only 25,000 cash a year [between £4 and £5], all included. Praise the Lord for His goodness to us.

We engaged Mr. Mu and left him there, while we went on with our usual work higher up the province. His home is within a day's journey of the place, where there are ten or fifteen persons waiting for baptism, most of whom I have seen—very satisfactory cases indeed. We hope to baptise them when I return, which I shall do (D.V.) in a few days from this date. We left Yao Sï-fu with Mr. Mu till we return, hoping that this would be a great help to the latter, as well as to the work generally.

We baptised Mr. Mu and another gentleman at Juning Fu on the 4th of April, the first-fruits of Ho-nan unto Christ, the earnest, I trust, of thousands.

Mr. Clarke has been throughout the journey of great help to me. Closer acquaintance has only heightened the opinion I had formed of him. I am well in health, but my nervous system is somewhat weakened by the effects of those three journeys. I must now conclude, earnestly desiring your prayers and those of God's people.

The Missionary Call.

By Edward Howe, Jun.

1. My soul is not at rest. There comes a strange and secret whisper to my .... spirit, like a dream of night, that tells me I am on en-chant - ed ground.
Chorus for First Four Verses.
Vivace. The voice of my de - part - ed Lord, "Go, teach all na-tions,"
cres.
Comes on the night air and a - wakes mine ear.
Chorus for Last Verse.
Through a - ges of e - ter - nal years, My spi - rit nev - er shall re - pent, That toil and suff' - ring once were mine be - low.

2. Why live I here? the vows of God are | on me; | and I may not stop to play with shadows or pluck earthly | flowers, | till I my work have done, and | rendered up ac- | -count. [country.

3. And I will | go! | I may no longer doubt to give up friends and idol | hopes, | and ev'ry tie that binds my heart to | thee, my |

4. Henceforth then, it matters not, if storm or sunshine be my | earthly lot, | bitter or sweet my | cup: | I only pray: "God make me holy, and my spirit nerve for the stern | hour of | strife!"

5. And when one for whom Satan hath struggled as he hath for | me, | has gained at last that blessed | shore, | Oh! how this heart will glow with | gratitude and | love.

The Call not Responded to.

A LAMENT AND AN APPEAL.

DEAR SIR,—It has been my pleasure to listen to the heart-stirring addresses delivered by your missionaries, Messrs. Cardwell and Rudland, during their visit to Manchester. Their object seems to have been to disseminate information relating to idolatrous China and its teeming millions, to enlist the more active sympathy, support, and prayers of British Christians in behalf of that mighty empire, as well as to urge its claims upon Christian young men who are invited to offer themselves for the evangelization of China.

It is, sir, with feelings of saddest heart-grief and regret that I am prevented from responding to what I believe to be God's loud and special call to young men, members of the Christian churches throughout the country, to come forward with the earnest, self-denying spirit of the Master, like Him to seek with yearning love the reclamation of outcast and perishing souls.

That great sadness is increased and intensified by facts of which I am now forcibly reminded. Twenty years ago I was brought under deep religious convictions, which happily resulted in a change of heart, life, and purpose. Some two years subsequently I became impressed with a strong and uncontrolable desire to labour for God in foreign mission work, which feeling grew into a burning passion, until it became all-absorbing, and seemed almost to consume my whole being, causing weeks and months of such mental and physical disturbance that I could neither eat, work, rest or sleep, day or night.

My family being large in number, and possessed of small means, were unable to help me in the expenses of preparatory studies, outfit, etc., but were nevertheless in deep sympathy with me. Although I was the only and much-loved son of a now sainted mother, yet she would have given me up for such a noble office as that of an ambassador of Christ, though not perhaps without that conflict of natural feelings which none but a truly devoted and loving parent's heart can fully appreciate. My good father and affectionate sisters, feeling none the less in prospect of separation in this life, would still have gloried in my consecration to the service of God and humanity in the dark places of the earth.

The circumstances of my case were made known to the church with which I was connected, but were turned aside as of no importance. The earnest pleadings and entreaties of a young and ardent spirit, longing to spend and be spent in the service of Christ were unheeded, and my desire was left to exhaust itself, until it died out in the darkness and reaction of a worldly spirit, and forgetful and indifferent life.

Eighteen months ago—after a lapse of twenty long and weary years—through the instrumentality of Messrs. Moody and Sankey, I was again awakened by the Spirit of God, and led back to the fold of Christ; and, experiencing somewhat of the sweet joy of my first mission love, there saw what a terrible *blank* all the intervening years of an ill-spent life had been—what golden opportunities of winning precious souls to Jesus were for ever and irretrievably lost. Crushing self-reproach and remorse afflicted me, all of which might have been obviated, if at that crisis of my early history I could have had such an invitation as that which the "China Inland Mission" are now tendering to young men.

Had I not, as a husband and parent, the obligations of home and family ties, and could I without injustice to others dispose of myself, I would not even *now*, though comparatively late in life, hesitate for one single hour to offer myself for that immense field of labour, where the harvest is ready for ingathering, is so large, and the faithfully toiling labourers are so inadequately few (*less than one man to one million souls*), and so utterly incapable of coping with the ever-increasing demands upon their strength and endurance.

Hence, sir, my object is to appeal—I hope not in vain—with all the warning voice of a *blighted life*, to our "Christian young men," whose hearts God by His Spirit has deeply touched and exercised during the late religious awakening. God has quickened them and the churches of the land into a higher, more active Christian life; and they can and ought to give themselves up to this department of Christian work in foreign parts.

MY DEAR YOUNG BROTHERS,

Allow me to press home the query—"Have not you, like myself, been brought face to face with God, conscience, and duty on this most vital question, which has indisputably strong personal claims upon YOU? Have you not been led by His Holy Spirit to inquire, like Paul, 'Lord, WHAT would'st Thou have *me* to *do*?' and have not your lips and voice responded, '*Here am I. Send me, send me.*' But you have not yet *practically* obeyed the command, 'Go,' nor heeded the loud and bitter cry of China's *four hundred million*, hungering for the 'Bread of Life,' whose wail of woeful anguish breaks over the waves to YOU in ever-deepening accents—'*Come over* and HELP US.'"

With you, my fellow-Christian young men of England, rests in greatest measure, what responsive answer shall be echoed back. *Now* being your most favoured opportunity, permit me earnestly and solemnly, to abjure you not to stifle or resist the voice of God and conscience, nor to quench the promptings of His Holy Spirit, but rather to follow His unerring guidance, who commands with promise: "Commit *thy* way unto the *Lord*, and He shall direct thy path." He will lead you in His (not your own) chosen way to a prayerful decision and action in connection with this all-important China Mission.

To those of you desiring to DO your Heavenly Father's will, and become the honoured servants of the Most High, this great call comes with the directness of an individual application, demanding from YOU a complete and unreserved dedication of *all* your powers of mind, soul and body to this sacred cause—a living sacrifice, holy, acceptable unto God, which is *your* reasonable service.

Think only what a blessed privilege it is to be thus permitted to be co-workers *with* God! What a distinguished honour! What infinity of bliss is the reward of a true and faithful ambassador of Jesus Christ! The empty vanities which this world calls great or good, are incomparable to the dignity and true greatness of the calling to go forth to proclaim to a sinful and ruined world the unsearchable riches of Christ, the everlasting gospel of the Prince of Peace.

Oh, then, dear brothers, by the mercies of God to you, by your professed love to the Crucified One, who freely gave His whole self in sacrifice for you, I entreat and urge you to prompt decision, to ready and cheerful compliance with the Divine Command,—"*Go ye* into *all* the world, and preach the Gospel to every creature." Ye, who are untrammeled with the cares of domestic or business life, GO, give your best and brightest days to the service of the Master. Go, publish abroad that matchless love and wisdom which passeth knowledge. Go, tell of the riches of His Grace. As faithful stewards of the Lord, go, haste to the front, armed with the sword of the Spirit, and the authority of Him who said, "Fear not, I am with you alway even unto the end of the world."

Yes! go, trusting only in the omnipotent power and wisdom of the Lord of Hosts. With fullest confidence of success, enter boldly into the strife; fight the good fight; and nobly daring, nobly doing, win glorious triumphs. Plant the ever victorious standard of the Captain of our Salvation in the uttermost parts of the earth. Yours will be the honours in the Grand Review. Then, assembled in the presence of the redeemed Brotherhoods of mankind, you shall stand forth with the fadeless laurel crown of victory, and receive from the Kingly lips of the Great Commander, the "well done," and the welcome to abide for ever at His side, with those ransomed ones whom He shall have given you—trophies of His grace and mercy, and everlasting evidences that your labours have not been in vain in the Lord.

That this earnest appeal may be owned and blessed of God—may serve as a beacon-like warning to the indifferent—as a quickening stimulus to the wavering and undecided—may result in the laying of many willing offerers upon the "Altar which sanctifieth the gift," who shall become devoted and life-long labourers for the advancement of the Kingdom and Glory of God, in China—is the fervent prayer of

A BLIGHTED LIFE.

Table of the Stations of the CHINA INLAND MISSION, *with the Names of the Labourers, Foreign and Native.*

CORRECTED TO 1876.

Capitals of Provinces are printed in Italic Capitals, of Prefectures in Roman Capitals, of Counties in Small Capitals; the other Stations are Market Towns

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
I.—Cheh-kiang Province, N.				
Hang-chau Prefecture				
1. *HANG-CHAU*	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000	Nov. 1866	Wông Læ-djün, P. ·O Ah-ho, E Yiao Sï-vu, C.	*Superintended by Wông Læ-djün*
2. Kông-deo	River Port, 2 miles S. of Hang-chau	1868	Nyiog Tsï-ky'ing, E.	
3. YU-HANG	District City, 30 miles W. from Hang-chau	Mar. 1874	Tsiang Liang-yüong, E. Yu Hyiaog, C.	
Hu-chau Prefecture.				
4. GAN-KIH	District City, 50 miles N.W. from Hang-chau	1871	Kao Ziao-gyi, E.	
II.—Cheh-kiang Province, W.				
Kiu-chau Prefecture				
5. KIU-CHAU	Prefectural City, 170 miles S.W. from Hang-chau	April 1872	Wông Teng-yüing, E. Ts'a Sï-vu, C.	Mr. and Mrs. Douthwaite.
Kin-hwa Prefecture				
6. KIN-HWA	Perfectural City, 130 miles S. from Hang-chau	1875	Mr Li, C.	
7. LAN-K'I	District City, 130 miles S. from Hang-chau	1871	Loh Ah-ts'ih, E. Dziog Sï-vu, C.	
III.—Cheh-kiang Province, E. (1st E. Mission District)				
Shao-hing Prefecture				
8. SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po	Sept. 1866	Tsiang Siao-vong, P. Mr Voug, E. Mrs. Yang, B. Veng-ing, S.	Mr. and Mrs. Meadows (Girls' School) Miss Turner
9. Mô-kô	Market Town, near Shao-hing	1875	Mr Zi, E	
10. Tsông-kô-bu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing	1873	Sï Jün-kao, E	
11. Sien-ngæn	Village on Dzao-ngo River, 60 miles S.E. from Shao-hing	Dec. 1873	Mr. Nyien, E.	
12. SHING-HIEN	District City, 72 miles S.E. from Shao-hing	July 1869	Mr. Sing, C.	
13. SIN-CH'ANG	District City, 85 miles S.E. from Shao-hing	June 1870	Væn Kwông-pao, E. Mrs. Li, B.	
14. SIAO-SHAN	District City, 10 miles S.E. of Hang-chau	Jan. 1867	Tsiu Uong-yiang, E. Mrs. Tsiu (2nd), B.	
Ning-po Prefecture				
15. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau	June 1857	Mr. Chii, P. Mrs. Tsiu, Senr., B.	*Superintended by Mr. Meadows*
16. K'ong-p'u	Village, 3 miles E. from Ning-po	1865	Moh Dziang-ling, C.	
IV.—Cheh-kiang Province, E. (2nd E. Mission District)				Mr. and Mrs. Cromble
Ning-po Prefecture continued				
17. FUNG-HWA	District City, 40 miles S. from Ning-po	May 1866	Mr. Væn, P. Mrs Væn, B. Lao Yiu-dzing, C. Mr. Dông, E.	
18. Ky'i-k'eo	Town, about 15 miles from Fung-hwa	1873	Fông Neng-kwe, E.	
19. 'O-z	Village, 20 miles from Fung-hwa	1862	Wông Kyüo-yiao, E.	
T'ai-chau Prefecture				
20. NING-HAI	District City, 70 miles S. from Ning-po	Jan. 1868	Wông Sing-ch'ing, E. Lin Sï-yüing, C. Mrs. Shih, B.	
21. T'IEN-T'AI	District City, 110 miles S. from Ning-po	1873	Shih Da-tsing, C.	
22. Si-tien	Market Town, 55 miles S. from Ning-po	Feb. 1874	Tsiang Ping-hwe, E.	
23. Siao-wông-miao	Town, 50 miles S. from Ning-po	1875	Zi Ching-djun, C.	
V.—Cheh-kiang Province, E. (3rd E. Mission District)				Mr. and Mrs. Rudland. Mr. and Mrs. Williamson. Mr. W. A. Wills.
T'ai-chau Prefecture continued				
24. T'AI-CHAU	Prefectural City, 140 miles S.W. from Ning-po	July 1867	Mr Lïu, P.	
25. SIEN-KÜ	District City, 30 miles W. from T'ai-chau	Jan. 1874	Loh Kying-sih, E. Ling Hyin-djü, C.	
26. Ky'i-'ô	Temple in a Town, 25 miles E. from T'ai-chau	1873	Kôh Yih-djün, E.	
27. HWANG-YEN	District City. 20 miles S.E. from T'ai-chau	April 1869	Wông Yi-hying, C.	
28. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau	1873	U Djün-yiao, E. Ling Tsiao-sông, C.	
29. T'AI-P'ING HIEN	District City, 50 miles S.E. from T'ai-chau	Jan. 1874	Tsiang Uong-kao, E.	

TABLE OF STATIONS—*continued.*

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
VI.—Cheh-kiang Province, S.				
Wun-chau Prefecture.				
30. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po	Dec. 1867	Wong Sin-sang, E. Kyiug Ts'ing-sæn, E. Seng Sbü-nyün, S.	Mr. and Mrs. Stott. Mr. and Mrs. Jackson.
31. Dong-ling	Village, with several converts and about 20 persons interested	1875	Services conducted by resident members	
32. P'ING-YANG	District City, S. of Wun-chau	1874	Tsiu Din-ky'ing, C.	
Ch'u-chau Prefecture.				
*33. CH'U-CHAU	Prefectural City, four days' journey W. of Wun-chau	1875	Tsiang Ah-liang, P.	
VII.—Kiang-su Province.				
34. *NAN-KIN*...	Capital of Province, former capital of the Empire. Population about 500,000	Sept. 1867	Mr. P'un, C.	*Superintended by Mr. McCarthy.*
35. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000	Jan. 1869	Tsiang Soh-liang, P.	Miss Knight. Miss Goodman.
36. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 360,000.	June 1868	Mr. Chang, E.	*Temporarily :—* Mr. McCarthy. Mr. Easton. Mr. Turner. Mr. James. Mr. Parker. Mr. King. Miss Desgraz. Miss Huberty. Miss Horne. Miss Murray. Miss Crickmay. Miss Hughes.
37. NORTH T'AI-CHAU	District City, 30 or 40 miles E. from Yang-chau	Feb. 1873	Lo Sï-fu, C. Yao Sï-fu	
38. TS'ING-KIANG-P'U	District City, 100 miles N. from Yang-chau. Population, 30,000	Dec. 1869	Mr. Ch'un, E. Ch'eng Sï-fu, C.	
39. SHANG-HAI	Station, principally for business purposes	Nov. 1873		
VIII.—Gan-hwuy Province.				
40. *GAN-KING*	Capital of the Province, about 400 miles up the Yang-tse-kiang	Jan. 1869	Chu Sien-seng, E.	Mr. and Mrs. Baller. Mr. E. Pearse. Mr. Randle. *Temporarily :—* Mr. Geo. Cameron. Mr. Chas. Budd.
41. CH'I-CHAU	Prefectural City, S.E. from Gan-k'ing	Oct. 1874	Mr. Hsü, E.	
42. Ta-t'ung	Large business Town, on the Yang-tse-kiang	June 1873	Wu Cheng-tsan, E. King-shu, C.	
43. T'AI-P'ING FU	Prefectural City, N.W. from Nan-kin	Sept. 1874	Yang Ts'üen-ling, C. Wu Sï-fu, C.	
44. WU-HU	District City and large emporium, on the Yang-tse-kiang	Mar. 1873	Mr. Han, E. Mr. Tæ, E.	
45. KWANG-TEH-CHAU	District City, near Gan-kih in Cheh-kiang Province	April 1872	Name not given	
46. NING-KWOH	Prefectural City, S. of T'ai-p'ing fu	Dec. 1874	Dzing Lao-yiao, C. Tæ Sï-fu, C.	
47. HWUY-CHAU	Prefectural City in S.E. of Gan-hwuy	1875	Mr. T'eng, C. Long-chung, C.	
*48. LU-CHAU	Prefectural City, near the Tsao Lake, and N. from Gan-k'ing	1875	Temporarily suspended	
*49. FUNG YANG	Prefectural City in N.E. of Gan-hwuy	1875	Temporarily suspended	
IX.—Kiang-si Province.				
50. KIU-KIANG	Prefectural City, about 500 miles up the Yang-tse-kiang (the itinerant work has extended to upwards of 100 cities and towns in the province)	Dec. 1869	Mr. Yiao, E. Mr. P'eu, C.	*Visited by Messrs. Judd and Baller.*
51. Ta-ku-t'ang	Large Town, on the Po-yang Lake	July 1873	Lo Gan-fuh, E.	
X.—Hu-peh Province.				
52. *WU-CH'ANG*	Capital of Province, 650 miles up the Yang-tse-kiang	June 1874	Chang Sien-seng, E.	Mr. and Mrs. Judd. Miss Wilson. *Temporarily :—* Mr. Nicoll. Mr. Broumton.
XI.—Ho-nan Province.	Province of 25½ millions. The work is itinerant at present	1875	Yiao Sï-fu	Mr. M. Henry Taylor. Mr. G. W. Clarke.
XII.—Burmah.				
53. BHAMO	Frontier town and mart for Chinese traders	1875		Mr. J. W. Stevenson. Mr. Henry Soltau. Mr. Jos. S. Adams. *Medical :—* T. P. Harvey, L.R.C.P., &c. Mrs. Harvey.

TOTALS—Mission Districts, 12; Stations and Out-stations (including Shang-hai), 53; Native Helpers, 76; Missionaries, married 16, single 20.

ABBREVIATIONS—P., Pastor; E., Evangelist; C., Colporteur; S., School-teacher; B., Bible Woman. N., North; S., South: E., East; W., West.

* Work is temporarily suspended in these stations.

Ancestral Worship.

(*Concluded from page* 221.)

ENORMOUS EXPENSES.

THE amount of money expended annually in the eighteen provinces, in endeavouring, according to the theories of the Tauist priests, to appease or keep quiet the millions who have long since passed away, is something enormous. I have endeavoured to collect some statistics on this point; which, while I do not claim for them accuracy, may serve to give us an approximate estimate of the amount of money thrown away.

It is estimated that in Shanghai Hien not less than 6,000 dollars are expended in *public* charities, at each of the three annual festivals; which gives an annual expenditure of 18,000 dollars. In the eighteen provinces there is an average of ninety Hiens to a province, which gives a total of 1,620 Hiens. Some of these Hiens expend in public charity for the dead much more, and some less, than Shanghai. Taking Shanghai as an average, the average expenditure will amount to 29,160,000 dollars per annum in connection with the Hien deity,—the Sung Wong-low-ya, who ranks in the dark with the Shanghai Hien (District Magistrate) in the light.

Again, there are said to be eight Foos in each province, each of which has its Foo deity, ranking with the Tsz-foo (Prefect) of that district. This deity being of a higher grade, the processions on these public occasions are doubtless more expensive than those in connection with the Hien deities; but we estimate them at the same. The 144 Foos will give an annual expenditure of 2,592,000 dollars, making an aggregate of 31,752,000 dols. expended annually in the eighteen provinces in public charities for the dead whose burial place is not known, and consequently, have no one to sacrifice to them.

But this is not all. The amount expended by each family in the worship of their ancestors must be added. It is estimated that each family expends annually for the worship of its ancestors an average of at least 150 dollars. With a population of 400,000,000 and an average of five persons to each family, we have 80,000,000 families, and 120,000,000 dollars expended annually in ancestral worship. Add to this the amount of public charities, and we have the enormous sum of 151,752,000 dollars (more than £30,000,000) expended annually to quiet the spirits of the dead, while the millions of starving beggars who are daily reinforcing the hosts of invisible enemies by which the people are disquieted, often ask in vain for more than one small counterfeit cash.

FEAR, THE CONSTRAINING POWER.

It is evident then, to all who know the Chinese, that the large amount expended for the dead is not prompted by a spirit of true charity, nor, in many instances, by filial affection, but by one of servile fear. The living are the slaves of the dead. Yea, the generation of to-day is chained to the generations of the past. Their thoughts do not tend forwards, but backwards. They are straightened both in mind and action. Their thoughts are circumscribed, both as to subjects and range, to very narrow limits. An independent and original thinker is an innovator, and stands no chance of being promoted to literary distinctions. They have for ages stood on the defensive against innovations, for innovations peril their relations with the unseen enemy. No one who has worked his way into the secret chamber of the Chinese mind can feel aught but the deepest sympathy for a people who live in an atmosphere impregnated with the spirits of past generations, of which they stand in constant dread. Some would unhesitatingly pronounce the Chinese, demonists. So they are; but the wild or beggar spirits of which they stand in dread are not what they call demons; to call *them* demons would be to make their own ancestors demons; for they do substantially the same thing to appease the one that they do to appease the other. These beggar spirits of the world of darkness stand in the same relation to a man's ancestors that the beggars of this world do to a man's own family. He provides for the one, while he contributes a mite towards the support of the other.

All classes, from the highest to the lowest, stand in dread of the spirits of the departed, whether their own ancestors or others, if they fail to administer to their comfort. And as sickness and calamity never cease to manifest themselves, so the offerings to the dead can never be remitted. Notwithstanding the large amount appropriated to them three times a year, there are frequent calls between times. Whenever there is much sickness in a particular locality, the people of that locality are told by the priests that they must invite the spirits to a feast, if they wish to get rid of them. A pavilion is erected in some central position, and the priests are employed to perform "Koong-tuh" for three days. This is often a a heavy tax upon a village.

OTHER SUPERSTITIOUS PRACTICES.

Again, they are frequently under the necessity of employing the priests to come and drive the spirits from their dwellings, of whose presence they have been made aware by some one acting in the interests of the priests. A priest calls, and on examination finds many spirits in the house. After chanting a few phrases of unintelligible incantations, he attacks the spirits with a drawn sword. He thrusts his sword towards the four points of the compass, and orders the spirits to leave, &c. After which he places charms over the door to intimidate them, if they should venture to return. These charms consist of three stripes of paper, red or yellow, on which are drawn hideous devices well known to the spirits.

These priests spend their leisure time in the temples in making these and other charms, and then, through the influence of unexpected agents, create a demand for their wares. Every bed has a charm in the form of a cash sword or some other device. The least noise at the window at night, caused by a loose oyster-shell or pane of glass shaken by the wind, is taken for the call of a hungry or distressed spirit. To insure tranquillity, the family must make an offering of *dien* without the door. These incidental offerings consumed without the door may be witnessed almost any evening during a short walk in a Chinese settlement.

But I need not multiply examples of this popular superstition. Enough has been said to prove that ancestral worship is the national religion of China, and by far the most formidable obstacle to the introduction of Christianity. There is not a tithe of the money expended, or thought bestowed, on Buddhism and Confucianism combined, that there is on ancestral worship. If the Tauist system is not an offspring of, it is only an adjunct to, the worship of the dead. All its deities are apotheosized men, who are constantly employed in adjudicating between the dead and the living, the Tauist priests being their interpreters; and they, by long experience, have become good judges of character. The demands they make, and the services they perform, when called upon, depend in a great measure upon the character, intelligence, and wealth of their subjects.

A CHINESE BUFFALO CART.

[*From "The Graphic."*

EVIL CONSEQUENCES.

Many of the social and political evils with which this priest-stricken land is afflicted are dictated in the interest of ancestral worship. 1st. The betrothal of children at an early age, by which millions are made miserable for life. 2nd. Polygamy, the fruitful source of so much anguish, and death by suicide; both of which are designed to insure the perpetuation of the family, and consequently the perpetuation of the benefits of ancestral worship. 3rd. The heavy tax in support of this rite, as per statistics. 4th. The loss in an industrial point of view, from the large number of men and women being constantly engaged in manufacturing the instruments of worship: it is estimated that about one-half of the females of China devote the time, not occupied in domestic duties, to making *dien* and other articles of ancestral worship. 5th. The aversion of the Chinese to emigrate. They fear the consequences of neglecting the tombs of their ancestors. Consequently the country is kept over crowded. The result is squalidness, vice, thefts, piracy, and insurrection. It is impossible for such a population to find remunerative employment in the space allotted them. Hence, they devour each other while chained to the tombs.

Work among the Villages.

BY MR. C. H. JUDD.

On 24th May I went with Hu the tailor for three days' journey to visit again his village and neighbourhood. The present rapid current of the Yang-tse-kiang and a good wind took us in a few hours to Ko-tien, 30 miles (90 li) from here. About two or three hours more through fields laden with abundance of wheat and barley, brought us to his mud-built cottage. His old mother (still a heathen) gave us a hearty welcome; and some cakes made of new undressed flour, somewhat like pancakes, with some tea, made us a good supper.

Next morning we visited our young brother Wang, formerly a tailor, but now cultivating the fields. He was out at work, like most others, in the harvest field; after some time, however, he came home and was soon joined by Mr. Yen, also a Christian. We spent some little time together seeking to help them on heavenward. The mother of young Wang appears to be much interested in the Gospel, but the fear of man is keeping her and some others back from confessing Christ.

We went on to another village to see the old man Wang, whom I mentioned before as apparently so interested; but he has evidently the same difficulty. We found him reading some native book on the great sin of daughters-in-law when they are not very respectfully obedient to their mothers-in-law. "Do you know, sir," he said, after the usual polite requests to be seated and drink tea, "that I have just been reading such a good book that tells of a daughter-in-law who was turned into a cow before she died, for disobedience to her mother-in-law." Such is the poor trash with which men in China seek to terrify people from sinning. We found some few persons who give us hope, but we cannot say much for them.

We returned homeward the next day on foot, the tailor kindly carrying my blanket. We passed over three beautiful lakes by ferry boats, and we were glad to reach home and rest, having come about 35 miles that day.

On the next Saturday, 27th May, we had a special day of prayer. On Monday evening, 29th, Brother Nicoll and I started for a journey by boat to Hien-ling-hien, a town sixty or more miles from here on the further bank of the "Hatchet Lake." The town of Hien-ling is on the border of the lake, surrounded on three sides by a very pretty country of hills, trees, etc. We found that two Russians were living in the city just now to buy tea, and that they spent the tea season there. Abundance of empty houses and ruined temples told a sad tale of the late rebellion. On our arrival we walked into the city and preached in the street without molestation, and also sold some books. Next morning we were visited by a Christian man who had been baptised in Han-kow by Mr. John (London Mission) many years ago. He was delighted to see us, and walked with us to a town called Kwan-pu-kiao. It was evening—nearly dark—when we reached the place, and quite late when we finished our walk of ten miles and got back to our boat. The journey was a lovely one—among the hills and valleys planted with rice, tobacco, tea, etc. We had a nice time of preaching, and sold a good number of books and tracts. A few appeared deeply interested. One man who bought a gospel and tract said most seriously, "If I read these books, will my sins be forgiven?" "No," I said; "You must not only *read*, but *believe*, and you shall be saved." The next day we went to Yao-tsay, the home of Mr. Liu, the Christian we met as above. Yao-tsay is a little fishing village, very busy with numerous fishermen and boats early in the day. We preached on the shore on arriving. One man, named Cheo, appeared much interested, and the next day we preached in his house, about a mile or two away. We have some hope of this man. He is a friend of Liu's—the only Christian, possibly, for miles around.

From there we went next morning to a small town called Mung-kia-tsay. We had a very nice time here. A shopman brought us seats that we might sit in front of his shop and preach, while he kindly refreshed us with good tea gratis. The people were very attentive and civil to us. From this place we went ten miles to Fah-sï-cheo, and preached in three places in that town, tea and seats being brought to us when we preached. I believe God has been greatly with us in this boat journey. Our bodies were greatly refreshed, for we were neither of us well in starting, and God, I doubt not, will give fruit from the seed sown.

Friday, June 9th.—In the above account of our journey I omitted to say that Mr. Chu, our junior school teacher, went with us for the first time to preach the Gospel outside. You know what a trial it is for the literati, especially the son of a Prefect, to go out and preach in the streets. He is somewhat timid, but was was much helped of God to give the Gospel to the people very simply. The people paid very great attention to him. I thought his quiet, gentle manner won their respect and good feeling. I shall be so glad of prayer for him, that his soul may be filled with the Spirit of Christ.

Yesterday the elder school teacher, Mr. Hwang, went out with me to preach. He is an earnest man, but not quite so wise as we hope he may soon be. I heard yesterday from another Christian that his uncle had beaten him for becoming a Christian. The same Christian man told me that Mr. Hwang's father now believes the Gospel, but is afraid to be baptised.

The London Mission have had considerable additions to the Church this year; already about fifty (including a few children) have been baptised by them since Jan. 1st. They have a strong staff of workers now, and the missionaries here are well united in Christian love and work.

The Work of God in the Fung-hwa District.

IN our Occasional Paper, No. 36, we published a connected report of Mr. Crombie's work up to the commencement of the year 1874; we will now review it briefly from that time until the present, that we may gain a more distinct idea of its progress than fragmentary notices can give.

Mr. Crombie tells us that the year 1874 was made memorable by a large excess in the death-rate of the district, and much sickness; and also by the threatened war with Japan, which unsettled peoples' minds, and led them to think that the foreigners would be driven away. These causes, he says, hindered the spread of the gospel. Six persons were, however, added to the different little churches under his care, namely, two at O-z, two at Fung-hwa, one at Si-tien, and one at Ning-hai.

Mr. Crombie writes—"Of the two baptised at O-z, one was a man about the prime of life, who had been halting between two opinions for eight or ten years, and the other an old lady who had long been a believer in Jesus, but, owing to opposition from her sons, had been afraid to make a public profession of her faith by baptism. At one time they were so determined that she should not disgrace them by becoming a Christian, that they were about to send her away to a distant village, that she might be out of the reach of the old Christian farmer who has charge of the O-z station. The old man, however, heard of it, and told them that he was glad that they intended to send their mother to Si-u, as it would be much more convenient for her to attend their chapel there, a Christian place of worship being at the very door of the house to which they intended to send her. [The American Baptists have a chapel at Si-u]. On hearing this they did not send her away, and they have not opposed her so much since. Unlike most of her countrywomen in this part of China she can read the native character a little, and is a very intelligent person. We hope that she will be a bright light in that district.

"The person who was baptised at Ning-hai is an interesting case; she is about forty years of age and was formerly a very bad woman, some of our people used to call her the 'Samaritan woman.' Well, this poor degraded creature has stooped down and drunk of the living water, and is now rejoicing in the Saviour that she has found. I have never seen a Chinese convert so full of joy, nor one who expressed so much love for Jesus as this one does. 'She loveth much, for she hath been much forgiven.' When she was baptised I could scarcely get a word spoken to her, she kept telling us of what Jesus had done for her; the truth is, I would rather that she had not said so much, but I do not know if Peter, or Paul, or Jesus would have wished her to say less. Perhaps she preached a better sermon that day than I did. Truly this woman is a brand plucked from the burning.

"I am pleased to be able to report that a goodly number of the members are trying to do what they can to lead others to Jesus, either by speaking to them themselves, or by endeavouring to bring them to the chapel on a Sabbath. One of those baptised at Fung-hwa during the last year is an old woman who lives in a village about three miles from the city. She was brought to the Saviour by another old woman who lives in the same village.

"Three members have died during the last twelve months, two at O-z, and one at Fung-hwa. Many others were almost brought to the gates of death, but the Lord was pleased to restore them again. With deep sorrow, and after much prayer and exhortation, we were obliged to suspend two persons at Ning-hai, a mother and her son; they had been a great hindrance to the work there for some time."

"The preacher who was formerly stationed at Ong-zih has removed to another village called Si-tien, not far from the former place, Si-tien being thought a better place for his head-quarters, but he still holds a meeting on the Lord's day at Ong-zih.

"Our work at T'ien-t'ai has been carried on with considerable difficulty for some time. In the first place, we have not yet been able to get a proper house, consequently the people are not so ready to come to hear as they would be if we had a better-looking place, but we hope that we may succeed in getting a more suitable one by-and-by. The preacher also has been subjected to a good deal of molestation from rough characters, of whom there are a good many about the city. However, he has not been without encouragement; he has several very hopeful inquirers, and reports that a whole family are deeply interested in the gospel; he also mentions a Buddhist nun who is secretly inquiring after the truth, but it is too early to say whether she will become a Christian, for we are often mistaken with these cases.

1875.—A NEW CHAPEL.

The prominent event of the year 1875 was the opening, on the 30th of May, of a nice little chapel in Fung-hwa, which will seat about 150 persons. Mr. Crombie writes: "We have not had a convenient place to meet in since the commencement of the work, which has no doubt been a great hindrance to us, but since the opening of the chapel we have been able to have more meetings for the unconverted; last summer we had crowded meetings almost every evening. The members are very proud of their chapel; they contributed as far as they were able towards it. The platform was designed by them, and put up at their expense. They have a belfry, but no bell.

CONVERTS.

"Eight persons were baptised in the district during the year, one at Fung-hwa, two at O-z, three at Si-tien, and two at T'ien-t'ai.

"The person baptised at Fung-hwa was a woman about thirty years of age, who had been a Christian for a year or two, having heard the Gospel from the Bible-woman, Mrs. Vaen. Her husband, although otherwise not unkind to her, would not allow her to join the Church, but about the end of 1874, he was suddenly taken ill at a place about fifty miles distant, where he had gone on business, and only lived a few hours after he reached home. She was baptised soon after his death, and was then employed by Mrs. Crombie for a time as a wet nurse, who found her to be a very consistent Christian. Being very poor (her husband having left a good deal of debt) the members at Fung-hwa have joined together, and given her a little money to commence a small business with. I mention this to show that Chinese Christians do feel it to be their duty to bear each other's burdens."

Mr. Crombie tells us that there were besides five inquirers at Fung-hwa and one candidate for baptism.

"The three persons who were this year baptised at Si-tien, a man and two women, are all aged, and we cannot expect that they will be long with us down here. If the gospel had been much later in reaching Si-tien, it would have been probably too late for them.

"The two persons baptised at T'ien-t'ai were the first-fruits of that place; they are a man and his son. This is the family that was referred to in last year's report. We have reason to believe that the whole family, consisting of a man, his wife, and two sons, have become Christians, though only the father and younger son have as yet been baptised. The elder son is from home on business at present. Owing to our not having any female at T'ien-t'ai, no woman thinks it proper to come to the chapel, and consequently the wife of the man mentioned above does not attend on the Lord's day. She seems to be quite decided for Christ, however, and gave me their two idols (the god of riches and the goddess of mercy) without my asking her for them. This is a proof that she means to have done with idols at least, and as the preacher intends to take his wife to T'ien-t'ai soon, we hope that she and others will be able to attend.

"The two persons who were baptised at O-z are a man and his wife, both young people, who have heard the gospel from old Kyûô-yiao the farmer since they were children. May we not hope that there will yet be a glorious harvest at O-z, of persons who have been taught by the good old man when they were young, for he never lets a child pass without telling it about Jesus. He has good opportunities of doing so, for the children all love him, and look upon him almost as a father.

SIAO-WÔNG-MIAO.

"An evangelist has been sent to a large village called Siao-wông-miao, about five or six miles from Fung-hwa. Siao-wông-miao is a very busy and important place, and we have been wishing to get a house there for the last ten years, but have always failed to do so. We have now succeeded, however, in getting a house for the evangelist to live in, and hope by-and-by, to get one large enough to have meetings in.

"Two young men became deeply interested in the gospel almost as soon as they heard it, and one of them desired to be admitted to the fellowship of the Church, and has since been baptised. The other, although not a candidate for baptism, is a very hopeful inquirer.

DO-GYIAO.

"Towards the end of the year we opened a preaching-room at Do-gyiao, a suburb of Fung-hwa. Do-gyiao is a much busier place than the city. All the travellers and traffic from T'ai-chau, and Win-chau having to take boats there for Ning-po and Shang-hai, &c. Besides, there are two markets every week, which are attended by hundreds of hill-men. We have never had any converts, nor even inquirers from Do-gyiao, so we determined to try how a preaching-room in their midst would succeed. We have been rather disappointed, however, with the result, for we do not get so many to hear as we thought we should do, but the room is not in a very good place, so we are trying to get another. For the sake of the poor hill-men, we do not like to give it up altogether. These poor men have no opportunity of hearing the gospel, and are as ignorant of the God who made them as the cattle that they buy and sell.

VISITING THE STATIONS.

"Væn sin-sang (the native pastor) besides looking after the church at Fung-hwa, has visited all the other stations except T'ien-t'ai. His wife visits from house to house as formerly.

"My wife and family having, through the goodness of God, been restored to a moderate degree of health, I have been able to do more in the way of visiting stations myself, than I was able to do in 1874. May the Lord be praised for his goodness to us.

PROGRESS OF THE WORK.

"It is now more than ten years since mission work was commenced in the Fung-hwa district; during that time sixty-eight persons in all have been received into church fellowship, of whom fourteen have died, three have been transferred to other churches, and we are sorry to have to add, six have been excommunicated, two of whom have since died without showing any signs of repentance."

"We hope that at Fung-hwa and its out stations, a good deal of preparatory work has been accomplished. The majority of the people know what we have come for, and consequently many of their prejudices have been removed. There are very few houses in which there is not one at least who knows something of the gospel, and there are many who know it very well, although they have no love or desire for it. There is also good reason for believing that not a few would become Christians were it not for persecution, the cares of this world, and the deceitfulness of riches. We only want the breath of the Spirit of God, and many of them will stand up living men and women, let us hope an exceeding great army. Should we be spared a few years longer we shall most likely reap the fruit ourselves; but if this should not be the Lord's will, those who come after us will undoubtedly reap it. Then when we all meet at the great Harvest Home in the kingdom above, each will receive his own reward, and both sower and reaper will rejoice together.

Missionary Correspondence.

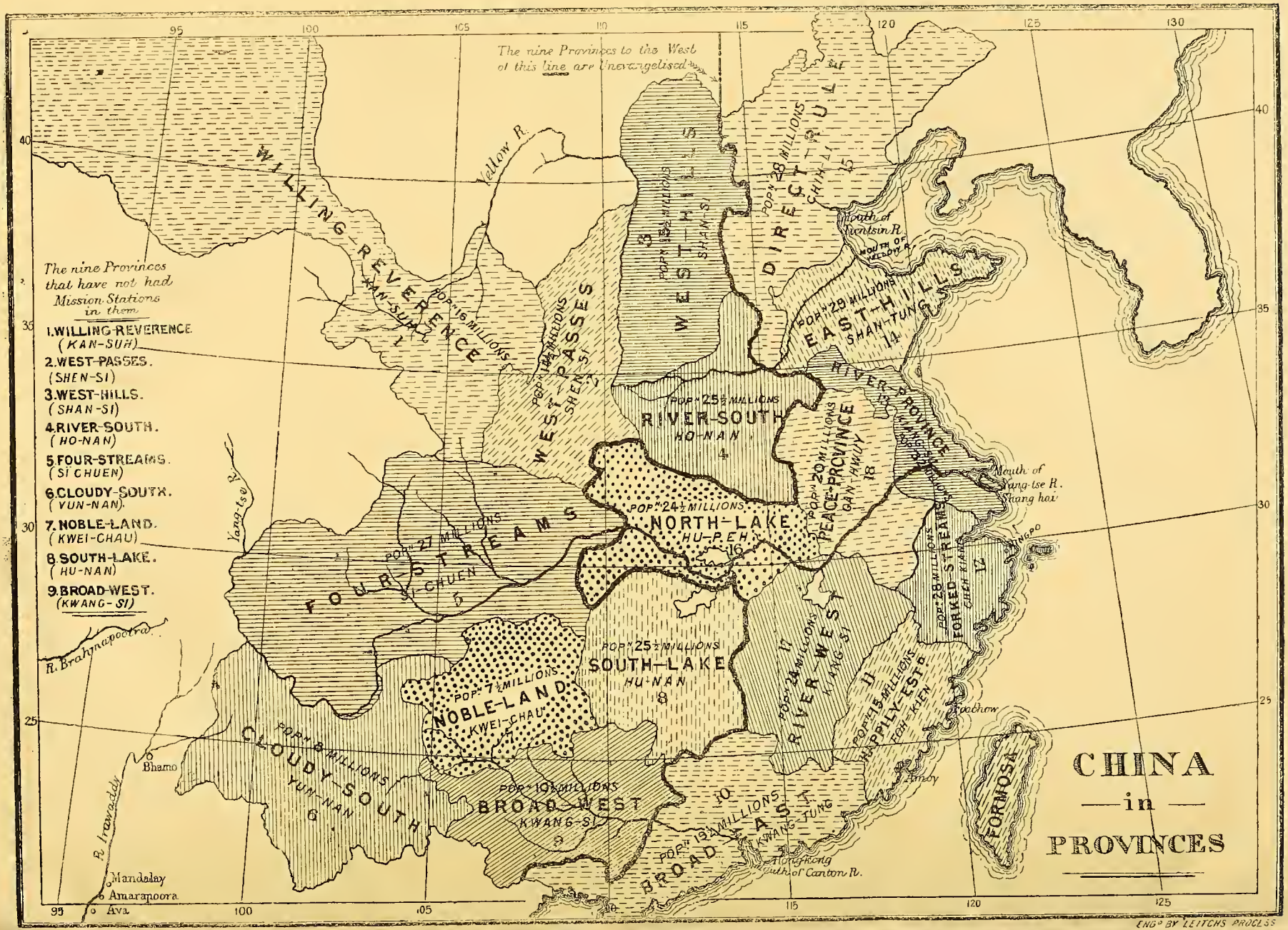
NEWS FROM BHAMO.

By T. P. Harvey.

"The medical work still progresses. Numbers come to the Zayat every day from almost half the nations under the sun. Very often there are people representing five or six nationalities in at one time; and such a jabbering—Burmese, Shau Kah-ch'en, Chinese, Hindostanee, and I don't know what else, beyond divers exclamations and explanations in English. The man who was bitten so severely by the tiger is progressing very favourably. When we first visited him, he was—as all Burmans do—lying on a bamboo floor, and looked very miserable. We fitted up one of the twelve iron bedsteads we brought from England, with mattress, sheets, &c., and had it conveyed to his own house. Lots of people have been to see this great novelty—an iron bedstead. The convalescents still continue to show their appreciation of our services by presents of ducks, food, fruit, &c.

"I cannot help thinking much of Eastern China. Oh! when shall we be able to get into Yunnan? At present fighting is going on in several places in that province. How it will turn out we do not know, but for the glory of God. God, I am sure, will never disregard all the heart-cries which are ever and anon ascending up to Him; some surely have and are "entering into His ears," and will move the heart which directs the affairs of the children of men.

"Of one thing I am certain—namely, that we are gaining the esteem of the Chinese in this place, and that is not to be despised. I have for some time been attending a Chinese official, first at the Zayat, and afterwards at the temple, where he lives. Beyond presents and promises, he has shown the greatest regard for us, and expresses himself exceedingly thankful for the visits, and begs me to renew them. He is all but convalescent, and leaves soon, under a Burman escort of soldiers, for Yunnan. He cannot but speak well of the foreigners, so we hope in this way a path will be prepared for us into Yunnan. But still our faith is not in men who fail, but in God, who cannot—no, *cannot* fail. We are all for the most well, and, I am glad to say, happy together."


The nine Provinces to the West of this line are Unevangelised
The nine Provinces that have not had Mission Stations in them
1. WILLING-REVERENCE (KAN-SUH)
2. WEST-PASSES. (SHEN-SI)
3. WEST-HILLS. (SHAN-SI)
4. RIVER-SOUTH. (HO-NAN)
5. FOUR-STREAMS. (SI CHUEN)
6. CLOUDY-SOUTH. (YUN-NAN).
7. NOBLE-LAND. (KWEI-CHAU)
8. SOUTH-LAKE. (HU-NAN)
9. BROAD-WEST. (KWANG-SI)
WILLING-REVERENCE
POP.ⁿ 15 MILLIONS
KAN-SUH
1
WEST-PASSES
POP.ⁿ 14½ MILLIONS
SHEN-SI
2
WEST-HILLS
POP.ⁿ 13 MILLIONS
SHAN-SI
3
DIRECT-LI
POP.ⁿ 28 MILLIONS
CHIH-LI
15
SHAN-TUNG
POP.ⁿ 29 MILLIONS
EAST-HILLS
14
RIVER-SOUTH
POP.ⁿ 25½ MILLIONS
HO-NAN
4
PEACE-PROVINCE
POP.ⁿ 20 MILLIONS
GAN-HWUY
18
FORKED-STREAMS
POP.ⁿ 28 MILLIONS
CHEH-KIANG
17
FOUR-STREAMS
POP.ⁿ 27 MILLIONS
SI-CHUEN
5
NORTH-LAKE
POP.ⁿ 24½ MILLIONS
HU-PEH
16
SOUTH-LAKE
POP.ⁿ 25½ MILLIONS
HU-NAN
8
NOBLE-LAND
POP.ⁿ 7½ MILLIONS
KWEI-CHAU
7
CLOUDY-SOUTH
POP.ⁿ 8 MILLIONS
YUN-NAN
6
BROAD-WEST
POP.ⁿ 10½ MILLIONS
KWANG-SI
9
RIVER-WEST
POP.ⁿ 24 MILLIONS
KIANG-SI
11
HUPPILY-EST
POP.ⁿ 15 MILLIONS
FEH-KIEN
10
BROAD-EAST
POP.ⁿ 13 MILLIONS
KWANG-TUNG
12
FORMOSA
Yellow R.
Yang-tse R.
R. Brahmapootra
R. Irawaddy
Mouth of Yellow R.
Mouth of Tientsin R.
Mouth of Yang-tse R.
Shang hai
Ningpo
Foochow
Amoy
Canton
Bhamo
Mandalay
Amarapoora
Ava
CHINA
— in —
PROVINCES
ENG.ᴰ BY LEITCHS PROCESS

CONSPECTUS OF PROTESTANT MISSIONS IN CHINA IN 1874:

Showing the Number of Missionaries at each Station, and the Societies to which they belong.

PROVINCE POPULATION	Kwang-tung. 19½ Millions.										Foh-kien. 15 Mills.				Cheh-kiang. 28 Millions.						Kiang-su. 34 Mills.				Shan-tung. 29 Mills.			Chih-li. 28 Mills.				Hu-peh. 24½ Mills.				Kiang-si.	Gan-hwuy.	TOTAL NUMBER OF MISSIONARIES. (*Including 30 absent.*)
ALPHABETIC LIST OF MISSIONS.	*STATIONS (38).* 1. CANTON.	2. Fat-shan.	3. HONG-KONG.	4. Si-long.	5. Si-on.	6. Cong-loh.	7. Fu-nun.	8. Fuk-wing.	9. Long-hao	10. SWATOW.	1. AMOY.	2. Ta-kao.	3. Tai-wan fu.	4. FU-CHAU.	1. NING-PO.	2. Hang-chau.	3. Shao-hing.	4. Ning-hai.	5. T'ai-chau.	6. Wun-chau.	1. SHANG-HAI.	2. Su-chau.	3. Chin-kiang.	4. Nan-kin.	1. TUNG-CHAU.	2. Chi-fu.	3. Tsi-nan-fu.	1. PEKING.	2. Kai-gan.	3. Pao-ting-fu.	4. TIEN-TSIN.	1. HAN-KOW.	2. Han-yang.	3. Wu-ch'ang.	4. Wu-sueh.	5. Kwang-chi.	1. KIU-KIANG.	1. GAN-K'ING.	
American.																																						
1. Baptist Missionary Union	–	–	–	–	–	–	–	–	–	3	–	–	–	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	6
2. Baptist Mission (Independent).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
3. Board of Commissioners for Foreign Missions.	–	–	–	–	–	–	–	–	–	–	–	–	–	6	–	–	–	–	–	–	–	–	–	–	5	–	–	6	6	1	3	–	–	–	–	–	–	27
4. Methodist Episcopal Church (South).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
5. Methodist Episcopal Mission.	–	–	–	–	–	–	–	–	–	–	–	–	–	9	–	–	–	–	–	–	–	–	–	–	–	–	–	7	–	–	1	–	–	–	–	8	–	25
6. Presbyterian Mission (North).	10	–	–	–	–	–	–	–	–	–	–	–	–	–	4	2	–	–	–	–	3	4	–	–	5	4	1	3	–	–	–	–	–	–	–	–	–	–	36
7. Protestant Episcopal Mission.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	–	–	–	–	–	–	1	–	–	3	–	3	–	–	–	–	10
8. Reformed Dutch Mission	–	–	–	–	–	–	–	–	–	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4
9. Seventh Day Baptist ...	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
10. Southern Baptist Convention.	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	4	1	–	–	–	–	–	–	–	–	–	–	–	10
11. Southern Presbyterian ...	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4	–	–	–	–	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	8
12. United Presbyterian ..	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
13. Woman's Mission	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	2
British.																																						
14. Baptist Mission	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	1
15. British and Foreign Bible Society.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
16. China Inland Mission ...	–	–	–	–	4	–	–	–	–	–	–	–	–	–	–	–	4	1	1	2	2	–	5	4	–	–	–	–	–	–	–	–	1	–	–	1	1	22
17. Church Missionary Society	–	–	2	–	–	–	–	–	–	–	–	–	–	2	5	3	3	–	–	–	1	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	17
18. London Missionary Society	2	–	2	–	–	–	–	–	–	–	4	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	4	–	–	3	2	1	–	–	–	–	20
19. Methodist New Connexion	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	–	–	–	–	–	–	3
20. National Bible Society, (Scotland).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	1
21. Presbyterian Mission (English).	–	–	–	–	–	–	–	–	–	5	6	3	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	16
22. Society for the Propagation of the Gospel.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	2
23. United Methodist Free Church.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
24. United Presbyterian Church (Scotland).	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	–	–	–	–	–	–	–	–	–	–	–	3
25. Wesleyan Missions... ...	9	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4	–	2	1	1	–	–	18
Canadian.																																						
26. Canadian Presbyterian ...	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Continental.																																						
27. Evangelical Missionary Society of Basle.	–	–	4	1	1	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	10
28. Rhenish Missionary Society	1	–	–	–	–	–	3	1	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	6
Unconnected.																																						
29. Unconnected with any Mission.	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4
Total Number of Missionaries in Stations.	27,	1,	8,	1,	1,	4,	3,	1,	1,	8	14,	3,	3,	17	17,	10,	7,	1,	1,	2	17,	8,	7,	4	14,	12,	1	24,	6,	1,	10	9,	1,	6,	1,	1	9	1	262
Totals: in Provinces ...	55										37				38						36				27			41				18					9	1	262

N.B.—New-chwang, in Manchuria (not included in China Proper), has also two Irish Presbyterian Missionaries and one Scottish United Presbyterian Missionary. This station, with the foregoing 38, makes 39 stations in the whole empire.

"Go ye into all the world, and preach the Gospel to every creature."
Mark xvi. 15.

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THE CHINA INLAND MISSION was formed in 1865.

Its simple object is by the help of God to carry into *every province* of China the glad tidings of His love in giving His only begotten Son to be the Saviour of the world.

It is Evangelical and unsectarian in its character, * embracing members of all the leading denominations of Christians.

The need for its existence is shown by the spiritual destitution of China, for particulars of which, see "China, its Spiritual Need and Claims."

More than fifty stations or out-stations † have been opened, in all of which there are either Missionaries, or resident native labourers.

The present staff of the Mission consists of—Missionaries and their wives 58 (16 married and 26 single), and 75 Native Helpers, viz.—7 Native Pastors, 33 Evangelists, 27 Colporteurs, 6 Bible-women, and 2 Schoolmasters.

Of these, four senior and fourteen junior Missionaries have been designated to the special work of commencing evangelistic operations in the nine provinces of Western China hitherto without resident Protestant Missionaries. A station has been opened at Bhamo, near the Burmo-Chinese frontier, and four of these eighteen Missionaries are preparing to enter China from this point.

The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, schools, &c., are met, by the contributions sent in by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China.

In the case of a donation or a part of it being intended for the personal use of any member of the Mission, or for any particular branch of the work, it is requested that this may be stated very clearly.

All Donations to be addressed to Mr. Hill, Hon. Sec., at 6, Pyrland Road, London, N. Post Office Orders payable to Richard Harris Hill, at the General Post Office. It is respectfully suggested that for greater safety Post Office Orders, where practicable, should be used in sending even small sums.

A Meeting for Prayer for China is held every Saturday at 4 p.m., at the residence of J. Hudson Taylor, 6, Pyrland Road, Stoke Newington Green, N.

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* See Plans and Operations of the China Inland Mission, page 31 "CHINA'S MILLIONS," for September, 1875. Price One Penny. See also the Speech of the late Hon. and Rev. B. W. Noel, page 111, "CHINA'S MILLIONS." for March, 1876. Price One Penny.

† See Table of Stations. "CHINA'S MILLIONS," December, 1876. Price One Penny.

"When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—*Matthew ix. 36.*

CHINA'S NEED.

How deep the spiritual need of China is, may in some measure be seen by three facts of solemn importance—facts which, if sufficiently realized by British Christians, would surely lead to more prayerful, self-denying effort for the evangelization of the perishing millions of that land.

FIRST.—China contains about one-third of the entire population of the world.

Words used by the Rev. William Arthur when pleading for India may with added force be adapted to the larger population of China. Think of every land where Satan has his seat, and give to them all a part in your prayer. But oh! think long on the land whose Emperor has heathen subjects outnumbering more than twelvefold the entire population of the British Isles. Think that yonder a third of Adam's children dwell! Take a little leisure and say, Of every three infants one first sees the light there: to what instruction is it born? Of every three brides one offers her vows there: to what affection is she destined? Of every three families one spreads its table there: what love unites their circle? Of every three widows one is lamenting there: what consolations will soothe her? Of every three orphan girls one is wandering there: what charities will protect her? Of every three men that die one is departing there: what shore is in his eye?

Of this vast population it is estimated that every day thirty-three thousand,—every month one million pass into the eternal world.

SECOND.—In the nine provinces of China where Missionaries are now stationed there are nearly a million of Chinese to each Missionary.

This is taking into account all the Protestant Missionaries connected with American, Continental, and British Societies.*

THIRD.—In the other nine provinces of China † there are one hundred and fifty millions without a single resident Protestant Missionary,‡ and this, eighteen hundred years after the Saviour's command to PREACH THE GOSPEL TO EVERY CREATURE.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

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* See *Statistical Table*, page 43, "China's Millions," for October, 1875. Price One Penny; and *Conspectus* of Protestant Missions in China, page 62, "China's Millions," for November.

† See Map of China in Provinces, page 42, "China's Millions," for October; and for fuller details see "China, its Spiritual Need and Claims." Price 6d.

‡ Eighteen Missionaries of the China Inland Mission have recently been designated for these nine provinces.

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."—*2 Thess. iii. 1.*

MISSIONARIES, NATIVE PASTORS, and other NATIVE HELPERS, in connection with the China Inland Mission.

MISSIONARIES. (42 and 16 wives of Missionaries: total, 58.)

J. Hudson Taylor,* *Director*,...	arrived in China 1854.	George King, ...	arrived in China 1875.
James Meadows,*	,, 1862.	James Cameron,...	,, 1875.
George Crombie,*	,, 1865.	George Nicoll, ...	,, 1875.
George Stott,*	,, 1866.	G. W. Clarke, ...	,, 1875.
J. W. Stevenson,*	,, 1866.	J. F. Broumton, ...	,, 1875.
James Williamson,*	,, 1866.	G. F. Easton, ...	,, 1875.
W. D. Rudland,*	,, 1866.	J. J. Turner, ...	,, 1876.
J. A. Jackson,*	,, 1866.	Charles Budd, ...	,, 1876.
Miss Desgraz, ...	,, 1866.	Miss Knight, ...	,, 1876.
John McCarthy,*	,, 1867.	Miss Goodman, ...	,, 1876.
J. E. Cardwell,*	,, 1868.	Miss Wilson, ...	,, 1876.
C. H. Judd,*	,, 1868.	Edward Pearse, ...	,, 1876.
Edward Fishe,*	,, 1868.	Francis James, ...	,, 1876.
T. P. Harvey, L.R.C.P., &c., Lond.*	,, 1869.	George Parker, ...	,, 1876.
C. T. Fishe,*	,, 1869.	Horace Randle, ...	,, 1876.
Miss Turner, ...	,, 1872.	W. A. Wills, ...	,, 1876.
F. W. Baller,*	,, 1873.	Miss Horne, ...	,, 1876.
M. Henry Taylor, ...	,, 1873.	Miss Crickmay	,, 1876.
A. W. Douthwaite,*	,, 1874.	Miss Huberty	,, 1876.
Henry Soltau, ...	arrived in Burmah 1875.	Miss Murray	,, 1876.
Jos. S. Adams, ...	,, 1875.	Miss Hughes	,, 1876.

The * indicates the Missionaries who are married.

NATIVE PASTORS. (7.)

Wông Læ-djün.	Tsiang Siao-vong.	Tsiang Ah-liang.
Chü Ying-tsiu.	Liu Sin-sang.	Tsiang Soh-liang.
Vaen Sin-sang		

EVANGELISTS. (33.)

'O Ah-ho.	Zi Sin-sang.	Chang Sien-seng.
Tsiang Liang-yüong.	Dong Sin-sang.	Ch'un Sien-seng.
Kao Ziao-gyi.	Fông Neng-kwe.	Chu Sien-seng.
Wông Teng-yüing.	Wông Kyüô-yiao.	Hsü Sien-seng.
Loh Ah-ts'ih.	Wông Sin-ch'ing.	Wu Cheng-tsan.
Vong Sin-sang.	Tsiang Ping-hwe.	Tæ Sin-sang.
Sï Jün-kao.	Loh Kying-sih.	Tsiu Fông-kying.
Nyien Sin-sang.	Kôh Yih-djün.	Han Sien-seng.
Vaen Kwông-pao.	U Djün-yiao.	Yiao Sien-seng.
Nying Tsï-ky'ing.	Tsiang Yüong-kao.	Lo Gan-fuh.
Tsiu Uong-yiang.	Ch'en Wen-loh.	Chang Sien-seng.

COLPORTEURS. (27.)

Yiao Sï-vu.	Wông Yi-hying.	King-shu.
Li Sin-sang.	Ling Tsiao-sông.	Dzing Lao-yiao.
Dzing Sï-vu.	Kying Tsing-saen.	Tai Sï-fu.
Sing Sin-sang.	Tsiu Din-ky'ing.	T'ông Sin-sang.
Moh Dziang-ling.	Seng Shü-nyün.	Long-chong.
Lao Yiu-dzing.	Lo Sï-fu.	T'eng Sï-fu.
Shih Da-tæng.	P'un Sï-fu.	Ts'æn-ling.
Liu Si-yüing.	Ch'eng Sï-fu.	P'en Sien-seng.
Ling Hyin-djü.	Wu Sï-fu.	Yao Sï-fu.

BIBLE WOMEN. (6.)

Tsiu Sï-meo (senr.)	Vaen Sï-meo.	Yang Sï-meo.
Tsiu Sï-meo (junr.)	Shih Sï-meo.	Li Sï-meo.

NATIVE SCHOOLMASTERS. (2.)

Veng-ing. | Ing Sin-sang.

For the Stations of the Mission, see Table of Stations in "CHINA'S MILLIONS" for December, 1876.

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